

Youth's Department.

BIBLE LESSONS.

Sunday, May 14th, 1865.

CONCERT: or Review of the past months' subjects and lessons.

Sunday, May 21st, 1865.

LUKE XVIII. 31-43: A blind man restored to his sight. 2 SAMUEL IX.: David sends for Mephibosheth.

Recite—MATTHEW XI. 4, 5, 6.

Children lost in an Australian wood.

Two boys and a girl the eldest boy nine, the girl seven, and the youngest boy five, the children of a carpenter named Duff, wandered by themselves into the woods and were lost. They had been sent out by their mother, as they had often gone out on the same errand before, to gather sticks, and not returning before dark, the parents became alarmed, and a search commenced. The father, assisted by friends and neighbors in large numbers, scoured the country in every direction for nights and days in vain. At length, in despair, the assistance of some natives was obtained, these people possessing a wonderful instinct in following up the very faintest tracks. The natives soon came upon the traces of the little wanderers, expatiating, as these trackers always do, at every bent twig, or flattened tuft of grass, on the apparent doings of the objects of their search. "Here little one tired; sit down. Big one kneel down, carry him along. Here travel all night; dark; not see that bush; her fall on him." Further on, and more observations. "Here little one tired again; big one kneel down; no able to rise, fall flat on his face." The accuracy of these observations was afterwards curiously shown by the children themselves.

On the eighth day after they were lost, and long after the extinction of the faintest hope of their ever being again seen alive, the searching party came on them. They were lying all in a row on a clump of brush, among some trees, the youngest in the middle carefully wrapped in his sister's frock. They appeared to be in a deep and not unpleasant sleep. On being awakened, the eldest tried to sit up, but fell back. His face was much emaciated, and he could only just feebly groan "father." The youngest, who had suffered least, woke up as from a dream. The sister, who was almost quite gone, when lifted up could only murmur, "Cold, cold." She had stripped herself of her frock, as the elder boy said, "to cover Frank, for he was crying with cold."

The children have all since done well, and are rapidly recovering. They were without food, and by their own account, had only one drink of water during the whole time they were out.

Nature in Sunday Schools.

Many curious incidents occur in Sabbath schools where the scholars gathered from neglected classes have never been subjected to moral discipline. The following is very ludicrous, and at the same time very natural:

Somewhere in the outskirts of Hartford there is a mission school that has the reputation of being rather "noisy," so much so that those appointed to take charge of it generally resign in a few weeks. Last Sunday, the school being destitute of a superintendent, a prominent manufacturer of Norwich, Conn., volunteered for the day. Having called the school to order, and got most of them seated, "Boys," said he, mounting the platform, "let's see if we can't have it still," and he put himself in a quiet posture for the school to imitate. As there was some noise, "Boys," said he, "we can have it stiller, I know"—and walking to the front part of the stage and raising his hand—"Now let's see if we can't hear a pin drop."

All was silence, when a little fellow in the back part of the room, placing himself in an attitude of breathless attention, spoke out: "Let her drop!"

The stern features of the superintendent are said to have slightly relaxed.

A faithful witness.

John Jay, when ambassador to France, was once in a company of infidels at Paris. They talked on recklessly, venting their spite at the Bible. Jay was silent. It troubled them. He did not pronounce their shibboleth. They could not go on while that grave, just, true man sat there a silent spectator, a sort of solemn judge, riveting at last their gaze. No wonder his bearing forced them to speak, and when they asked, as if to relieve themselves of their confusion and provoke his acquiescence, "Do you believe in Jesus Christ?" his silence had prepared the way for his confusing and confounding answer, "I do, and I thank God that I do." He was silent at the right time, and spoke at the right time, and when he spoke said the right thing.

An Idiot's shrewdness.

A clergyman in the north of Scotland, on coming into church one Sunday, found the pulpit occupied by the parish idiot. The authori-

ties had been unable to remove him without more violence than was seemly, and therefore waited for the minister to dispossess Tam of the place he had assumed. "Come down, sir, immediately," was the peremptory and indignant call; and on Tam being unmoved, it was repeated with still greater energy. Tam, however, very confidently replied, looking down from his elevation, "Na, na, minister! just ye come up wi' me. This is a perverse generation, and faith they need us baith."

Louis Napoleon's description of Julius Caesar.

The Emperor Napoleon, in his "History," gives the following description of Julius Caesar's personal appearance:

"To these natural gifts, developed by a brilliant education, were joined physical advantages. His lofty stature, and his finely-moulded and well-proportioned limbs, imparted to his person a grace which distinguished him from all others. His eyes were dark, his glance penetrating, his complexion colorless, and his nose straight and somewhat thick. His mouth was small and regular, and the lips, rather full, gave to the lower part of his face an expression of kindness, while his breadth of forehead indicated the development of the intellectual faculties. His face was full, at least, in his youth; but in the busts which were made towards the close of his life his features are thinner, and bear the traces of fatigue. His voice was sonorous and vibrating; his gestures nobles, and an air of dignity pervaded his whole person. His constitution, which at first was delicate, grew robust by sober living, and by his habit of exposing himself to the inclemency of the seasons. Acustomed from his youth to manly exercise, he was a bold horseman; and he supported with ease privations and fatigues. Habitually abstemious, his health was not weakened by excess of labor nor by excess of pleasure. Nevertheless, on two occasions—once at Cordova, and then at Thapsus—he had a nervous attack, which was erroneously thought to be epilepsy. He paid particular attention to his person, shaved with care, or had the hairs plucked out; he brought forward artistically his hair to the front of his head, and this in his more advanced age served to conceal his baldness. He was reproached with the affectation of scratching his head with only one finger for fear of deranging his hair. His dress was arranged with exquisite taste. His gown was generally bordered with the laticlam, ornamented with fringes to the bands, and was bound round the loins by a sash loosely knotted—a fashion which distinguished the elegant and effeminate youth of the period. But Sylla was not deceived by this show of frivolity, and he was wont to recommend that people should have an eye on that young man with the flowing sash. He had a taste for pictures, statues, gems, and he always wore on his finger, in memory of his origin, a ring on which was engraved the figure of an armed Venus. To sum up, there were found in Caesar, physically and morally, two natures which are rarely combined in the same person. He joined aristocratic fastidiousness of person to the vigorous temperament of the soldier; the graces of mind to the profundity of thought; the love of luxury and of the arts to a passion for military life in all its simplicity and rudeness. In a word, he joined the elegance of manner which seduces to the energy of character which commands. Such was Caesar at the age of the dictatorship. He had already attracted the attention of the Romans by his name, his wit, his engaging manners, which were so pleasing to men, and still more so, perhaps, to women."

Earnestness.

A WORD FOR SUNDAY-SCHOOL TEACHERS.

Some years ago, three missionaries were sent to labor among a certain tribe of Indians. After hearing the first of the three, a council was called to decide whether the Great Spirit spoke to them through that man. They unanimously decided that he did not, because the man was apparently less engaged in the delivery of his message than they were in their ordinary concerns. The second missionary addressed them in a very vehement manner, and the council decided that the Great Spirit could not have spoken through him, because he was mad. The manner of the third was earnest and fervent. The council agreed that the Great Spirit might speak through him, because he was both earnest and affectionate, and he was therefore warmly received and kindly treated.

All true earnestness has its fountain in the heart. It comes from the heart, and therefore it reaches the heart. It springs from a deep and heartfelt conviction of the reality and importance of the truths spoken. It cannot easily be counterfeited.

Do any ask, How can this earnestness be obtained? It is the fruit of faith. "I believed, therefore have I spoken." The faith that deals with things unseen as ever-present realities, will produce earnestness.

Again, it is the fruit of personal experience. The man who speaks what he knows, and testifies what he has seen and felt, is in earnest. The man whose own soul is filled with the love of God will be in earnest when he cries, "O, taste and see that the Lord is good; blessed is the man that trusteth in him."—Sunday-School World.

It is a dangerous thing to treat with a temptation, which ought at first to be rejected with disdain and abhorrence.

He died cured.

In a French hospital the attending physician had been experimenting upon a patient suffering under an eruptive disease. The remedies he used were severe and exhausting, but they drove the eruption from the surface, and in a few days he sunk down and died. The doctor was satisfied with the result, and declared exultingly that the man died cured.

There are many doctors in the church as well as the state, who are quite satisfied to kill the patient if they can cure the disease. God's way is a way to save. His plans of reform are all laid in wisdom, and they are so gentle, simple, silent, gradual, and effective, that they do not destroy while they cure. This is the great difference between God's plan and man's. Human devices to overturn evil and establish good are often violent, revolutionary, destructive, and sometimes bloody. God permits such plans to go forward, and sometimes his people fall in with them, and work them, and pray for their success. But the kingdom of God cometh not with observation. Great obstacles are sometimes removed by physical forces, and even the wrath of man is made to praise God. Yet, in the end, it will be seen that the gospel has its great power in the silent, secret working of the truth in the hearts of men. It does not kill men to cure them. They do not die cured. They are cured to live: to serve God, and glorify him.

And this is the test of the spirit of reform. It is of God if it saves the patient. If it kills him it is of the devil.

"Clean here."

In the memoirs of Erasmus Simon, an interesting account is given of a poor ignorant American Indian's idea of baptism:

A French Jesuit once visited a tribe of this singular people, and taught, as usual, the efficacy of baptism. But a chief, when he heard of the power of the regenerating Word and Spirit of the living God from a Protestant missionary, contrasted the teaching of the two missionaries in a few plain but unanswerable words of broken language: "That goes right here to my heart, not like that other nonsense talk. The great Spirit wants clean here," pointing to his heart; "never mind face; what have bad men to do with baptism? Water on face all go for nothing to bad man. Jim Beech-tree mad as ever with strong water. Baptize on face do him no good; he old Jim still."

A soldier was cited before the police-court, Madrid, for having stolen a gold cup of considerable value which had been placed as a votive offering on one of the numerous altars dedicated in that city to the Virgin. The soldier at once explained that he and his family being in great distress, he had appealed to the Holy Mother for assistance, and that while engaged in prayer and contemplation of the four millions' worth of jewels displayed on her brocaded petticoat, she stooped, and, with a charming smile, handed him the golden cup. This explanation was received by the court in profound silence, and the case handed over to the ecclesiastical commission, to whom it at once occurred that however inconvenient the admission of the miracle might be, it would be highly impolitic to dispute its possibility. They therefore gave the cup to the soldier, at the same time solemnly warning him for the future against similar favours from images of any kind, and impressing him with the conviction that the Virgin required profound silence from him as a proof of his gratitude.

THE HANDEL FESTIVAL OF 1865.—It appears that the Crystal Palace Company have completed the following arrangements for this year's triennial festival:—Rehearsal, Friday, June 23rd; The Messiah, Monday, 26th; a selected programme, with portions of Saul Wednesday 28th; and Israel in Egypt, Friday, 30th June. The Sacred Harmonic Society, of Exeter Hall, have some time been in practice for the occasion. The number of executants, it is said, will fall little short of four thousand. The instrumentalists will number about 500, chiefly stringed. Mr. Costa is again to be the conductor. The ticket arrangements are very similar to those previously adopted: and arrangements have been made for expeditious railway transit.

A LANGUAGE WITHOUT NO OR YES.—At a late Circuit Court at Inverary (says the Scotsman), a distinguished judge, after waiting an hour while a Gaelic witness was under examination, said to the interpreter: "Would you ask him to say either 'yes' or 'no,' if the language is capable of so subtle a distinction?" and we understand it to be a fact that there are no equivalents in Gaelic for these two rather useful English words.

"When I was young in the service of God," said a good brother, "I had many fears that I should backslide if I should live to see old age, and sometimes requested of the Lord that I might die young, and thus save religion from reproach and my soul from ruin. One day, while thus musing, the impression was vividly made on my mind that I must serve God by the day. This was more than thirty years ago, and by the grace of God aiding me to put that rule into practice, I am yet on my way to heaven."

DISAPPEARANCE OF A MOUNTAIN.—The Giornale di Sicilia of Palermo, states that a few days ago, a solitary mountain near Monts St. Anatasia, in the district of Sioli, suddenly sank down to the level of the plain, leaving no trace behind except a few trees which stood on its top, and are still partly visible. This strange phenomenon is attributed to the volcanic action of Mount Enta, though the distance is considerable.

Agriculture, etc.

A FEW WORDS ABOUT SHEEP.

If a man wishes to buy young sheep, it is an easy matter to tell their age by their teeth. A sheep has 8 front teeth, and when one year old they shed the 2 middle teeth, and within 6 months from the time of shedding, their places are filled with 2 wider than the first; at 2 years, the next 2 are shed, and in 6 months their places are filled with 2 wide teeth; at 3 years, the 2 third teeth from the centre are shed, and their places filled with 2 wide teeth, and at 4 years the corner teeth are shed, and by the time the sheep is 5 years old, the teeth will have grown out even, and it will have a full mouth of teeth; after that the teeth will begin to grow round and long, and at 9 or 10 they begin to shed, and then is the time to fatten for the butcher, and let young sheep take their place.

If a farmer would have a good flock of sheep, he must keep a few of his best ewe lambs to take the place of his old sheep. Poor nurses should not be kept. The same ram should not be kept with a flock more than one year; neither should he be used in the flock that he was raised in.

Sheep, to be healthy, should not be kept in low wet pastures. To have a good flock of sheep, they must be well fed summer and winter. To make sheep peaceable and contented, never allow them out of the pasture intended for them to run; but if they should happen to get out, return them immediately, and make the fence sure. Sheep should be taken to the field as soon as a harvest is done, as their droppings are worth as much to the field as the grass they eat, and they will thrive much faster in the field than in the pasture. Sheep should never feed their pasture so close, but that a horse or colt would find plenty to eat with them; but cows should never be allowed to go in the sheep pasture. To tell whether a sheep has a heavy fleece, put your hand into the wool, and if you can easily shut it the sheep has a small fleece; if you get your hand full it is a heavy fleece. Rams with no horns are most desirable, if other qualities are the same, as they are not so apt to injure the ewes.—Boston Cultivator.

TOM THUMB COWS.

(Dwarf Cows of Brittany).—The little Bretagne cows pleased me exceedingly. Standing only about three feet high on their legs—the most fashionable height—mostly black and white; now and then, but rarely, a red and white; they are as docile as kittens, and look pretty enough to become the kitchen pet of the hard pressed mountain or hill side farmer, with the pastures too short for a grosser animal. Ten pounds of hay will suffice for their limited wants for twenty-four hours, and they would evidently fill a seven quart pail as quick and long as any other cow. Those pretty cows will often hold out in milk, so the herdman said, from fifteen to eighteen months after calving, and often begin with the first calf with six or seven quarts a day. The horn is fine, not unlike the Jerseys, but smaller and tapering off gradually, and the escutcheon or milk marks of Guenon generally very good. Good cows are held from 60 to 70 dollars a head, a fancy price of course, but I am not sure that they would not pay six per cent. on the investment as well as fancy stocks.—Mr. Flint's Report.

A HORSE IN SPECTACLES.

The Philadelphia, North American says: "A well-known resident of the Twenty-Second Ward has an old family horse, that for twenty years has done him service. The animal has received the tenderest care—is in good condition and vigor, and can perform the duty required of him as well as many a roadster of but half his years. For some time past the quadruped evinced a tendency to stumble, and to strain his sight at objects close to him, in a manner that set the kind-hearted owner to devising a remedy. The gentleman judged the animal by his own case, and satisfied himself that, with a pair of spectacles, the horse would do as well as when in the prime. An optician ground to order a pair of pebble glasses, about the size of the object glasses of a large-sized lorgnette. They were fixed in a frame over the horse's eyes. That animal is now a horse in spectacles, and not an elderly gentleman ever yet showed greater appreciation of the convenience. When in the stable, the spectacles are removed. One day a servant man driving the horse forgot the perfoliated deficiency before he had gone the first quarter of a mile up the lane on which the stable is situated. We saw the sleek old animal jogging up York road yesterday with his glasses on, looking as contented and jolly as his excellent owner."

WHERE PLANTS DERIVE THE MATERIALS FOR THEIR GROWTH.—Plants derive but the smallest fraction of the materials by which they grow from the ground. The earth gives them a stable mechanical support, but their nourishment comes almost entirely from the air and water. Dr. Barrow relates this instance in proof. A small tree of five pounds weight was set in two hundred pounds of dried earth; and having been watered constantly for five years, was taken up, when it weighed above one hundred and sixty pounds; but the earth in which it grew had not lost quite two ounces of its weight.

Do not trouble another with what thou canst do thyself.