

## Youths' Department.

## BIBLE LESSONS.

Sunday, October 28th, 1866.

Acts ii. 1-13: The disciples are filled with the Holy Spirit. 1 Kings xxii. 15-36: Ahab is slain.  
 Recite—JOHN xvi. 7-11.

Sunday, November 4th, 1866.

ACTS ii. 14-26: Peter's sermon. 1 Kings xxii. 37-64: Jehoshaphat's reign.

## Our daily bread.

Once there was a miser (a hard-hearted, cruel man, who had a great deal of money, but who had not learned how to enjoy it by making other people happy) who was overtaken by a violent storm of snow and wind, and he stopped at the door of a miserable little cottage that he owned, for shelter. But he did not go in; and while he stood there, he heard two children talking together.

"I am so hungry, Nettie," said one of them.  
 "So am I," said the other, "I've been looking for some potato parings, and I can't find any."

"What an awful storm!" said the first little one.

"Yes," said Nettie, "the old tree is blown down; I think God took care it didn't fall on the house; if it had, it would have killed us."

"And if he did that, couldn't he send us bread?"

"I'm sure he could. Let us pray 'Our Father,' and when we come to that part about bread, stop till we get some."

So they began, and the miser shivering outside, listened. When they said, "Give us this day our daily bread," and stopped, expecting, in their childish faith, that the bread would come, a kind feeling stole into his mind, and his heart was touched and softened. He had bought a loaf at the village, and he opened the door very softly, and threw it in, and then listened to the children's cry of delight.

"It dropped right from heaven; didn't it?" said the younger.

"Yes," said Nettie; "I shall love God for ever, he is so good! He has given us bread because we asked him."

"We'll ask him every day, won't we? Why I never thought God was so good, did you?"

"Yes," I always thought so," was Nettie's answer, but I never quite knew it before."

The storm passed, and the miser went home a better and happier man; and when, a few weeks afterwards he died, he gave the little cottage and garden to the father of these praying children. And the little children ever after felt a sweet and solemn feeling when in their prayers they came to these words, "Give us this day our daily bread."—*Little Crowns and How to win them.*

## Expensive prizes.

A woman resolved to take a prize of ten dollars, offered at a fair for the finest braided hat. She won the prize, got the ten dollars, but ruined her sight, losing one eye altogether. What did it profit her?

A student aspired to the highest literary honors. Filled with this ambition, he sacrificed friendship, social communion, good fellowship. He gained honor, but lost affection. Admired for a moment, he then passed away, unloving, unloved. It was a costly prize. What did it profit?

A man determined to be rich. To this he made everything bend. He neglected his wife, and found no time to caress or instruct his children. He buried the husband and father in the money-vault. In the end, he was possessed of a fat purse and a lean soul. What did it profit?

A lady rose from poverty to wealth and high social position. Before her was the choice between true and tried friends and the affectations and conventionalities of fashionable life. She chose the latter, was flattered, and flattered in turn, but slighted and estranged the really attached and truehearted. It was a dear exchange. What did it profit her?

It is but little of the world that the most successful man can gain. But "what would it profit a man to gain the whole world, and lose his soul? or what can a man give in exchange for his soul?"

## Drill for Volunteers.—(Not on duty.)

Fall in! To good ways and habits.

Attention! To your business.

Right Face! Manfully to your duty, and keep sober.

Quick March! From a temptation to do anything which is unmanly.

Halt! When conscience tells you that you are not doing as you would like others to do to you.

Right about Face! From dishonesty and falsehood.

Present Arms! Cheerfully when your wife asks you to hold the baby for an hour.

Break Off! Bad habits, and everything which is likely to retard your advancement in this world and a place in the world to come.

A RELIGIOUS LIFE begins and grows just like any other into a fuller and more perfect state. We get our life from God. We must take care what is grown.

## Statistics of the Churches.

The following statistics have been published in various forms, but they many be new to some of our readers, and will be interesting to all: According to the census of 1860, the number of churches in the United States was 54,000, and the value of church property over \$171,000,000. The number of churches had increased 50 per cent., and the value had doubled in the preceding ten years.—More than one-half the church property was owned in four states, New York, Pennsylvania, Massachusetts and Ohio. Pennsylvania had more churches than any other state, and the average value of those in Rhode Island and Massachusetts was the greatest. There was an average of one church to every 544 persons.

The Methodist Churches had 19,833; Baptist, 11,220; Freewill Baptist, 580; Mennonite Baptist, 109; Seventh Day Baptist, 53; Six Principles Baptist, 9; Tunker Baptist, 103; Winnebrenner Baptist, 65; Christian, 2068; Congregationalists, 2,234; Dutch Reformed, 440; Episcopal, 2,145; Friends, 726; German Reformed, 676; Jewish, 77; Lutheran, 2,124; Moravian, 49; Presbyterian, 5,061; Cumberland Presbyterian, 829; Reformed Presbyterian, 136; United Presbyterian, 389; Roman Catholic, 2,550; Shaker, 12; Spiritualist, 17; Swedenborgian, 58; Union, 1,366; Unitarian, 264; Universalist, 664; Adventist, 70; Sandamanian, (in Connecticut,) 1; Mormon (2 in New Jersey, 1 in Pennsylvania, and 21 in Utah), 24. The Baptists, Methodists and Catholics have churches in every State, and the Presbyterians in every State but Maine.

The average value of the Methodist Churches, about \$2,000; Mormon, over \$43,000; Catholic Churches, \$10,000; Unitarian, about \$17,000; Spiritualist, \$450; Presbyterian, nearly \$5,000; Episcopal, \$10,000; Dutch Reformed, \$10,000; Congregational, \$6,000; Baptists, \$1,700.

There was no Unitarian or Congregational Churches in Alabama, Arkansas, Delaware, Georgia, Florida, Kentucky, Mississippi, South Carolina, Tennessee, Texas, or Virginia.

## Judas.

We do great injustice to Iscariot, in thinking him wicked above all common wickedness. He was only a common money-lover, and, like all money-lovers, didn't understand Christ; couldn't make out the worth of Him or meaning of Him. He didn't want Him to be killed. He was horror-struck when he found that Christ would be killed; threw his money away instantly, and hanged himself. How many of our present money-seekers, think you, would have the grace to hang themselves, whoever was killed? But Judas was a common, selfish, muddle-headed, pilfering fellow, his hand always in the bag of the poor, not caring for them. He didn't understand Christ; yet believed in Him, much more than most of us do; had seen Him do miracles, thought He was quite strong enough to shift for Himself, and he, Judas, might as well make his own little by-perquisites out of the affair. Christ would come out of it well enough, and he have the thirty pieces. Now, that is the money-seeker's idea, all over the world. He doesn't hate Christ, but can't understand Him—doesn't care for Him—sees no good in that benevolent business; makes his own little job out of it, at all events, come what will. And thus, out of every mass of men, you have a certain number, bag-men—your "fee-first" men, whose main object is to make money. And they do make it—make it in all sorts of unfair ways, chiefly by the power called the power of capital; that is to say, the weight and force of money itself, or what is power which money, once obtained, has over the labour of the poor, so that the capitalist can take all its produce to himself, except the labourer's food. That is the modern Judas's way of "carrying the bag," and bearing what is put therein."—*Ruskin's Crown of Wild Olive.*

ALARMING ENCOUNTER WITH A CROCODILE AT AGRICULTURAL HALL, LONDON.—Whilst the keepers of the crocodile now exhibiting at the Agricultural Hall, Islington, were engaged in changing the water and cleaning out the zinc tank, the latter tilted suddenly on one side. The monster fell upon the floor of the building and got away, lashing his tail and snapping violently at everything in his way. Efforts were at once made to recapture the reptile, said to be the largest ever shown in Europe, being nearly ten feet in length. The proprietor and two or three men with much difficulty and danger at last succeeded in securing the monster's jaws by cloths, &c., and despite his effort again to free himself he was carried bodily to the tank, which had been righted and properly secured. Fortunately the last of the visitors had departed, and the struggle, which occupied but a short time, was so quietly conducted as to excite no suspicion in the mind of the attendants at the building that such an encounter was taking place near them.

What city in France is a man about to visit when he goes to get married? He is going to Havre (*have her*). An old bachelor being asked the question, promptly replied: "To Rouen (*ruin*)."—*Exchange.*

And a young bachelor who was courting a young lady named Anna, replied that he was not only going to Havre, but also to Havanna (*have Anna*).—*Daily Press.*

The stores taken on board the steamship *Great Eastern* comprised 10 bullocks, 1 milch cow, 114 sheep, 20 geese, 14 turkeys, and 500 fowls, which make up the live stock; while to that must be added 20 dead bullocks, 23 sheep, 4 calves, 4 pigs, 300 fowls, and 18,000 eggs.

## A wonderful Mill.

The owner of a certain curious mill took great pains, in building it, to use none but the very best materials, and to have it as perfect as possible. The owner also intended it to grind wheat for his own special use, and charged the man who took it, on high pay, to use none but the very best of wheat, to keep the mill in proper repair, to see that it was duly oiled and watched, and to make it his aim to see how perfect would be the flour which he should grind. Indeed, the pay was to be in proportion to the quality of what was produced. It would be difficult to describe this mill very accurately. But it was so constructed that it was always well housed, and yet so portable that the occupant could move it around wherever he chose, and thus take care of it. There is no need at present of my telling the name of the miller—but you know him. The mill was also so constructed that it was always at work, grinding something or other—if not flour, something else—a most productive concern. It so happened, of course, that it must be fed often, and it required great care to tend it and take care of it.

Going past this mill one day, I chanced to hear a conversation between the owner and the tenant.

"What is the matter with our mill?" asked the owner.

"Why, nothing as I know of. It keeps grinding all the time, and consumes a great deal, and produces a great deal."

"Yes, but what awful flour it produces! It is not fit for use. It can't be used for bread, pies, or cakes. Now you know I have taken great pains to have this mill produce none but the very best of flour."

"I know it, sir, but it don't work well. I know it don't produce what it ought to make."

"Do you feed it?"

"Yes, I always keep the hopper full."

"Full of what?"

"Wheat, sir, if I can get it. But you know that real good wheat is dear to buy and heavy to lift, and so I don't always feed the mill with wheat."

"Indeed! May I ask you what you do grind up in place of wheat?"

"Well, sir, I sometimes find it convenient to put in chopped straw, and much chaff with little wheat. And sometimes, when I am in a hurry, I throw in dirt, and even 'filthy rags.' If the mill clogs, I pick it out as well as I can, and let it grind on. Chaff and straw are so light that I like to use them. Sometimes I smoke the machinery with tobacco, or oil it with whiskey, but never let it stop. Indeed, you know, sir, it won't stop. I hope you are satisfied with the quantity it grinds."

"Perfectly. But what a perversion to make my beautiful mill receive all these useless and foolish and hurtful things, and put me off with the results, and call them flour!"

"It doesn't seem quite right, I know. But it is so much work to watch the mill, and see that wheat is put in just at the right time, that I want to take an easier way."

The abused owner, seeing that there was nothing but dishonesty and indolence, had the tenant cited to appear before a Judge. Now, this court was held in a great hall, and there Judge Conscience took his seat, and heard the case, and gave an awful sentence against the occupier of the mill. He was condemned to eat nothing but the filthy stuff he had been running through the mill ever since he took it, and as the heap was enormously large, it was thought he would never get through with the punishment—especially as, after all this, he continued to scrape in chaff and dirt and stones, and every thing he could get hold of with his hands. The owner was grieved exceedingly, and offered to remit the sentence and the punishment, if he would even then grind only wheat. But, no! the man would promise no such thing, and there the poor ruined mill keeps on grinding, and he trying to eat all its produce!

My reader, do you understand my parable?

That mill is the human heart. The wheat is truth and light from the Bible, and good thoughts. But when, as you know, the heart will be ever, like the mill, grinding what you put into it, you fill it with chaff in the shape of foolish novels and works of fiction; or fill it with bad books and bad thoughts of bad men, you are putting dirt into it. When you sin, and fill the heart with you sins, you are putting in stones and all manner of evil. Purity of heart and holy thoughts are the wheat of the soul, such as God seeks, and such as he intended the heart to produce. Your heart, dear reader, is a machine of great capabilities, and it can be fed with the finest of wheat, or with the filthy things of sin. With which are you daily filling it? And when the great Owner comes, what will be the reward you will receive for your use of that heart?—*Rev. John Todd, D.D.*

FOUNTAINS are erected in many of the public places in London and other large towns of Great Britain. Dr. Day in writing to the *Visitor* says:—Just in front of Surrey Chapel, beside the street, is a neat stone fountain, where the passers-by may stop and drink I as the clear sweet water is always gushing forth, and the bright metallic cups are always hanging on the chains waiting to be used. As you hold the cup under the flowing stream, the eye is almost sure to be arrested by a beautiful sculptured representation of Christ and the woman of Samaria at the well; and around the sculpture are these memorable words of the Great Teacher, standing out boldly:—"Jesus said, Whosoever drinketh of this water shall thirst again; but whosoever drinketh of the water that I shall give him shall never thirst."

## Scientific.

## IRIDOSCOPE.

A new instrument has been invented, by the aid of which an individual is able to see all that is going on in his own eye. It is simply an opaque shell to cover the eye, pierced in the centre with a very small hole. On looking through steadfastly at the sky, or at any diffused light, the observer may watch the tears streaming over the globe, and note the dilatation and contraction of the iris, and even see the aqueous humor poured in when the eye is fatigued by a long observation. It is needless to say that with the aid of this instrument a man can easily find out whether he has a cataract or not. If he has, he will only see a sort of veil covering the luminous disc, which is seen by a healthy eye. The instrument is certainly simple and curious, and will no doubt excite attention in those who are anxious to know more of themselves. An "iridoscope" may be readily extemporized by making a hole with a fine needle in the bottom of a pill box.—*Medical Reporter.*

## CRACKED HEELS OR SCRATCHES IN HORSES.

This is a very common affection amongst horses, especially in the spring and autumn months. These cracks occur on the back of the fetlock joint and extend towards the heels, and they are oftener met with in the hind than the fore legs. Like grease, they are often a result of keeping horses standing in damp, filthy stables, and the legs often covered with mud. Amongst agricultural horses, perhaps, the most common cause is from washing the legs with cold water and allowing them to dry of their own accord; the natural secretions are interrupted, and the legs swell and the skin is stretched and cracked.

The treatment must be regulated according to the extent and duration of the disease. In all cases the horse should be kept in a dry, clean stable, with plenty of litter. The heels should be cleaned thoroughly, and if painful, poultices of linseed meal applied for several days, or to such time as the more painful symptoms somewhat abate. After poulticing, the parts may be dressed with any mild astringent, as a solution of either the sulphate or chloride of lime. When the horse is in high condition and the legs swollen, a full dose of purgative medicine is generally found beneficial in allaying the swelling. An occasional dose of nitre and rosin is also useful in preventing swelled legs.

TO SAVE RENNETS.—Keep the calf from the cow about twelve hours before killing. There will then be but little curd, and what there is, take out carefully and throw away. Do not wash the inside of the rennets, but salt well, and stretch on a crooked stick and hang up to dry in a moderately cool place. Rennets a year old are generally believed to make milder cheese than those of less age. To prepare for use, put one to a gallon of water, about milk warm, add a little salt, soak about ten days, rubbing it well a number of times while soaking to get out the strength, then take out, salt and dry again for future use. Strain the liquor into a jar, put in a little more salt than will dissolve. Tie up in a bag, about half an ounce each of cloves, cinnamon and sage, also a lemon cut in slices, and drop into the liquor. Keep in a cool place, and stir each time before dipping out. Put enough rennet into the milk to have the curd ready to cut up in thirty minutes after the milk is set.—*Ag. Review.*

A FEARFUL INSTRUMENT OF WAR.—The *Gazette du Midi* reports that a new torpedo of a more destructive kind than any hitherto invented has just been tried in the dockyard of Casagneyau, Toulon, with complete success. The *Vauban* ship-of-war attacked by a boat twenty feet long, supplied with a spar armed with a fulminating torpedo, was lifted three feet out of the water and instantly sunk in consequence of an enormous hole in her keel caused by the torpedo. The success was the more remarkable as the charge of powder was only six pounds.

Although electricity moves with the greatest freedom in an almost perfect vacuum, its progress is arrested by an absolutely empty space.

The amount of cream which rises from milk is not affected by the conditions of its surface, but is as great in deep and narrow jars as in broad and shallow pans.

A hydraulic coal-cutting machine, to do as much work as twenty men, is among the labor-saving contrivances invented recently in England.

Sprinkle your young cabbage plants with salt and continue the practice through the season as a preventive against the attacks of snails and slugs. It is a simple, safe and certain remedy. We tried it last year with good success. So says the *Houlton Times*.

CLEANING LAMP GLASSES.—Put the glass in strong soda and water with soap, but be careful not to do so while the water is very hot, but only moderately so. Leave it in some hours, if all night so much the better, and when taken out rinse it well in cold water, leaving it to drip instead of drying it. After this rub it well with a soft cloth.—*The Quorn.*

Visitors to Naples, and antiquaries especially, are promised a great treat this winter, as it is in contemplation to recommence the excavations at Herculaneum which have been so long suspended.