

Youths' Department.

BIBLE LESSONS.

Sunday, May 5th, 1867.

Acts xiv. 1-17: Paul and Barnabas persecuted. 2 Kings xv. 1-20: Azariah's good reign. Recite—Psalm xxxvii. 1-6.

Sunday, May 12th, 1867.

Acts xiv. 18-28: Paul stoned. 2 Kings xv. 21-38: Jotham reigns. Recite—Psalm lxxvii.

Answer to Scripture Enigma.

- 1. Meekness. Galatians v. 23. 2. Agate. Exodus xxviii. 19. 3. Isbi. Hosea ii. 16. 4. Terah. Genesis xi. 31. 5. Crete. Titus i. 12. 6. Haran. Genesis xi. 27.

Take the Christian Messenger.

A Spring song

FOR A LITTLE BOY.

Oh, 't is spring, 't is the beautiful spring, And the trees are all blooming around, And see how the tender young grass, Spreads over the face of the ground.

The birds are all building their nests, And can scarce spare a moment to eat. Yet they now and then stop on the spray, And pour forth a carol most sweet.

The sheep are released from the fold To nibble their delicate meal, While the lambskins, as merry as May, Are gambolling over the hill.

Every creature that lives is at work, To provide for the season to come; And he must be tilling the ground Who would have loaded wagons go home.

Then I will be idle no more, But study as hard as I can, And a good stock of knowledge lay up To use when I've grown to a man.

And as this is the spring of my life, The seeds of all goodness I'll sow, That as fast as my years shall increase, In my heart every virtue may grow.

I can't afford it!

"Just come and give me a hand's turn at my garden, Jem, of a Sunday morning; will you?" said a workingman, with his pickaxe over his shoulder, to an old hedger, who was trimming a quick-set hedge.

Jem took off his cap, scratched his head a bit, in his own country way, and then said in reply:

"No, master; I can't afford it!"

"Oh! I don't want you to do it for nothing. I'm willing to pay you."

"I can't afford it."

"Why, man; it will put something in your pocket; and I am sure you're not too well off!"

"That's it; I can't afford it."

"Can't afford it? What do you mean? You don't understand me!"

"Yes, I do; but I bain't quick of speech, do you see. Howsoever, don't you snap me up, and I'll tell ye. I bain't too well off—that's as true a word as ever you spoke. Times be mostly hard wi' me. But if I ain't well off, d'ye see, in this world, I've a hope—a blessed hope, my missus calls it, of being better off in the next. My Lord and Saviour said these words with his own lips: 'I go to prepare a place for you: that where I am, there ye may be also.' I learned that text twenty year ago; and I've said it over hundreds of times, when things went cross, and me and my wife wanted comfort."

"Well, well! What's all that got to do with your saying, in answer to my offer, 'I can't afford it?'"

"Why, no offence to you; but it's got all to do with it. I can't afford to lose my hope of a better lot in a better land. If my Lord be gone to prepare a place for me, the least I can do is to ask him to prepare me for the place. And you see, Sunday is the only day that I can give all my thoughts to these holy things. I go to God's house, and hear about heaven; and I seems to be waiting at one of the stations on the way there. No! no; Man's work for man's day—but, on God's day, I can't afford it!"

Reader! Poor unlettered Jem had counted the cost of disobeying God's command by breaking his Sabbath. "What shall it profit a man if he gain the whole world and lose his own soul?"

A minister once prayed in the pulpit that "the Lord would bless the congregation assembled, and that portion of it which was on the way to church, and those who were home getting ready to come, and that in his infinite patience he would grant the benefit of the benediction to those who reached the house of God just in time for that." The clergyman succeeded in breaking up a bad habit which had resisted all legitimate appeals.

If barrenness be cast into the fire, what shall covetousness deserve?

The Art of Pew-opening.

The recent attempt to mediate between the church-going and non-church-going communities naturally directs attention not only to the qualification of the minister, but to the function of the pew-opener. Those who, leaving "the tents of wickedness," begin to go up into the temple to pray, are altogether dependent for their first reception there on the conduct of the "door-keepers in the house of our God." And this conduct, though generally good, is not always such as to recommend religion or church-worship to the outlying multitudes. We lately heard of a thoroughly well-authenticated case, in which an artisan went to a Nonconformist church as a stranger, and, being dressed in humble apparel, he was left by the ecclesiastical flunkey who kept the doors standing in the aisle. Being of an inquiring mind, and accustomed to reflect on events, he dressed himself the next Sunday in his most reserved black coat and vest, in front of which he hung the semblance of a gold chain. Thus attired, he attended the same church, and was immediately received with distinction and handed into a seat. Having, as he thought, proved his case, and caused to be re-enacted the scene portrayed in the epistle of James, he resolved henceforth to go no more to churches of that description. His judgement was hasty and illogical. But the case is suggestive of some practical reflections on the mode of welcoming the sons of toil who approach the sanctuary of rest. In the present state of English society, the work of keeping the doors of the churches of God in great cities is one which might well occupy the mind and hand of their very foremost and most judicious members, and which should seldom be remitted to the exclusive care of paid functionaries. It is nearly always the class of poorer employes who treat the working people with contumely. Gentlemen are nearly certain to behave in a satisfactory manner to their inferiors. Persons who manage the admission and seating of casual church-goers ought to understand many things besides the number of vacant seats. They ought to comprehend something of the irritable state of feeling out of doors, and the extreme difficulty of subduing it; they ought to understand the necessity of balancing the claims of those within against the demands of those without; and, above all, the best practical methods of conciliating the requirements of both; and this is work which, while it calls for some delicate qualifications of judgment and manner, is perhaps one of the most useful to which persons of good education and position could addict themselves by turns on the Sunday.—English Independent.

Persecution in the Nursery.

One day, when conversing with a friend, something was said on the subject of religious persecution, on which Archbishop Whately remarked, "It is no wonder that some English people have a taste for persecuting on account of religion, since it is the first lesson that most are taught in their nurseries." His friend expressed his incredulity denying that he, at least, had been taught it. "Are you sure?" replied Dr. Whately. "What think you of this: 'Old Daddy Longlegs won't say his prayers; Take him by the left leg, and throw him down stairs; If that is not religious persecution, what is?'"

GOLDEN WORDS FOR DAILY USE.

Selected from C. H. Spurgeon's "Morning by Morning."

MAY.—5. Sunday. A new commandment I give unto you, That ye love one another, John xiii. 34.

Alas, that this commandment should be new and strange to many professed Christians; few comparatively seem to understand or practise it.

6. Monday. By this shall all men know that ye are my disciples, if ye have love one to another, John xiii. 35.

This mutual love was appointed by our Lord as the peculiar distinguishing mark of his disciples, by which men might everywhere know them from all other persons.

7. Tuesday. The life which I now live in the flesh, I live by the faith of the Son of God, Gal. ii. 20.

The life which grace confers upon the saints, is none other than the life of Christ which, like the sap from the stem, runs into us the branches, and establishes a living connection between our souls and Jesus.

8. Wednesday. Hitherto hath the Lord helped us, 1 Sam. vii. 12.

When read in heaven's light, how glorious and marvellous a prospect will thy "hitherto" unfold to thy grateful eye, O Christian.

9. Thursday. If any man thirst, let him come unto Me, and drink, John vii. 37.

Thirst is terrible, but Jesus can remove it; every thirsty one is welcome. Filthy lips may touch the stream of divine love, they cannot pollute it, but shall themselves be purified.

10. Friday. If so be ye have tasted that the Lord is gracious, 1. Pet. ii. 3.

A jealous and holy distrust of self may give rise to the question, even in the believer's heart. There is no spiritual favour which may not be a matter for heart-searching.

11. Saturday. A man's heart deviseth his way, but the Lord directeth his steps, Prov. xvi. 9.

Corrupt nature constantly seeks to counteract the tendency of grace, and warps our conduct to conduct to opposite extremes. We should therefore seek the Lord's directions before we act in difficult circumstances.

Scientific.

Professional Skill in High Life.

It is particularly gratifying to observe that so many of our younger nobles are busying themselves in hard, earnest work of various kinds. We have, for example, Viscount Amberley, a hardworking member of Parliament, and an able writer at a very early age. The Marquis of Lorn, who only very recently attained his majority, has already pronounced with judgment on public questions; and we observe the announcement of his first work, "A Trip to the Tropics." The other day the youthful Marquis of Bute, in a long letter in the Times, gave an account of a recent visit to the Mosque of Hebron, describing that interesting place with a facility of expression and an amount of architectural knowledge certainly altogether unexpected from a peer in his teens. Other noblemen, like Lord Milton, set out for wild and unrequited countries, and endure all manner of hardships in order that they may earn the rewards of the scientific traveller. The late Prince Consort, besides being a good architect, was an excellent turner in wood and an efficient amateur photographer. It is singular, we may here remark, what a fascination photography has for royalty, and how many princes have become extremely proficient in the art. The latest name added to the roll of royal amateurs is that of the Grand Duke of Tuscany, who has produced, it is said, some magnificent specimens of scenery. For architectural ability the present Earl Lovelace is perhaps, the most eminent of his class of the day. The Earl's eldest son (Byron's grandson), the late Lord Oakham, inherited his father's notions of the dignity of labour, and carried them much further. Dropping his title, he entered the ship-building yard of Mr. Scott Russell as a common artisan. Another peer, the Earl of Caithness, has turned his practical knowledge of engineering to good account on different occasions. When the Princess Alexandra arrived in London, the Earl was honoured with the direction and personal guidance of the royal train from Paddington to Windsor. Several young noblemen, including the Duke of Sutherland and Earl Grosvenor, have gone in heartily for the fire brigade, following the example of Lord Craven, of Charles II's time, who was a constant attendant at fires. His Royal Highness the Prince of Wales has not disdained the helmet and the hose. By the way, the Duke of Sutherland's mother, the Dowager Duchess, has exhibited decided taste as the designer of carpet patterns, and we believe that her Grace is not the only clever milliner to be found among our aristocratic dames. Rumour states that the Princess of Wales herself might instruct some of the court milliners in the mysteries of their own craft. The Hon. Mrs. Damer is probably the only instance of a lady in her sphere attaining eminence as a sculptor; it is pretty generally known, however, that many ladies of rank of the present day excel as amateur painters, modellers, musical composers, &c., and their claims in the field of literature are universally acknowledged.—Builder.

SOUND AND FLAME.

A tall flame, looking like an ordinary gas-flame issuing from a circular orifice in an iron nipple, behaves in an extraordinary way when, by increased pressure, it is raised to fourteen or sixteen inches in length. If a shrill whistle be blown in any part of the room, it suddenly drops down to about half the length, and rises again immediately on cessation of the sound. A blow of a hammer on a board produces a similar effect; and still more so when the blow is on an anvil: the flame then jumps with surprising briskness, the reason being that the ring of the anvil combines those higher tones to which the flame is most sensitive. So tuning-forks, at the ordinary pitch, produce no effect; but if made to vibrate one thousand six hundred, or two thousand, or more times in a second, the flame responds energetically. In another experiment, if a fiddle is played in presence of a flame twenty inches in length, the low notes produce no effect; but when the highest string is sounded, "the jet," to quote Professor Tyndall's own words, "instantly squats down to a tumultuous bushy flame, eight inches long." And the same effect is produced by strokes on a bell at twenty yards distance: at every stroke, the flame drops instantaneously. This last experiment is a good illustration of the rapidity with which sound is propagated through air, for there is no sensible interval between the bell-stroke and the shortening of the flame. Another flame, nearly twenty inches long, is yet more sensitive, for the rustle of a silk-dress, a step on the floor, creaking of boots, dropping of a small coin, all make it drop down suddenly to eight inches, or become violently agitated. At twenty yards distance, the rattle of a bunch of keys in the hand shortens the flame, and it is affected even by the fall of a piece of paper, or the plashing of a raindrop. To the vowel U, it makes no response; to O, it shakes; E makes it flutter strongly; and S breaks it up into a tumultuous mass. Many more instances might be given, but these will suffice to shew that surprising effects are produced by sound. To the scientific inquirer they will be serviceable as fresh illustrations in the science of acoustics.—Chambers's Journal.

SCRAPS FROM FUNCH.

THE BURGLAR'S COMPANION.—How to bone anything locked up. Use a skeleton key.

INTELLIGENT PET.—"Ma, dear, what do they play the organ so loud for when 'Church' is over? Is it to wake us up?"

Agriculture, &c.

Facts for Farming.

There are some things in farming that are established, namely: That manure must be applied, not only to get up land, but to keep it up. That wet soil must be drained, either by ditching or otherwise. That subsoiling is good. That grain should be sown earlier than it generally is; that it should be harvested earlier than it is generally done; that grass should be cut when in blossom; and never when ripe unless for seed. That our soil is not sufficiently worked, especially in hoed crops; that stirring the soil and keeping it well pulverised, is a partial guard against drought. That the most advantageous grain for horses is the oat; that it improves fodder to cook or steam it. That warm shelter in winter saves fodder, and benefits stock. That the best blood is most profitable. That there is much advantage in selecting the best seed, the earliest matured and the plumpest. That in-and-in breeding is not good in close and consecutive relationship, but must be carried on by foreign infusion of the same blood. That warm quarters and good treatment are necessary in winter to produce eggs from most hens. That top-dressing grass lands should be dressed with fine rotted manure, applied close to the ground. That it is, in general, best to sell produce as soon as ready for market. That blackberries require rich soil; strawberries and raspberries vegetable mould—such as rotten leaves, chip manure, &c. That salt, in some cases, is good for land—also plaster, the phosphates, guano, &c. That fall ploughing is the best for clay lands; that land should not be ploughed wet. That young orchards should be cultivated. That compost heaps are a good institution. That clay and lime, rather than animal manure, be employed in raising fruit. That manure should be rotted before it is used. That agricultural papers are an advantage to the farmer. That a cultivated mind is requisite to high farming, and that a good reputation exerts a good influence on the farming community.—Rural World.

IRON FOR FRUIT TREES.

A writer in a Western paper says that upon advice of some wise friend he drove a great many nails into a branch of a fruit tree, and that the fruit was much larger on that branch than on the others, and that the experiment has been tried enough to settle the fact that iron is excellent medicine for fruit trees. We have tried similar experiments, years ago, and found that by girdling a branch of a grape vine just when the fruit is set, larger and finer fruit would grow on the girdled branches. The ring of bark taken out should not exceed half an inch in width if it is desired to have it close up and save the branch. The sap is supposed to go up into the tree or vine in the wood, and to return in the bark, and the girdled branch thus retains more than its fair share of the sap for the season. Driving nails into the bark would produce a similar effect, and it is this obstruction of circulation, and not the medicinal effect of the iron as a tonic, that produces the result. The absorption of sulphur or iron into the circulation of trees to kill insects and produce fruitfulness is a favorite folly not peculiar to this generation.

A NEW WRINKLE IN HORTICULTURE.

At the last meeting of the Agricultural Society of India, the Rev. Mr. Firminger communicated a plan by which the stones of fruit may be reduced or made to disappear, and the pulp be increased in size and improved in flavour. At any time during the cold season select a branch that is to be used afterwards for inarching. Split up carefully somewhat less than a span long. From both halves of the branch thus split, scoop out cleanly all the pith; then bring the split halves together again; and keep them bandaged till they have become thoroughly united. At the usual time, the beginning of the rains, inarch the branch thus treated upon suitable stock; taking for the place of union the portion of the branch first below where the split was made. Upon a branch of the tree thus produced a similar operation is performed, and so on in succession; the result being that the stone of the fruit becomes less and less, after each successive operation. This process has been applied likewise to the grape vine at Malaga; and plants thereby have been produced which bear the finest fruit, without the slightest vestige of a stone within them.

PERFECTLY SAFE IN ALL CASES.—Mrs.

Winslow's Soothing Syrup, for all diseases of Children, such as teething, wind colic, &c., is a safe, reliable and harmless remedy. It not only relieves the child from pain, but regulates the stomach and bowels, corrects acidity, and gives tone and energy to the whole system; gives rest to the mother and health to the child.

NEGLECTED COUGHS AND COLDS.—Few are aware of the importance of checking a Cough or "Common Cold," in its first stage; that which in the beginning would yield to a mild remedy, if neglected, soon preys upon the Lungs. "Brown's Bronchial Troches," or COUGH LOZENGES, afford instant relief.

COUGHS AND COLDS, at this season of the year so prevalent, and which, if neglected, might prove fatal, can be cured by a timely use of Johnson's Anodyne Liniment.

Married Ladies, under all circumstances, will find Parsons' Purgative Pills a safe, and, in small doses, a mild cathartic—they cause no griping pains or cramp.