

Months' Department.

BIBLE LESSONS.

Sunday, June 2nd, 1867.

ACTS xvi. 1-21: Paul's vision. 2 Kings xvii. 24-41: The strange nations in trouble.

Sunday, June 9th, 1867.

CONCERT: Or Review of the past month's subjects and lessons.

The Spider and the Bee.

BY ELLEN ROBERTS.

It chanced a Spider and a Bee
Once settled on the self-same tree;
And then began a warm debate
Which could the fairer work create.
The Spider boasted, none so well
Of geometric forms could tell,
Or could so cunningly design
How squares with circles should combine.
She said the webs she daily wove
Her skill, in this respect, would prove;
And, farther, from her own light frame
The silken thread to spin it came,
Whereas the honey of the Bee
Was stolen from each flower and tree;
Nay, that she was obliged, indeed,
To borrow from the humblest weed,
The Bee replied, she never thought
Such charges against her could be brought;
That as to stealing honey sweet
From every flower she chanced to meet,
Her skill was so conspicuous here,
She'd nothing from such charge to fear.
So delicately she distill'd,
And her slight bag with honey fill'd,
That never had a flower complained
That by her means its juice was drained;
No leaf had been at any cost,
Or by her robbery had lost.
As to the web the Spider spun,
Her combs as skillfully were done.
Indeed, the merits of her cause
Might rest on mathematic laws;
For these were never disobey'd
In any hexagon she made.
But what was chiefly on her side,
Her works were usefully applied;
She labor'd for the public good,
And stored her cells for winter's food.
Taught by this fable, let us aim
At virtue, rather than at fame;
Caught by no outward show of glare,
Appearances that promise fair,
The dazzling are not always bright,
But glitter with delusive light;
Let's estimate things by their use,
Not the effect they can produce.

Eyes and no Eyes.

Boys and girls, do you ever do wicked things secretly, or in the dark—things shameful—because you suppose no eye sees you? Young friends, Does not God see you? always, everywhere, by night and by day? God never slumbers. "His eyes behold, his eyelids try the children of men." God looks from heaven, his high and holy habitation, continually, beholding the evil and the good, every thought, every word, every action is known to him, even afar off. Read the one hundred and thirty-ninth Psalm, and see if God is not always present, to approve or disapprove, and every lisping thought of your tongue is known to him. In the darkest night, his eyes behold. Beware how you sin in thought, word, or deed.

"I'm not too young for God to see,
He knows my name and nature too;
And all day long he looks at me,
And sees my actions through and through.

"He listens to the words I say,
He knows the thoughts I have within,
And whether I'm at work or play,
He's sure to see me if I sin.

"Oh! how can children tell a lie,
Or cheat in play, or steal, or fight;
If they remember God is by,
And has them always in his sight?"

"Then when I want to do amiss,
However pleasant it may be,
I'll always try to think of this,
I'm not too young for God to see."

Some Dog Stories for the boys.

WAS IT REASON, OR INSTINCT?—A gentleman of Staffordshire, England, used to go twice a year to London on horseback, accompanied by a dog—a terrier; but, for fear of losing it in the metropolis, he always left it in the care of his landlady at St. Albans. Once, however, the large house-dog of the inn and the terrier having a quarrel, the terrier was so much overmatched that it was with difficulty he could crawl. He went silently away out of the yard, and for a week no one knew what had become of him. He then returned and brought with him a dog both larger and stronger than the one by which he had been beaten, and they both fell upon the inn dog, and beat him most unmercifully, leaving him half dead. The terrier and his friend then disappeared; and when the gentleman, on his return from London called at the inn for his dog, he heard an account of the fight, and gave him up for lost. On reaching home, however, he found the terrier safe, and learned that he had come from

St. Albans and coaxed away the great house-dog, and then proceeded with him to avenge the injuries he had received; after which he came home in quiet with his companion.

A CONSIDERATE HORSE AND A CLEVER DOG.—Recently at Toronto, while Dr. Newcombe was driving down Centre street, the whipple-tree of his gig gave way and coming in contact with the horse, he reared, broke the shafts, and started down the street. The horse coursed down Centre street on to Queen, where he took to the sidewalk, running along the boards at a rapid rate. While on his mad career the animal came upon two children, stopped suddenly as if to allow the children to get out of the way, and then started off again; but, after galloping a short distance, he was brought to by one of the Doctor's dogs, which with surprising sagacity had followed and grasped the reins with its teeth, and hung on till the horse was fairly checked.

A LAMB NURSED BY A DOG.—A curious instance of maternal tenderness in the canine race was stated recently at a sitting of the Societe Acclimatation in Paris. A poor dog, being deprived of her pups, took a fancy to a young lamb that had lost its mother. The lamb thrived mightily well under the regime of dog's milk, and at length took to feeding on grass. This the poor foster-mother could not bear, and she attempted by every means in her power to prevent her foster-child from disgracing itself by such uncanine behaviour, but found at length it was to no purpose, and resigned herself to her disappointment.

A lesson in government.

In the government of young children as well as of those of more mature years, more is often done by wise management than by the infliction of positive suffering. An intelligent teacher like an enlightened government does not lose sight of this. Sometimes however, he stumbles on expedients peculiarly adapted to certain cases. The following is an amusing illustration of the way in which the spirit of mischief may be turned to account:

A teacher in one of the National Schools found among his list of juveniles one who was constantly engaged in some mischief, and at the same time was given to swearing.

Having uttered a word in violation of the teacher's rules, he ordered the aforesaid juvenile to take his place in one corner of the old rickety school-house, and placing a pair of old-fashioned iron tongs in his hand, ordered him to watch a hole in the floor until he should catch a mouse, supposing it would be a great punishment.

The little urchin gazed steadfastly at the aperture, while the teacher, with face turned from him, was engaged with the other scholars. At last he heard the old tongs go bang! He turned his eyes quickly upon the youth, who, with a countenance beaming with excitement yelled, "Teacher, I've got the little varmint!" and, true enough, he had Mister Mouse fast by the head!

The boy was at least smart in his way.

Tell it to others.

"Go home to thy friends, and tell them what great things the Lord hath done for thee."

This was the command of Jesus to him who had been possessed with the devil, and who, by the divine power, "sat at the feet of Jesus, clothed and in his right mind."

Are you, whose hearts have been cleansed by God's grace from the defilements of sin, and who feel the joy and peace of an indwelling Holy Ghost, sitting at the feet of your gracious Master, content with your own deliverance, and careless of the condition of those who are tormented with the unclean legion? And do you not hear the voice of your Saviour saying unto you, "Go home to thy friends, and tell them what great things the Lord hath done for thee?"

If any fortune or success comes to us in this life; if we meet with promotion in business, or advancement in our pecuniary affairs, or prosperity in any of our family social arrangements—we are quick to tell our neighbors, either that we may excite their envy, or awaken their sympathy. And shall we be less eager to sound the glad tidings of our elevation to God's favor, and of our release from the thralldom of our spiritual enemies? There are all about us those who are rendered so fierce by the spirit of evil, that "no man can tame them," yet who, if we would lead them to Jesus, would fall down before him, and acknowledge his all-prevailing power.

Oh! let us who have been dispossessed, publish, not only in our own house, but "throughout the whole city, how great things Jesus has done unto us;" then shall it be that through our influence the people will "gladly receive him;" and in them also will this same glorious miracle be wrought that has brought to us salvation and peace.—*Christian Banner.*

EARLY RESPONSIBILITY.—Now, early responsibility is almost equivalent to early sobriety. If a stick of timber standing upright wavers, lay a beam on it, and put a weight on that, and see how stiff the stick becomes. And if young men waver and vacillate, put responsibility on them, and bow it straightens them up! What power it gives them! How it holds all that is bad in them in restraint! How quickly it develops and puts forwards all that is good in them.

METHODIST CENTENARY STATISTICS IN THE U. STATES.

In the Philadelphia Evening Telegraph of March 13th, is an article of great interest on Methodist statistics. It appears to have been compiled with great care, apparently from official documents, and is worthy of general attention chiefly for the light which it throws on the progress of Methodism in this country, and for its many comparative tables, in which its work is presented side by side with that of other bodies of Christians.

The first table gives us the means of seeing at a glance the increase of the body known as the "Methodist Episcopal Church," from 1772 to 1865. From this table we learn that during the first twenty years the number of members rose from 1,160 to 65,980. In the next period of twenty-eight years, it grew from 65,980 to 259,890, or nearly fourfold. From 1820 to 1844, it swelled to 1,175,214, which is a fourfold growth in twenty-four years. The disruption took place in 1844, and the Methodist Church South was organized. This event appears to have worked disastrously to both parties, as indicated by the remarkable change in the rate of increase which followed. For example in 1848, the Methodist church (North) is put down as having 639,066 members; and after seventeen years, in 1865 it reached only (as given in table 2) the number of (929,229, or a gain of 290,163. Had it gained at the former rate, it would have reached about 1,500,000. This change is startling, and must call forth deep concern among the friends of vital religion, and especially among our Methodist brethren themselves.

From the Baptist Almanac of 1850, we get the statistics of our own churches for 1848, and find it but slightly in excess of the Methodist Episcopal Church (North) in that year, being 686,857. Yet as appears from the Baptist Almanac for 1867, (which gives the returns of 1865,) the Baptists in 1865 numbered 1,043,641, or 114,882 more than the Methodist membership of the same year.

The number of members in the Methodist Church South for 1865, is here put down at 708,949, which indicates a still lower rate of increase than in the Church North. Perhaps the war had much to do with this. Had the two divisions continued to advance at their rate of progress prior to 1844, they would in 1865 have together reached the prodigious number of four millions of members! As it is they amount together only to 1,628,205.

From 1792 to 1844, the Methodist body doubled its numbers once in about twelve years; the Baptists only once in eighteen. Starting that year with nearly equal numbers, about sixty-five thousand each, the regular Methodists in 1844 had multiplied to 1,175,314, while the regular Baptists had reached only 651,832. Thus in fifty-two years the Methodists had shot far ahead and nearly doubled the total of the Baptists. But in the last twenty-one years, while the Methodist Churches, (North and South,) have made a net gain of only 452,891 members, or 38½ per cent; the Baptist Churches have made a net gain to their membership of 392,309, or 66 per cent. These figures show a most surprising change in the relative rate of increase between these two denominations during this last period.

The Baptist ratio has been reduced by nearly one-half; the Methodist by more than three-fourths; a fearful fact, which has been too little noticed, if at all, by either denomination. It is a solemn fact despite all our boasts, that for twenty years past neither of these great bodies of Christians, has been keeping pace with the progress of population in the United States. Yet in the glow of excitement attendant upon the Centenary of Methodism in the United States, this fact of such solemn significance appears to have been wholly overlooked. No proper, practical inference is deduced from this valuable table of statistics by those who have published it. The first centenary of American Methodism, viewed as a whole is glorious, and we do not wonder that our Methodist brethren are eager to set it forth to the admiration of the public. Let God be glorified for all that he has wrought through them. Yet there is certainly some reason for regret, that the latter end of the century is so far behind the beginning, in the numerical growth of the church. Let the Methodists and the Baptists both look to themselves, and let every man "mourn apart" until the Spirit of God be so showered upon us from on high that the wilderness may become a fruitful field, and the fruitful field be counted for a forest.—*National Baptist.*

Drifting.

Many, far too many Christians are merely drifting. They are not positive, independent, earnest in their lives. They are not steadily, day by day, striving to build up a well-balanced, beautiful, noble character. They are not carrying on the inward conflict with passion, with covetousness and with besetting sin, like soldiers in a great cause. They are not striving to make their influence felt for God in their own sphere. They do not feel personally responsible for the progress of Christ's kingdom, for the suppression of vice and the maintenance of just and righteous laws in the community. They do not earnestly endeavor to shape their own and others lives to holy uses and a heavenly destiny. They get along with as little effort as possible. They drift with the rest of the church. In ordinary times there are many of these drifting Christians. There is no violent opposition to face now, so that the mere profession and outward observance of Christianity may be maintained without hard tugging. A revival is a time when many of these drifting

Christians are roused to seize the oars and work. But even then many are satisfied to see others work, while they still drift on the quickened tide.

We don't believe in drifting as the prevailing mode of locomotion. It is not suited to a probationary state, or to a sinful world in which the drift is altogether in the wrong direction. It is out of place, premature, disastrous. As free, intelligent creatures, under divine grace, we must put forth independent volitions, and interfere with and counterwork the natural tendencies of things around and in us.—*American Presbyterian.*

NO RITUALIST NEED APPLY.—Advertisements for servants in which "none but Protestants" are told to apply, used to be not uncommon; but an advertisement which appeared in a recent number of the London Times is a unique specimen of the requirements of servant-galiam. Two young women want a situation "in a gentleman's or tradesman's family, in any capacity in which they might be useful. One is seventeen years and the other fifteen;" but "no Ritualistic family need apply!"

Scientific.

GEOLOGICAL.—At a meeting of the Natural History Society of Montreal, on the 29th ult. Principal Dawson read a paper "On Insects from the Carboniferous and Devonian Formations." He commenced by stating that the remains of insects, as a rule, are less frequently found in a fossil state than those of other groups of animals. This may arise partly from the fact that rocks are usually deposited under water, where it might fairly be supposed few remains of insects would be found, and secondly, that the tissues of insects would probably decompose much sooner than those of other animals. It was then shown, reasoning from analogy, under what circumstances remains of insect life might be preserved in a fossil state. In the Tertiary periods fossil insects have long been known, also in the Oolites and Lias, and examples of two specimens were shown from the two last mentioned formations. In the Carboniferous rocks fossil insects have been described from England, Westphalia, and the United States. These belong to the order Neuroptera (dragon flies, &c.); Orthoptera (grasshoppers, crickets, &c.); and Coleoptera, or beetles. Up to last year no remains of insects had been found in the coal fields of Nova Scotia, except a single head and small portions of a large insect found in the excrement of a reptile, along with other animal remains, enclosed in the trunk of a tree at the Joggins. This specimen seemed to indicate that the coal reptiles were insectivorous creatures. Last year Mr. James Barnes was fortunate enough to find the wing of an insect in a bed of shale at Glace Bay, C. B. An engraving from this specimen was exhibited, which has also been submitted to Mr. Scudder, an eminent entomologist at Boston, in order to elicit his opinion upon its characters. That gentleman considers that it belongs to the ephemeræ group, and that it is a neuropterous insect closely allied to the day and shade flies. The insect appears to have been of large size, and it seems not improbable that this species may have haunted the swamps of the period, and have been preyed upon by carboniferous fishes. —Wings of four species of insects have been found by Mr. C. F. Hartt, in the plant-bearing Devonian shales of St. John, N. B. These are of considerable interest to the geologist, as being the oldest fossil insect known, the antiquity and exact date of the beds from which they are procured being unquestionable. These insects also belong to the neuroptera, and seem allied to the ephemeræ.

SOMETHING NEW IN CLOCKS.—There is a curious clock at the Paris Exhibition that shows at a glance the time of twenty-four of the most important towns of the world on a revolving globe, besides a complete moveable almanac of the month and week, and the phases of the moon, while the pendulum is both a barometer and a thermometer.

ANCIENT WATER.—A jar of water, hermetically sealed, has been taken from the ruins of Pompeii, where it had remained for 1800 years. The water was clear, fresh and soft.

NEW STYLE OF BOAT.—A new style of row boat has just made its appearance on the Hudson, and in it a man has been navigating Rondout Creek. It is a curious-looking craft, and resembles a ladder with pointed ends. It is composed of two tin tubes, air tight, about twenty feet long, fastened together about eighteen inches apart with light iron bars. The rower sits in the centre and skims over the water with great speed, guiding his odd-looking craft with much care.

SCIENCE PERVERTED.—The breaking up a gambler's retreat in Boston, the other day, led to the discovery of a closet with a small pane of colored glass, and inside of which a man was discovered with a telegraph machine. The man in the closet and the telegraph were used in this wise: Whenever a countryman entered to play and try his luck at cards, he was seated at the table with his back to the closet door, thereby giving the man in the closet a fair chance to see the cards he held in his hands. The telegraph machine was supplied with a wire running from the machine under the carpet, to the business man at the table, who was thus acquainted with all the cards he was playing against, thus gaining advantage and ultimately fleeing his victim.