

Boys' Department.

BIBLE LESSONS.

Sunday, July 25th, 1867.

ACTS XXI. 20-40: Paul's trouble at Jerusalem. 2 Kings xxiii. 21-27: Josiah is slain. Recite—Jon. iv. 17-23.

Sunday, August 26th, 1867.

ACTS XXI. 20-40: Paul's troubles at Jerusalem. 2 Kings xxiii. 21-27: Josiah is slain. Recite—Jon. iv. 17-21.

Praying and doing.

"Bless the poor little children who haven't any beds to-night," prayed a little boy, just before he lay down in his nice warm cot, on a cold windy night.

As he rose from his knees, his mother said to him:

"You have just asked God to bless poor children; what will you do to bless them?"

The boy thought a moment.

"Well, if I had a hundred cakes, enough for ourselves, I'd give them some."

"But you have no cakes."

"Well, when I get money enough to buy all the things that I want, and have some over, I'll give them some."

"But you haven't half enough money to buy all you want, and perhaps never will have. I'll want to know what you will do to bless the poor now."

"I'll give them some bread."

"You have no bread; the bread is mine."

"Then I could earn money and buy a loaf myself."

"Take things as they now are. You know what you have is your own. What are you willing to give to help the poor?"

The boy thought again.

"I'll give them half my money. I have eight cents, and I'll give them four. Wouldn't that be right?"

"Four cents would not go very far in making a child, so poor that it had no bed, as comfortable and well provided for as you are. Four cents toward food and clothes, and books and bed, for such a one, and four cents just for pencils or candy for yourself, don't seem fair."

"Then, mother, I'll give all my money; and I wish I had more to give," said the little fellow, as he took his good night kiss.

Now don't you think his bed was made softer that night by his pity for the poor and shelterless? Don't you think he slept the more sweetly, and that ministering spirits watched his couch more lovingly because he was growing to be somewhat like his Saviour, who "spared not himself, but freely gave himself up for us all?"

A great many children pity the poor a little, and wish God would be kind to them and take care of them. Perhaps they even pray to him to do it, like the little boy in my story. But I am afraid that too many of them would have God to do all the work. They don't want to help much; they don't want to give away much that is their own; they don't want to trouble themselves much about it. They do not really love their poor neighbors as they do themselves.

One rule.

"Alice," said little Bessie Gray to her older sister, "little Christians don't have to be like big ones, do they?" "In some things they do not, yet there is one rule for old or young, Bessie, and that is to follow Jesus. But why do you ask?" "Oh, because the minister preached to-day about self-denial, and I thought he must mean grown people, for children can't be self-denying, you know. And besides, the text says, 'If any man will come after me, let him deny himself, and take up his cross daily, and follow me.' I found the verse as soon as I came home, and learned it."

"It is a good thing to learn the texts you hear preached from, Bessie; it will help you to remember the sermons too. But you are wrong, little sister, in thinking that children cannot or need not practise self-denial. It is just as truly their duty as it is that of older people. The word 'man' in the verse you learned means all of us. It is the same as it said, 'If any one will come after me,' etc. So far as a child can understand or practise them, the directions of the Bible are binding on it as truly as on its parents."

"But how can children be self-denying, Alice? How could I?"

"Oh, in many ways." "Tell me some, sister."

"Bessie, you like to sleep late in the morning, do you not?" "Yes, Alice." And when auntie calls you to breakfast, you would like to lie in bed instead of getting up promptly?" "Yes, I should." "Here then is a chance for self-denial every morning. It troubles our kind aunt to see any of us late to breakfast: by denying yourself the pleasure of sleeping longer, you can please her and obey this rule of Christ. Then you are fond of a good deal of gravy with your food. Papa thinks it is not good for you. You can deny yourself of that also, and thus follow Jesus. You like to enjoy a swing in the orchard; but sometimes brother Willie wants it at the same time. There is another chance for self-denial."

"Oh, Alice, I did n't know—I did n't think it meant such little things. Does the Lord care about my eating and sleeping and playing?"

"The Lord cares for all you do or think or say, my dear little sister. When you gave up the ride which papa had promised you yesterday for the sake of the poor sick family who

needed him, if you did it in obedience to Christ's command, you pleased him as truly and showed yourself his child as really as your cousin Laura did when she left her home and friends and country to be a missionary."

"Oh, Alice, Alice!" Bessie could hardly speak more for the fast-flowing tears. She had thought so much and so admiringly of her cousin's devotion. She had longed to imitate her heroism. And now to see the opportunity always at hand for denying herself for her Saviour, opened her eyes and melted her heart. When she and her sister had closed their little talk with a prayer, Alice gave her to learn that beautiful verse, "Even a child is known by his doings, whether his work be pure, and whether it be right."—American Messenger.

Temperance Sermon in Westminster Abbey.

The special services in Westminster Abbey were very largely attended on Sunday evening, July 7th, it having become known that the Revd. Robert Maguire, M.A., incumbent of Clerkenwell, was to deliver a special sermon on the temperance question. Taking for his text the fifth chapter of Joshua, ninth verse, the preacher described how England had a bygone history ever to be mindful of, a present greatness to be careful of, and a future destiny to be always striving after. It ever there was a nation, since the days of Israel of old, that had God so near to her, it is England; and the religion of England being that of God's revealed Word, is yet to cover all lands. Then, for the honor she enjoys, for the work she has to do, and for the true love we bear in our heart of hearts, we desire to see whether, like Israel of old, this England of ours is under any reproach; whether any national wrong impedes and binds her progress; and whether, at the root of this noble tree, any worm is lurking that may cause it one day to wither like the gourd of Jonah. If England is, beyond any other land, put in trust of the Gospel, why has not that Gospel made further progress? If England is thus full of wealth, why does poverty so greatly abound? If England is the seat of justice and equity, why is there so much wrong-doing in the land? If England is possessed of natural, social, and domestic blessings beyond those of other countries, why are there so many social and domestic evils lingering in her midst, which, notwithstanding all the social and philanthropic efforts of the day, we cannot stutue? Controverting the common reply of "human nature," he pointed out that it was no excuse for tolerating evils which were remediable. Intemperance was one of these. It formed the dark blot on our national greatness. To intemperance we must attribute many of the diseases of the body, most of the diseases of the mind, much of the poverty of the people, the destitution of the poor, the crime of the country, and the ruin of fortunes and reputations. It hindered the spread of the Gospel, and by its baneful influence practically placed large masses of the people beyond the influence of ministers of religion. Abroad it interfered with the success of the missionary enterprise. Intoxicating drink preceded the Bible and the Christian faith, and thus we became disqualified from becoming the evangelists of the heathen. We teach them to imitate our own evil customs, and they feel the wrong we thus inflict upon them. They tell us to convert our drunken countrymen abroad before we attempt to preach the Gospel to the natives; and when they would personify an Englishman, they mockingly reel about like a drunken man. And this is the fame of the land that sends the Gospel to their shores. The clergy felt this, and both at home and abroad had commenced endeavoring to roll away the reproach from their midst. The Bishop of Columbia, and large numbers of colonial clergymen and missionaries, besides 600 clergymen at home, had become total abstainers; their great motive being to stand by and encourage those who, having suffered from the intoxicating cup, had resolved, with God's help, to make a final break with their besetting sin. In their abstinence, they advocated no spirit or practice of asceticism, asserted no superior virtue, and even disclaimed that which is sometimes placed to their credit,—a spirit of self-denial; seeing that this abstinence of theirs had long since become by habit and custom an unconscious state of life to most of them. Pointing out the nature, tendency, and causative character of strong drink, the reverend lecturer proceeded to declare that nothing short of total abstinence would meet the necessities of the case. Education was no safeguard, neither were improved dwellings for the laboring poor, although both had much to do with the proper training of the people. It would not do that those addicted to drink should alone become abstainers. In such cases the very fact of abstaining from drink would become a stigma, a brand of shame, a confession of weakness. We must help men, both by our example and our friendship. He spoke to each man's conscience; he asked that each should be a law to himself. He was there to plead the cause of slaves, and he addressed his plea to freemen. He pointed out a path for doing good, and humbly bade them enter, promising them that before they had gone far they would overtake some man, some life, some soul that might be saved. The sermon, which was eloquently delivered, was listened to with attention by the vast congregation, and evidently made a deep impression.—English paper.

PREPARATION FOR HEAVEN.

A daily conversation in heaven is the surest forerunner of a constant abode there. The Spirit of God first brings heaven into the soul, and then conducts the soul to heaven.—Arrousmith.

GOLDEN WORDS FOR DAILY USE.

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

AUGUST 25. Sunday. Betrayest thou the Son of man with a kiss? Luke xxii. 41.

O Lord, make me sincere and true; preserve me from every false way; forbid that I should be a soaring professor, and miss heaven at last, because I betrayed my Master with a kiss.

26. Monday. If ye seek Me, let these go their way, John xviii. 8.

The thunder-cloud has burst over the cross of Calvary, and the pilgrims of Zion shall never be smitten by the bolts of vengeance.

27. Tuesday. Strong in faith, Rom. iv. 20.

If we want blessings from God, nothing can fetch them down but faith. This Divine principle links us with Divinity, and clothes us with the power of God.

28. Wednesday. Ye shall be scattered every man to his own, and shall leave me alone, John xvi. 32.

To some selected spirits it is given to enter the inner circle, and hear the pleadings of the suffering High Priest; yet even these cannot penetrate the secret places of the Saviour's woe.

29. Thursday. He forgetteth not the cry of the humble, Ps. ix. 12.

Humility gives us good foothold in prayer. There is no hope of prevalence with God unless there is self-abasement.

30. Friday. Then all the disciples forsook Him and fled, Matt. xxvii. 56.

What anguish must have filled the Saviour as He saw friends so faithless! This was one bitter ingredient in his cup.

31. Saturday. The love of Christ which passeth knowledge, Eph. iii. 19.

Oh that this love may fill our hearts with adoring gratitude, and lead us to practical manifestations of its power.

ORIGIN OF THE TERM 'NEWSPAPER.'—In Hadyn's Dictionary of dates, it is said that news is not, as many suppose, derived from the adjective new. In former times (between the years 1295 and 1890) it was the prevalent practice to put over the periodical republications of the day, the initial letters of the compass thus: N E—W S.

Importing that these papers contained intelligence from the four quarters of the globe: and from this practice is derived the term 'newspaper.'

The afflicted widow, the disconsolate family, the lamented Mr. Edward Jones and the beaver hat trade are somewhat "mixed" in the following extract from the columns of an English paper, and after vain endeavors on our part we must leave our readers to class it either as an "obituary," a "token of affection" or a "puff extraordinary":

"Died on the 11th ultimo, at his shop in Fleet Street, Mr. Edward Jones, much respected by all who knew and dealt with him. As a man, he was amiable, as a better upright and moderate. His virtues were beyond all price, and his beaver hats were only £1 4s. each. He has left a widow to deplore his loss, and a large stock to be sold cheap for the benefit of his family. He was snatched to the other world in the prime of his life, and just as he had concluded an extensive purchase of felt, which he got so cheap that the widow can supply hats at a more moderate charge than any other house in London. His disconsolate family will carry on the business with punctuality."

"Tis not for man to trifle. Life is brief, And sin is here. Our age is but the falling of a leaf— A dropping tear. We have no time to sport away the hour: All must be earnest in a world like ours. "Not many lives, but only one have we— One, only one; How sacred should that one life ever be— That narrow span! Day after day filled up with blessed toil, Hour after hour still bringing in new spoil."

LITTLE CROSSES.—As a general thing, it may be expected that all Christians will find themselves able to bear the great crosses of life, because they come with observation; they attract notice by their very magnitude, and by putting the soul on its guard, give it strength to meet them. But happy, thrice happy is he who can bear the little crosses which ever lie in wait, and which attack us secretly, and without giving warning, like a thief in the night.

THERE is an editor out West who, when he is short of matter, sends out his paper with one side or page entirely blank, merely drawing his subscribers' attention to the fact by a note: "This space will be very useful for the children to write upon."

THE Caledonian Mercury, the oldest newspaper in Scotland, after an existence of more than two centuries, has ceased to exist.

THE Germans complain of the difficulty they experience in pronouncing the English language. They think it very hard that the word Boz should be pronounced Dickens.

Agriculture, &c.

CUTTING TREES.—If oak, hickory, or chestnut be felled in August, in the second running of the sap, and barked, quite a large tree will season perfectly, and even the twig will remain sound for years; whereas that cut in winter and remaining until the next fall, (as thick as your wrist) will be completely sap-rotten, and will be almost unfit for any purpose. The body of the oak split into rails will not last more than 10 or 12 years. Chestnut will last longer, but no comparison to that cut in August. Hickory cut in August is not subject to be worm-eaten, and lasts a long time for fencing. When I began farming in 1802, it was the practice to cut timber for post fencing in the winter. White oak posts and black oak rails, cut at that time, would not last more than 10 or 12 years. In 1808 I began cutting fence timber in August. Many of the oak rails cut that year are yet sound, as well as most of the chestnut. If the bark is not taken off this month, it will of itself peel off the 2nd or 3rd year, and leave the tree perfectly sound. The tops of the tree are also more valuable for fuel, than when cut in winter or spring. I advise young farmers to try the experiment, and if post fences do not last twice as long, I forfeit all my experience as worthless.—Ex.

ECONOMY OF MOWING MACHINES.—A gentleman gives as his opinion that a good mowing machine will save a farmer, upon an average, one-eighth of his crop of grass, aside from the fact that "haying is done" much sooner, and thereby a great saving must be made. He says the average height of grass is about sixteen inches, and that a machine mows, upon an average, two inches closer than the scythe, thus saving two inches of grass over the whole surface. If a man cuts forty tons of hay with a mowing machine, he saves five tons of hay; as he would have got but thirty-five tons with the scythe. Calling hay worth, upon the average, \$8 per ten, there is a saving of \$40 a year in hay, to say nothing of the labour.—Vermont Farmer.

BEST BREED FOR DAIRY COWS.—A writer in the American Agriculturist expresses his opinion, founded on considerable and careful experience, that the very best breed of cattle for dairy purpose, and one adapted for this climate, is a cross between the Ayrshire and the Alderney. He considers the pure Alderney the very best milk breed, but too delicate for this climate; a cross with the Ayrshire gives the requisite hardiness of constitution, and improves the milk-producing qualities of the latter.

QUALITIES OF CATTLE.—Ayrshire for cheese, Devons for butter, and Alderneys for cream. These, on the best native stock will improve. The improved Short-horns combine these qualities to a large extent, and are, besides, superior for beef. When we say the Alderneys for cream, we mean the richest cream, not the most, as less milk is given by them than by the Devons, and less butter made from a cow. For the farmer who has but few cows, the improved Short-horns are the best, as they combine more or less the good qualities. Excellent for milk, they are still more so for beef.—Colman's Rural World.

PRESERVATION OF SMALL BIRDS IN FRANCE.—The Minister of Agriculture has addressed a circular to the mayors of France, enjoining them to punish severely all persons caught in the act of netting, trapping, &c., small birds, whose valuable services as destroyers of insects he set forth, demonstrating by statistics the utility of these humble members of the feathery genus.

PREVENTING HENS SITTING.—The plan recommended by the Hon. Mrs. Arbuthnot for preventing hens sitting is endorsed by a correspondent of the Journal of Horticulture. It is as follows: Let the hen sit three or four days in the nest she chooses; then place her in a yard, or anywhere where there is no nest, and feed her well; in four or five days she may be returned to her own yard, and in about a fortnight will lay again.

IN Egypt, professional poulterers will take a hundred eggs, and return thereon, at the end of three weeks, sixty chickens, keeping the remaining chicks and added eggs for payment.

IN Utah the gulls are making a vigorous campaign against the grasshoppers. The Mormons say that they were once before saved from famine in the same way.

THE number of caterpillars on the shade trees in Troy, N. Y., is enormous, and they are devouring the trees rapidly.

IMPORTANT TO MOTHERS.—Mrs. Winslow's Soothing Syrup, for all diseases with which children are afflicted, is a safe and certain remedy. It allays all pain, softens the gums, reduces inflammation, sure to regulate the bowels, and cures wind colic. Depend upon it, mothers, it will relieve the little sufferer immediately. Perfectly safe in all cases.

The Combination of Ingredients used in making "Drown's Bronchial Troches" is such as to give the best possible effect with safety. The Troches are used always with good success, and are widely known as the best remedy for Coughs, Colds, Throat Diseases, and Asthmatic troubles. We should advise everybody to keep constantly on hand a bottle of Drown's Rheumatic Compound. It is a strong and efficacious compound for a sudden emergency.