

Youths' Department.

BIBLE LESSONS.

Sunday, April 12th, 1868.

MATTHEW II. 1-12: The marriage at Cana.
Recite—MATTHEW XI. 4, 6.

Sunday, April 19th, 1868.

PART 3.—Our Lord's first passover, and subsequent transactions until the second.

MATTHEW II. 13-25: At passover Jesus drives the traders out of the temple.
Recite—MATTHEW XXI. 12-13.

Seed in "good Ground."

The cars stopped at a lonely way-station on the edge of an oak-opening; two young ladies were helped out by the conductor, two trunks tossed upon the platform, and the train moved on, leaving the girls stranded, as it were, upon an inhospitable-looking shore. There was but one tiny log-house in sight, and far on towards the horizon stretched the bleak, barren prairie. The travellers, however, were familiar with the spot, for they were teachers in a seminary, thirty miles distant, reached by a branch road forming here a junction with a great central route, and were returning to their labors after the winter holidays. A man had appeared as the train stopped, who first examined the trunks, chalking some cabalistic sign upon them, and then entered the solitary room of the depot and replenished the fire.

"Oh, this terrible, glum-looking place," said the elder of the two as he left the room. "It always puts me in mind of Hawthorne's moor and the Bonie sisters. That man looks surly and ill-natured, and I don't wonder."

"Do you think so?" answered her companion. "I thought he looked troubled, and was questioning whether it would do to speak to him."

"Nonsense, Clara! The man is cross, like enough, because he has to keep sober in this out-of-the-way den, and it is n't a very proper thing to be making free with such sort of people with whom we have so little in common."

"Only that Christ died for them as well as for us—we are at least bound together by the need of the same salvation."

There was no reply to this, for just then the man came in again to hang up a lantern, and as he stooped to brush up some ashes about the stove, Clara heard a low sigh, and she felt borne in upon her mind the conviction that she ought to speak to him.

"You must find it very lonely here, sir," she said after an instant's hesitation.

The man looked up surprised, as if he thought, "And what does anybody care if it is?" then he answered, "Yes, miss, awful lonesome I call it, especially"—and his voice faltered—"since my wife died."

"Your wife died, and here?"

"Yes, miss, and we had to bury her there, just within the woods. Lucy—she's my oldest—likes it because there's a bitter-sweet climbing round that big tree, and she said it would be cheerful-like with its orange seeds, when every thing else was withered. But it seems so bleak and hard"—and the man shuddered—"to think of her lying there."

"Was she a Christian?"

"Oh yes, miss."

"Then you must not think of her there, but in a home far more beautiful than we can imagine. Do n't you believe in her Saviour?"

"Well, miss, there it is; I do n't know. You see, I had to come here; I could n't get better to do, and there's no one for a body to speak to, and it is n't much I can teach my two girls; and somehow I feel out of the way, as if God did n't care for me here, and sometimes I think I'd be more in the way of being a Christian somewhere else."

"Did you ever read in the Bible the story of blind Bartimeus?"

"Yes, miss, the children like that."

"Have you never thought that all that poor man could do was to beg, and so begging became his duty, and as he sat in the way of his duty, Jesus passed by? If Christ is to be found in one place more readily than another, it will be in the place in life to which God has appointed us. Wherever we are, the opportunity for repentance is always ours, and by the gift of the blood of Jesus, which cleanses all our sin, God has written now is the time for pardon and salvation."

"Do you really think it means all of us?"

"Yes, all. Give up every thing but belief in God's willingness and Christ's power. He is waiting for you, yearning to receive, if you will only come."

"Bless your kind heart, miss," said the man, with tearful eyes, as the expected train arrived; "with all the coming and going, nobody has said a word to me like that."

A month or two after, Clara received a letter in an unknown hand, and one evidently not used to correspondence. It contained simply these words:

"God bless you again, miss. It is not lonesome here now. I've found Him—Jesus has passed by."

Comfort.

The great aim of the mass of mankind is, to get money enough ahead to make them "comfortable"; and yet a moment's reflection will convince us that money will never purchase "comfort," only the means of it. A man may be "comfortable" without a dollar, but to be so, he must have the right disposition, that is,

a heart and head in the right place. There are some persons who are lively, and cheerful, and good natured, kind and forbearing in a state of poverty which leans upon the toil of to-day for to-night's supper, and the morning's breakfast. Such a disposition would exhibit the same loving qualities in a palace, or on a throne.

Every day we meet with persons, who in their families are cross, ill natured, dissatisfied, finding fault with everybody and everything, whose first greeting in the breakfast room is a complaint, whose conversation seldom fails to end in an enumeration of difficulties and hardships, whose last word at night is an angry growl. If you can get such persons to reason on the subject, they will acknowledge that there is some "want" at the bottom of it; the "want" of a better house, a finer dress, a more handsome equipage, a more dutiful child, a more provident husband, a more cleanly, or systematic, or domestic wife. At one time it is a "wretched cook" which stands between them and the sun; or a lazy house-servant, or an impatient carriage-driver.

The "want" of more money than Providence has thought proper to bestow will embrace all these things. Such persons may feel assured that people who cannot make themselves really comfortable in any one set of ordinary circumstances, would not be so under any other. A man who has a canker eating out his heart, will carry it where he goes; and if it be a spiritual canker, whether of envy, habitual discontent, unbridled ill-nature, it will go with the gold, and rust out all its brightness. Whatever a man is to-day with a last dollar, he will be radically, essentially, to-morrow with a million, unless the heart is changed. Stop, reader, that is not the whole truth; for the whole truth has something of the terrible in it.

Whatever of an undesirable disposition a man has to-day without money, he will have to-morrow to an exaggerated extent, unless the heart be changed; the miser will become more miserly; the drunkard more drunken; the debauchee more debauched; the fretful still more complaining. Hence the striking wisdom of the Scripture injunction, that all our ambitions should begin with this: "Seek first the kingdom of God and his righteousness," that is to say, that if you are not comfortable, not happy now, under the circumstances which surround you, and wish to be more comfortable, more happy, your first step should be to seek a change of heart, of disposition, and then the other things will follow—without the greater wealth! And having the mortal comfort, bodily comfort, bodily health will follow apace, to the extent of your using rational means. Bodily comfort, or health, and mental comfort have on one another the most powerful reactions; neither can be perfect without the other, at last, approximates to it; in short—Cultivate health and a good heart; for with these you may be "comfortable" without a farthing; without them never! although you may possess millions.—*Hall's Journal of Health.*

The lost Boy.

A Paris letter tells the following story of a Twelfth night fete in that city:

A wealthy family in the aristocratic boulevard Malesherbes were amusing themselves in seeking the king's portion, or the ring in the festival cake, when a lady of the company says to the hostess, "I wish my portion to be given to the poorest little boy we can find in the street." The servant was dispatched on this freezing night, and not far from the house he found a ragged urchin, trembling with cold and hunger. He brought him up, was ordered into the gay saloon, where a thousand lights glittered, and a sparkling fire gladdened and surprised. He drew his portion which the benevolent lady had promised, and as luck would have it, the little fellow found the "ring," (beans they use in Paris instead,) and of course he was "king." They all shouted out that being a king he must choose a queen. He was asked so to do, and looking round the company he chose the very lady who had proposed to cede her portion of cake. He was asked why he chose her. He said, "I don't know! she looks the most like mother!" "Mother, whose mother?" "My mother! I never knew her, but was stolen away from her, and here is her portrait!" With this he drew from out his ragged coat a likeness which proved to be that of the very lady herself, who, in Italy, had had her child stolen from her, and now he turns up, a poor little ragged Savoyard, dragging along a miserable existence in Paris, while his mother, by an intuition, perhaps, felt that in the air near to where she was was one so dear to her.

BLIND WATCH MAKERS.—The *Illustrated London News*, in 1851, told of a blind watch maker then living at Holbeachin, Lincolnshire, whose name was Rippin, who, although completely blind, could take to pieces and put together watches of most delicate construction with surprising ease. He was robbed once of some of the tiny belongings of his trade, such as wheels, hair-springs, &c.; the thief was traced, and when found, Rippin identified and swore to his property by the touch. At Barnstable, too, in the early part of the present century, there was another such prodigy. His name was Wm. Hantly; he was born blind, and was brought up to the business by his father, who was a clock and watchmaker by profession. The inhabitants had great faith in him, and he had plenty of employment; musical clocks and watches even were repaired by him without difficulty; and it is said that in some cases where other tradesmen had failed to discover a defect, he detected the fault and set it right.

The Law of Veracity is violated,

When we state as true what we do not know to be true:

When we intentionally produce a false impression:

When we find that we have, though undesignedly, conveyed a false impression, and do not hasten to correct it:

When we state a matter in the least degree different from the shape it has in our own minds:

When in the statement of what may be true in fact, we purposely omit any circumstances which are necessary to a correct apprehension of the truth:

When we exaggerate or extenuate any of those circumstances:

When we purposely arrange the facts of a true representation in such a manner as to deceive:

When, with intention to deceive, we accompany a statement with a look of the eye, a tone of the voice, a motion of the head, or any thing which may influence the mind and conduce to a false impression:

When we answer a question evasively so as to deceive, under the secret pretence that the inquirer has no right to know the truth:

When by word or act we create an expectation which we do not intend to fulfil:

When we create an expectation which, though we intended to fulfil it, we afterwards fail to fulfil, without due care to explain the cause of the failure:

When we do not fulfil a promise in every respect precisely as we supposed the promised understood it:

When we fulfil a contract or a promise in every particular, except as to time, and make no effort, show no disposition, to give early notice that the delay was unavoidable.—*W. & R.*

AN INSTRUMENT has been invented for, so to speak, seeing into the stomach. A Gessler tube is made luminous by electric light. There is no particular difficulty in introducing one of these small lantern cylinders into the stomach, and observing what is going on. It will doubtless become a favourite fire-side amusement in the family circle of a winter's evening.—*Court Journal.*

Two things are essential to the prosperity of a church:—The members must all be united to Christ, and all united to one another.

The denomination that would have a strong ministry must be careful at four points:—in selecting, in training, in licensing, in ordaining.

The imagination is the best fortune-teller, but the worst prophet, in the world.

Great minds are the least quarrelsome. The largest ocean is the Pacific.

The two greatest gifts are, God's gift of his Son to the world, and his gift of the world to his Son.

Agriculture, &c.,

Provincial Exhibition.

OFFICIAL NOTICE TO INTENDING EXHIBITORS.

Intending Exhibitors are requested to intimate to the Secretary of the Provincial Exhibition as early as possible, the nature and extent of their exhibits, in order that the necessary accommodation may be provided. Special attention is called to the following Regulations; but as the dates named for receiving entries of exhibits have been extended as far as practicable to afford every convenience to Exhibitors, it is hoped that all those who are in a position to do so, will afford the necessary information to the Committee long before the days specified:—

1. Every intending competitor must transmit to the Secretary, not later than the dates mentioned below, an entry certificate, containing a correct list of the animals or articles which he intends to exhibit, together with certificates of pedigree in the case of thoroughbred stock. Any competitor failing to transmit his entry certificate at the proper time will be excluded from competition.

2. Horses, cattle, sheep, swine and poultry, must be entered on or before Saturday, 5th Sept., one month preceding the show.

3. Grain, field products, manufactures of all kinds, natural history specimens, minerals, fish and furs, fine arts articles, naval architecture, building materials, carriages, and articles not elsewhere enumerated, may be entered up to Saturday, 26th September, one clear week preceding the show.

4. Exhibitors of heavy machinery and bulky articles, requiring extensive or unusual accommodation, should communicate with the Secretary during the first week in September, in order that there may be time for the committee to make the requisite arrangements.—*N. S. Journal of Agriculture.*

THE HOT-BED.—Get a quantity of horse-maneure; throw it into a heap to ferment, and as soon as the heat rises, turn it over carefully, mixing all together, long and short, when it comes hot again. It will do to put in the bed if a stake, which has been thrust deeply into the heap and left over night, upon being with-

drawn, is not uncomfortable to the hand; if so, it must be turned again; if, on the other hand, it fire fangs, it is too dry.

When the bed is to be made entirely above ground; the manure must be spread about a foot wider on each side of the bed than the length of the sash; lay the manure 18 inches to two feet deep, very evenly, so that it will settle alike, breaking up hard lumps, and patting it from time to time as the operation proceeds, to make it somewhat solid. Place a frame upon it, and upon that the sash. Place in the frame six inches of leat mould or other light earth, and when the thermometer denotes not more than 80 degrees, sow immediately Tomato, Egg Plant, Kadish, Lettuce, Cabbage, Cauliflower, &c. Cucumbers and other vines should be on sods four inches square. As soon as the Tomato, Egg Plant and Pepper show the rough leaf and get to be vigorous, they should be transplanted three inches apart.

Lettuce, Radish, Cabbage, &c., may be grown in the same frame with more tender plants. They want a heat of 50 to 70 degrees, while Cucumbers, Tomatoes, &c., want 60 to 80 degrees. Give plenty of air in mild weather, and keep secure from frost at night; more plants are lost by keeping them too hot than too cold.

A GOOD ROTATION.—The following rotation of crops is a good one for retaining or increasing the fertility of land, we think it worthy of being presented to the consideration of such of our readers as may desire to make improvement in this particular.

First year—corn on sod.

Second year—barley, followed by clover, not cut nor pastured, but allowed to rot down.

Third year—clover ploughed under when full grown, and after pulverizing the top of the inverted sod with a two-horse cultivator, sowing with wheat.

Fourth year—wheat.

Fifth year—clover and timothy meadow.

Sixth year—pasture.

It will be seen that only two tillage crops are allowed in succession.

THE TEETH OF A HORSE.—At five years of age a horse has forty teeth—twenty-four molar or jaw teeth, twelve incisors; but usually wanting in the mare.

At birth only the two nippers or middle incisors appear.

At a year old the incisors are all visible on the first or milk set.

Before three years the permanent nippers have come through.

At four years old the permanent dividers next to the nippers are cut.

At five the mouth is perfect, the second set of teeth having been completed.

At six, the hollow under the nipper called the mark, has disappeared from the nippers and diminished in the dividers.

At seven the mark has disappeared from the dividers, and the next teeth or corners are level, though showing the mark.

At eight the mark has gone from the corners, and the horse is said to be aged. After this time, indeed, good authorities say that after five years, the age of the horse can only be conjectured. But the teeth gradually change their form, the incisors becoming round, oval and triangular. Dealers sometimes bishop the teeth of old horses; that is, scoop them out to imitate the mark; but this can be known by the absence of the white edge of enamel which always surrounds the real mark, by the shape of the teeth, and other marks of age about the animal.—*Rural Gentleman.*

NUTRITIVE VALUE OF STRAW.—In comparing the composition of straw with other kinds of cattle food; Dr. Chas. A. Cameron, in an address before the Athy Farmers' Club, Ireland, makes some interesting suggestions. He states that the most nutritious kind of straw equals the best varieties of turnips in the amount of flesh forming principles, and greatly exceeds them in its proportion of fat forming elements. The different kinds of straw are put in the following order in regard to amount of nutriment, 1. Pea haulm; 2. Oat straw; 3. Bean stalks with the pods; 4. Barley straw; 5. Wheat straw; 6. Bean stalks without pods. In a ton of oat straw cut at the right time and properly harvested, he makes the total amount of nutritive matter as shown by analysis to be 1041.6, while in one ton of linseed cake (2,240 pounds) the amount of nutriment is 2090.4. The comparisons, he argues, are instructive and important. "From them we learn that we pay \$55 for 2,000 pounds of nutriment when we purchase a ton of linseed cake; whereas when we invest \$7.50 in a ton of straw we receive 1,000 pounds of digestible aliment, and it is believed that when the latter article is cut in proper season and well harvested, its composition will be found much superior to that detailed in the comparative analysis."

DRAWING OUT OLD POSTS.—When an old fence or gate-way is to be removed, it is often quite a task to draw the old posts from the ground. The common way is to dig away the earth for a foot or two downward, and then pass a chain around the post and around a stout rail or a large lever, which is used for drawing out the post. In some instances the insertion of the point of a crowbar into the side of a post is sufficient for lifting it. Both these modes are slow; a more easy and rapid one, using box power instead of human strength, which has long been in use in some places, is to attach a sufficient amount of chain to the oxen at one end and to the post at the other, place a stout prop-between with its top inclining towards the post, and then let the animals draw.