

Youths' Department.

BIBLE LESSONS.

Sunday, November 10th, 1867.

Acts xxvi. 19-32: Agrippa almost persuaded.
Esther v. 1-14: Esther and Haman.
Recite—Jon xxii. 1-5.

Sunday, November 17th, 1867.

Acts xxvii. 1-13: Paul embarks for Rome.
Esther vi. 1-14: Mordecai greatly honored.
Recite—JONAH i. 14-17.

The Lady-bug and the Ant.

The lady-bug sat in the rose's heart,
And smiled with the pride and scorn
As she saw a plain-dressed ant go by
With a heavy grain of corn

So she drew the curtains of damask around,
And adjusted her silken nest,
Making her glass of a drop of dew
That lay in the rose's breast.

Then she laughed so loud that the ant looked up,
And seeing her haughty face,
Took no more notice, but travelled on
At the same industrious pace.

But a sudden blast of autumn came,
And rudely swept the ground,
And down the rose with the lady-bug fell,
And scattered its leaves around.

Then the houseless lady was much amazed,
And knew not where to go,
For chill November's early blast
Had brought both rain and snow.

Her wings were chill and her feet were cold,
And she wished for the ant's warm cell;
And what she did when the winter came,
I'm sure I cannot tell.

But the careful ant was in her nest,
With her little ones by her side
She taught them all, like herself to toil,
Nor mind the sneer of pride.

And I thought, as I sat at the close of day,
Eating my bread and milk,
It was wiser to work and improve my time,
Than be idle and dress in silk.

Mrs. Sigourney.

The fifth Commandment.

An old school-master said one day to a clergyman, who came to examine his school: "I believe the children know the catechism word for word." "But do they understand it that is the question," said the clergyman. The school-master only bowed respectfully, and the examination began. A little boy had repeated the fifth commandment, "Honor thy father and thy mother," and he was desired to explain it, instead of trying to do so, the little boy, with his face covered with blushes, said almost in a whisper:

"Yesterday I showed some strange gentlemen over the mountain. The sharp stones cut my feet, and the gentlemen saw they were bleeding, and gave me some money to buy me shoes. I gave it to my mother, for she had no shoes either, and I thought I could go bare foot better than she could."

Pronunciation of Words.

A correspondent says: "Our schools, and most of our tolerably well-educated people, profess to be governed, in their pronunciation, by what is termed the Standard Dictionary; and yet, in public-speaking and in ordinary conversation, we not unfrequently hear some words habitually pronounced incorrectly. It seems to me that these inaccuracies might soon be corrected, if the press would occasionally point out the particular words mispronounced. I hand you a few corrections:

"Abacus, not abacus; abatis, not abatis; abdomen, not abdomen; accimate, not acclimate; advertisement, not advertisement; aggrandizement, not aggrandizement; alcoran, not alcoran; ancestral, not ancestral; aspirant, not aspirant; blatant, not blatant; chastisement, not chastisement; concentrate, not concentrate; compensate, not compensate; confiscate, not confiscate; consummate, not consummate; decorous, not decorous; daunt, as daunt; diploma, not diploma; expurgate, not expurgate; extirpate, not extirpate; extol, not extole; epoch, not epoch; exorcise, not exorcise; fraternize, not fraternize; finance, not finance; hymeneal, not hymeneal; isolate, not isolate; lethean, not lethean; molecular, not molecular; mercantile, as til, not tile; oasis, not oasis; precedence, not precedence; placable, not placable; placard, not placard; platinum, not platinum; prescience (pron'd pre-she-ens), not prescience; prologue, not prologue; ribald, not ribald; scenic, not scenic; saline, not saline; tenet, not tenet; vicar, not vicar.—Ex.

Our new Minister.

The *Christian Era* gives some useful suggestions in the following:—Baptist churches are, like others, frequently changing pastors. They never get two just alike, and are prone to institute comparisons between them, little realizing what is the influence thereof upon the new pastor. An exchange paper in alluding to the

settlement of a new pastor, well says: "Receive him kindly and courteously. Treat him with due attention and respect. Discover all the good qualities and qualifications in him that you possibly can. Look for his good traits before you begin spy out the bad. Be sure of his weaknesses before you set them aside as such: be doubly sure of them before you speak even confidentially of them to another. Believe him the very man for you, if you consistently can. Help him to be the man if it is possible to do so. Make no comparisons in his presence between him and your former pastor. If he is a hundred fold superior, do not tell him so. If that much inferior, be equally silent about it. Be careful about inordinate praise and unnecessary censure. If he needs encouragement by word or deed, be ready to extend it. If he needs caution at any time give it carefully, kindly, frankly. Pray for him. Trust no man's talents or wisdom unguided by the Holy Spirit. The ablest men are capable of the greatest good or the greatest mischief. Pray God that your pastor may employ all his capacities in the solemn and legitimate work of preaching the gospel, and labouring in every proper way for the upbuilding of Zion."

If churches would adopt the course here suggested, they would find far less necessity for a change of pastors, and much more usefulness resulting from the relation of pastor and people.

"Putting" things right.

"Our minister is always begging," said a parishioner, going out of church in a huff; "it is nothing but begging, begging, begging."

"Is that the way you put it?" asked a friend.

"Put what?" asked the man.

"Why, being asked to share some of your good things with the poor and needy—to do for others as you, in similar circumstances, would like them to do for you—doing service for your Lord and Master, who tells you that whatever is done for the least of his followers is done to him."

"Well," said the man gruffly, not quite knowing what else to say.

"No," said his friend, "it is not well to use an offensive word for suggesting a plain duty because that makes you angry and reluctant. The fact is, fortunately or unfortunately, you live in a Christian society, and Christianity is diffusive. It denies any man the right of living niggardly, to himself or for himself alone. It lays him under obligation to use a part of his income for the good of others, as he uses the rest of it for himself; and no one comes into any true harmony with himself, or his Master, or the times in which we live, who does not thoroughly recognize this and act accordingly."

"Well," said the man again, still, I suppose, for want of something better or worse to say. They came to where two ways met and parted them. "Well, well."

Not sound on Communion.

One of the peculiarities of the United Presbyterian Church is that of close communion. It is a minister or member communes with any church other than the United Presbyterian, his conduct is the subject of discipline. This body suspended one of its oldest and ablest ministers for communing with an Old School Presbyterian Church while a sitting corresponding member. It does not recognize any one of the families of the Presbyterian Church as fit to sit around the Lord's table with them. At a late meeting of the United Presbyterian Presbytery of Cleveland, the conduct of Mr. J. G. Hall was censured, because he went off and was licensed by the Old School Presbytery. On leaving the Presbytery Mr. Hall carried with him the usual certificate, endorsed on the back: "Not sound on the subject of communion." But he was sound enough for the Old School Presbyterians, who received him and allowed him to preach before their body.—N. Y. Ex.

NAMES.—The following is a list of names of Puritans who served as jurors in 1638:

Faint-not Hewitt.	Kill-sin Pimple.
Accepted Trevor.	Return Spelman.
Redeemed Compton.	Be-faithful Joiner.
Make peace Heaton.	Fly-debate Roberts.
Stand fast-on-high Stringer.	Fight-the-good fight-of-faith White.
Earth Adams.	More-fruit Fowler.
Called Lower.	Hope-for Bending.
Meek Brewer.	Graceful Harding.
Be-courteous Cole.	Weep-not Billing.
Repentance Avis.	Seek-wisdom Wood.
Search the Scriptures Moreton.	Elected Mitchell.

A CONSCIENCE-STRIKEN UMBRELLA STEALER.—Umbrellas have the reputation of being considered public property. Few of the family when once "taken in mistake" ever find their way back to the rightful owner. It is a marvel to hear of restoration, but we just happen to have heard of one such case. A gentleman of Chesterfield (says our informant) had missed his umbrella for some time, but a day or two ago found it in a conspicuous place on his premises with the following inscription pinned upon it:—"This umbrella as prize won my kinsmen ever sin I stole him. W. R."—*Sheffield Telegraph*.

ONLY THINK OF IT.—A pedobaptist paper says: "Taking babies to church is rightly termed a crying sin."

"Nobody resembles a wise man so much as a fool who holds his tongue."

A word to Mothers.

Every mother is a historian. She writes not the history of empires or of nations on paper, but she writes her own history on the imperishable mind of her child. That tablet and that history will remain indelible when time shall be no more. That history each mother shall meet again, and read with eternal joy or unutterable grief in the coming ages of eternity. The thought should weigh on the mind of every mother, and render her deeply circumspect, and prayerful and faithful in her solemn work of training up her children for heaven and immortality.

The minds of children are very susceptible and easily impressed. A word, a look, a frown may engrave an impression on the mind of a child which no lapse of time can efface or wash out. You walk along the seashore when the tide is out, and you form characters, or write words or names in the smooth white sand which is spread out so clear and beautiful at your feet, according as your fancy may dictate; but the returning tide shall in a few hours wash out and efface all that you have written. Not so the lines and characters of truth or error which your conduct imprints on the mind of your child. There you write impressions for the everlasting good or ill of your child, which neither the floods nor the storms of earth can wash out, nor death's cold fingers erase, nor the slow moving ages of eternity obliterate. How careful, then, should each mother be in her treatment of her child. How prayerful, and how serious, and how earnest to write the eternal truths of God on his mind—those truths which shall be his guide and teacher when her voice shall be silent in death, and her lips no longer move in prayer in his behalf, in commending her dear child to her covenant God.—*Phrenological Journal*.

A Scotchman on Miracles.

"Well, you may say what you please," said Smith; "I, for my part, cannot believe that God would first impose laws on nature, and then go to violate his own laws. What would be the use of making them, if they are to be so readily set aside?"

"I dinna ken, sir," said uncle, very reverently, "what God may do, or what he winna do; but I don't regard a miracle to be a violation of the laws o' nature. 'There's nae violation o' the laws o' nature, or rather the laws o' God, that I ken o', save the wicked actions o' wicked men.'"

"And what then," asked Smith, "do you make a miracle to be?"

"I regard it," said uncle, "to be merely such an interference wi' the established course o' things, as infallibly shows us the presence and the action o' a supernatural power. What o'clock is it wi' you, sir, if you please?"

"It is half-past twelve, exactly, Greenwich time," replied Smith.

"Well, sir," said uncle, pulling a huge old time-piece from his pocket, "it's one o'clock wi' me; I generally keep my watch a bitte forrit. But I may have a special reason the noo for setting my watch by the railway; and so, see ye, I'm turning' the hauns o' around. Noo wad ye say that I have violated the laws o' a watch? True, I have done what watchdom wi' a' its laws cooldnae hae done for itself, but I hae done violence to nae o' its laws. My action is only the interference o' a superior intelligence for a suitable end, but I hae suspended nae law, violated nae law. Weel, then, instead o' the watch, say the universe; instead o' moving the hands, say God acting worthily of himself, and we hae a' that I contend for in a miracle; that is the unquestionable presence of an Almighty, hand working the divine will. And if he sees fit to work miracles, what can hinder him? He has done it oftener than once or twice already; and wad daur say that he'll not get leave to do't again?"

Fun in Animals.

Fun is by no means confined to man. It is frequently asserted that although naturalists have discovered and named the 'laughing jack-ass,' the 'laughing hyena,' the 'laughing cockatoo,' there is but one animal which really indulges in 'what you might call a laugh,' and that is our old friend the dog. The horselaugh is a humbug; but the horse would laugh if he could, for he is not deficient in a sense of the humorous. We have known in our time a sly old horse, which would slide up to a bystander and put his hoof on the unfortunate wight's foot in a manner which would not be soon forgotten. It was a common trick with him; but no professed practical joker could have done it with his own sole, in a more inadvertent manner. The comedy of 'The World a Mask' declares that 'a horse is a gentleman'; and this may give us a key to the gravity of our Eclipses and Dobbins, since a horselaugh has long been regarded as anything but gentlemanly. Colonel O'Kelly's parrot would scream for the dog Rover until he obeyed her summons, and then frighten him away by yelling, 'Get out!' Small birds chase each other about in play; but perhaps the conduct of the crane and the trumpeter is the most extraordinary. The latter stands on one leg, hops about in the most eccentric manner, and throws somersaults. All animals pretending violence in their play, stop short of exercising it. The dog takes the greatest precaution not to injure by his bite; and the orang outang, in wrestling with his keeper, pretends to throw him, and makes teints of biting him. Some animals carry out in their play the semblance of catching their prey; young cats, for instance, leap after every small

and moving object, even to the leaves strewed by the autumn wind; they crouch and steal forward, ready for the spring, the body quivering, the tail vibrating with emotion, they bound on the moving leaf, and again spring forward to another. Benger saw young jaguars and cougars playing with round substances, like kittens. Birds of the magpie kind are full of mischief. There is a story of a tame magpie, that was seen in a garden, gathering pebbles, and with much solemnity and a studied air, burying them in a hole made to receive a post. After dropping each stone, it cried 'currack!' triumphantly, and set out for another. On examining the spot, a poor toad was found in the hole, which the magpie was stoning for his amusement. There is fun in animals and birds. Indeed there is.—*Meriden Recorder*.

GOLDEN WORDS FOR DAILY USE.

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

NOVEMBER 24. Sunday. Give, and it shall be given unto you, Luke vi. 38.

We are here taught the great lesson that to get we must give; to accumulate, we must scatter; to become spiritually vigorous, we must seek the spiritual good of others.

25. Monday. Blessed are they that do hunger and thirst after righteousness, Matt. v. 6.

If I may not feed on Jesus, it shall be next door to heaven to hunger and thirst after Him. There is a hallowiness about that hunger, since it sparkles among the beatitudes of our Lord.

26. Tuesday. He hath commanded his covenant for ever, Psa. cxi. 9.

The Lord's people rejoice to feed upon the fulness of this covenant, for they see in it all things provided for them. God is their portion, Christ their companion, earth their lodge, and heaven their home.

27. Wednesday. Woe is me, that I sojourn in Mesenech, Psa. cxv. 5.

When weary of the strife and sin that meets you on every hand, consider that all the saints have endured the same trials.

28. Thursday. Among whom ye shine as lights in the world, Phil. ii. 15.

As lights have a cheering influence, so the Christian should carry sunshine wherever he goes, and diffuse happiness around him.

29. Friday. Accepted in the Beloved, Eph. i. 6.

Thou lookest within, believer, and thou sayest, "There is nothing acceptable here." Thy sins trouble thee, but thou art accepted in the Righteous One.

30. Saturday. I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord, Phil. iii. 8.

This knowledge of Jesus is indeed a most happy one, for it will fling about me the immortality of the ever-living Saviour.

Agriculture, &c.

About Ploughs.

It is frequently the case that a farmer will buy two ploughs of the same make and pattern, and one will prove to be a much-easier running and holding plough than the other. Why? It may be that the castings are warped and do not fit together well; but far more generally, because the iron in the two mouldboards is not of the same temper—the plough with the softest mouldboard being the poorest of the two. The farrow adhering more closely to the soft mouldboard, makes the draft of the plough heavier, and likewise pulls the plough around to the right, away from the land therefore making it run unsteady. As an illustration take two pleasure sleighs; the one having on hard cast shoes, and the other soft cast shoes. When these two sleighs run over a piece of bare ground, the one with soft shoes draws very much the hardest, and has the most side draft. It is quite difficult for turnacemen to make their mouldboards always of the same proper temper, and especially is it so where they melt soft machinery iron at the same heat with hard plough iron. As a general rule the best and most uniform ploughs come from those firms who make that particular tool a speciality and a study. Their mechanics become familiar with selecting and melting iron for that purpose, and their castings are apt to be fitted together with extra care.—*Northern Farmer*.

SPARROWS WANTED IN NEW ZEALAND.—At a meeting of the committee of the Wanganui Acclimatisation Society, held in October of last year, it was resolved: "That a circular be printed offering a premium of \$1 per pair for any number of English house sparrows, not exceeding one hundred, delivered alive and in healthy condition at Wanganui, or to the Society's agent, at Wellington, within eighteen months from date."

DIMINISHED ACREAGE OF FLAX IN IRELAND.—We are sorry to learn from the *Farmer's Magazine* that there has been a considerable falling off the present year in the Irish flax crop. The total acreage under flax in Ireland in 1866 was 263,507 acres; in 1867, 253,105 acres; decrease in 1867, 10,402. The decline is chiefly in the Province of Ulster, which grew 284,491 acres as against 245,556 acres in 1866, showing a falling off in that province of 10,865 acres. This is not a sign of prosperity!