

Youths' Department.

BIBLE LESSONS.

Sunday, October 27th, 1867.

Acts xxv. 17-27: Festus acquits Paul. Esther iii. 11-15: Haman's wicked attempts. Ps. lxxviii. 1-14: David's prayer for deliverance. Ps. lxxviii. 1-14: David's prayer for deliverance.

Sunday, November 3rd, 1867.

Acts xvi. 1-18: Paul preaches his conversion. Esther iv. 1-17: Mourning of the Jews. Ps. lxxviii. 1-14: David's prayer for deliverance.

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Worship without Hearing.

"I have in my congregation," said a venerable minister of the gospel, "a worthy aged woman, who has for many years been deaf as not to distinguish the loudest sound, and yet she is always one of the first in the meetings. On asking the reason of her constant attendance, as it was impossible for her to hear my voice, she answered: 'Though I cannot hear you, I come to God's house because I love it, and would be found in his ways, and he gives me many a sweet thought upon the text when it is pointed out to me; another reason is, because I am in the best company, in the most immediate presence of God, and amongst his saints, the honorable of the earth. I am not satisfied with serving God in private; it is my duty and privilege to honor him regularly and constantly in public.'"

The Fountain of Living Water.

It is related of a benevolent man that he lived in a village poorly supplied with water. Dry seasons exhausted the wells, and reduced the citizens to great straits. About a mile distant was a never-failing spring. The waters from this he conducted by pipes to the heart of the village, and so furnished a supply at all seasons to the inhabitants. This act of generosity touched the people, and when he was dead they erected a monument to his memory by the fountain that he had opened for their benefit.

Such a fountain has Jesus opened to assuage the thirst and save the lives of perishing men. It rises as the river of the water of life out of the throne of God and of the Lamb; and the Spirit and the Bride call to the thirsting multitudes lining its banks to approach and partake freely of its healing virtue. Shall we not erect in our hearts a monument to the Author of this living fountain; a memorial of our gratitude and devotion; a testimonial of his goodness and condescension?

Use of the "Lot."

The Moravians are the only religious sect which still uses the "lot" as a means of ascertaining the will of the Lord. At the last meeting of the Synod held at Bethlehem, Pa., three clergymen were elected members of the Provincial Elder's Conference. An exchange thus narrates the result:

Two of these clergymen accepted their election. The third submitted his case to the decision of the Lord in the lot. After solemn prayer the "lot" was drawn before the altar. The answer was "no." Another clergyman was then elected, who asked for the same ordeal. The "lot" drawn was "yes" and the matter was settled.

SPURGEON ON THE MARRIAGE OF SPURGEON. It is not much faith in the religion of women who spend their time in laboring to aid Boriaboola Gha and neglect their own households. He says: "Dirty rooms, slatternly gowns and children with unwashed faces, are with witnesses against the sincerity of those who keep others' vineyards and neglect their own. I have no faith in that woman who talks of grace and glory abroad, and sees no soap and water at home. Serve God by doing common actions in a heavenly spirit, and then if your daily calling only leaves you cracks and crevices of time, fill these up with holy services."

While ten men watch for chances, one man makes chances, and while ten wait for something to turn up, one turns something up; so, while ten men fail one succeeds, and is called a man of luck or favorite of fortune. There is no luck like, pluck, and fortune most favors those who are most indifferent to fortune.

Speak in commendation of every one who is true to truth, even though he be in an adversary and hate them, to do good to A. to do good to A.

The Lotteries at Rome.

Every Saturday, precisely at the hour of noon, which is announced to Rome by the discharge of a cannon from the Castle of St. Angelo, takes place the ceremony of the public drawing of the weekly lottery, which, as is well known, is a most productive source of revenue to the Government. In a balcony of the Palazzo Madama, once the residence of Catherine de Medici, conspicuous in the sight of all the people gathered in the Piazza below, sits the violet-habited monarch who presides over the proceedings. By the side of this representative of religion are ranged, with tables and writing materials in front of them, several officials and clerks, ready

to enter in their ledgers the number drawn. In the centre of the balcony, and behind the glass barrier which contains the lots, stands a lad, wearing a long white garment reaching to his heels, and a white, broad-brimmed hat. He is the "orfanello," or young orphan boy, selected for the occasion to officiate as the high priest of the mysteries of the lottery. So much opening for dishonesty is there in the matter of the drawing, that only a very young boy will be unsuspected of some kind of jugglery. At the stroke of twelve, the orfanello removes his hat, and crosses himself solemnly; then, while the barrel is being turned, waves his open right hand backward and forward in the sight of all the people, to convince them that it is empty. This done, and the barrel being once more at rest, the boy plunges his hand in, and having drawn forth a lot, hands it to an official, who hands it to the monarch, who hands it to another official, who proclaims the number drawn at the top of his voice to the multitude. In this manner five lots in all are drawn, and the five successful numbers are instantaneously flashed all over the city, and at once stuck up over the doors of the multitudinous branch offices, where lottery tickets and infamous cigars—also a Government monopoly—are disposed of, at a small profit to the sellers, but to the great profit of the Government, to a famishing and needy populace; for, if it be not the case that the lower orders in general in Rome are very hard put to it to keep body and soul together, how can one otherwise account for the impatience with which the convent doors and other places where food is scented are besieged by starving crowds, who eagerly devour the fragments, however revolting they may be, which are sent out to them?—*Athenaeum*.

Agriculture, &c.

A Plant growing out of an insect.

Mr. Gilbert, of Tibton, Cedar Co., Iowa, sends me a specimen of the common "White Grub," or larva of the May-bug, (*Leucosterna nigrina*), with a root over an inch long, and also a short sprout, growing out of the two corners of its mouth in the place where the lower pair of jaws or "maxilla" ought to be. So firmly is the plant imbedded in the month, that it could not be detached by any reasonable force after the plant had been well soaked in hot water. It is said to have been found by Mr. Paulding in wet soil, about 14 inches below the surface, and when found the shoot was of a light green color and thrifty.

But the most remarkable thing is, that, as Mr. Gilbert informs me, there were large numbers of such specimens turned up by the plough, and the root came from the worm in exactly the same part of the body in all; in some there was a shoot starting as well as a root. "Mr. Paulding," it is further remarked, "has planted out some of them to see what they will result in."

If only a single such specimen, as the above had been met with, we might account for it by supposing that the larva had accidentally died with the undeveloped seed of some plant in its mouth; this seed thereupon vegetated and grew, using the body of the larva as a means to aid it in its growth. But how can we account for the "large numbers" of these specimens found in one place, at one time, and by one man? I can only explain these singular circumstances by supposing that some particular kind of seed is poisonous to this larva, although the instincts of the larva do not prompt it to reject such seed as food. Hence it is to be hoped that Mr. Paulding's experiments will be continued until he clearly ascertains what plant is produced from this vegetative larva. Possibly we might turn such knowledge to practical account, by sowing this particular kind of seed in places infested by the White Grub, and especially where, as with young trees in nurseries, we cannot conveniently search our enemy with the plough, the hoe, or the spade. — *Practical Entomologist*.

NOTE BY ED. OF CANADA FARMER.—There are specimens of a somewhat similar curiosity in the museum of the Canadian Institute in this city, sent some years ago from New Zealand. It is called the Vegetable Caterpillar (*Spheria sicula*, or *Robertia*), and is thus described by a resident in New Zealand, in the *Canadian Journal*, Sept. 1857: "It is very abundant in this country, especially upon the West coast, where it is said that some might be collected. I am in hopes it may become an article of trade with China, where the fungus is prized very highly, and is used as a medicine. The *Spheria Robertia*, although bearing much resemblance to a caterpillar, is evidently a plant; the mode of its production is said to depend upon the growth of spores of the fungus germinating within the body of the animal while yet alive. Aware of the disease, the caterpillar seeks the shelter of the Rat's tree, and lays itself up to die under it; in due season the fungus shoots out its stem, flowers, seeds, and dies. From the specimens I have sent, abundant evidence of its fungus nature will be manifest. The butterfly that produces this caterpillar is said to be the *Heptamelia sericea*, a genus of insects whose larvae bore into wood, and are often very destructive. ED. OF CANADA FARMER. When the eggs are hatched, the caterpillar seeks the Kabikaton tree, and bore into it to a great depth. In the specimens we have seen, the caterpillar, though dry and shrivelled up, is over two inches long, while the fungus that grows from its head is about three inches long, slender, and sinuous, and terminating in some instances in a long seed-bearing capsule. It is very interesting to observe in how many various ways nature contrives to place a check upon the increase of destructive insects, and thus keep their numbers within due bounds."

Scientific, &c.

Horse-sense.

A horse's sense is good common sense. Many a man does not know half so much about some things as a horse, and there is a great difference in horses. The horse is not naturally suspicious, but he is timid when young. He learns very soon what his weapons are—teeth and heels—and in what his security lies—fight. His boldness and "the glory of his nostrils" come when "he rejoiceth in his strength." With his age comes the knowledge of his powers, and if he has never been mastered—never been made to yield to any will but his own—if he is to be made useful, the struggle must come sooner or later, and man's will or horse's will must triumph. We think it is best to begin quite young with colts to control them. So advise to halter a colt while it runs with the mare, and to do it after feeding it with carrots and sugar, until it thinks it will get only carrots from mankind, and has no fear of any man. The colt submits easily, because it is the easiest and pleasantest thing he can do, provided he is not frightened, and would as lief be led as to run loose if the curtailment of his freedom is made up by sweets or carrots. The sense of smell in horses is very acute, and if they are suspicious of any thing they always approach it carefully and smell of it. They should be indulged in this, and harness, saddle, etc., should all be investigated by the nose as well as by the eye, before a more intimate acquaintance is forced upon the horse. A horse-ring of from four to fifty feet diameter is one of the greatest aids a horse trainer can have. In this a horse too restive and spirited to take a lesson may be tired out so as to be very docile, and a tired horse is much more susceptible to favors and instruction than one full of vim and fire, and play-do to soothe him and bring him under control.

HORSE SHOEING.—A great change is about to take place in the mode of shoeing in Paris, having long been understood that the method in present use is extremely defective. A man named Charlier has had the idea of altogether disembarassing the hoof of the awkward appendage of a shoe, which not only impedes the movements, but also deprives the animal of a certain amount of steadiness and elasticity. Charlier does not cut the hoof, but leaves it just as nature forms it. He merely protects it against violent blows and accidents, and against wear and tear of the Paris pavement, by closing it in a thin circle of iron, which wards it from danger without compressing it. In this way the horse stands upon a healthy member instead of upon what is being constantly wounded by the iron and knife of the smith. Not only does this simple invention spare much time and money, but also acts as a preventive against the various diseases of the foot. *Illustrated London News*.

A recent work on parochial law has on its index this line:—"Yagabonds—see Sheriffs."

FISH AS FOOD.—There is much nourishment in fish, little less than in butcher's meat, weight for weight; and in effect it may be more nourishing, considering how, from its softer fibre, fish is more easily digested. Moreover, there is, I find, in fish—in sea-fish—a substance which does not exist in the flesh of land animals, viz.: iodine—a substance which may have a beneficial effect on the health, and tend to prevent the production of scrofulous and tubercular diseases, the latter in the form of pulmonary consumption, one of the most cruel and fatal with which civilized society, and the highly educated and refined are afflicted. Comparative trials prove that in the majority of fish the proportion of solid matter—that is, the matter which remains after perfect desiccation, or the expulsion of the aqueous part—is little inferior to that of the several kinds of butcher's meat, game or poultry. And if we give our attention to classes of people—classed as to quality of food they principally subsist on—we find that the ichthyophagous class are especially strong, healthy and prolific. In no class than that of fishers do we see larger families, handsomer women, or more robust and active men, or a greater exemption from the maladies just alluded to. — *Dr. Dary's Angler and his Friend*.

THE HEDGEHOG.—The graphic pen of Mr. Frank Buckland in *Land and Water* recapitulates the following reasons against introducing hedge hogs into the bosom of one's family as auxiliaries against beetles and cockroaches:—"I have tried hedgehog to kill beetles. They don't act. A hedgehog cannot possibly hold above a pint of beetles at a time, and in my kitchen there are gallons of them. I once tried the hedgehog plan at the Deanery, Westminster. The first night after his arrival the Abbey watchman was frightened out of his wits; it was the hedgehog. The next night, fast asleep, I felt a cold nose on my face, and then a prickly thing trying to get into the bed; it was the hedgehog. The next night the servants came trembling to say there was a burglar in the dining-room rattling the plate; it was the hedgehog. The next night the cook put some soup away, and in the morning the soup was gone; the hedgehog was found coiled up asleep in the tureen. The next night nothing was heard of the hedgehog, and for weeks we could not tell where he was gone; the cook was thankful and the crickets sang. O be joyful, while the black beetle had free run of the kitchen."

"Years rolled on," as the novelists have it, and a skeleton was discovered in the stove, which had smoked the whole of the house out for weeks. The hedgehog again. Thank goodness, I have seen the last of that wretch, and never wish to have another of his kind on the premises. Unless, therefore, my friends wish to run the chance of a hedgehog becoming the same pest to them as he was to me, they will never introduce them into their houses. Hedgehogs will only eat a certain number of beetles, and the beetles having good spawning ground behind the kitchen range, breed much faster than the hedgehog can eat."

GOLDEN WORDS FOR DAILY USE.

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

NOVEMBER 27, Sunday. The fire shall ever be burning upon the altar; it shall never go out, Lev. vi. 13.

Let us examine ourselves on this important matter. Is the fire of devotion burning dimly in our hearts? Do the chariot wheels drag heavily? If so, let us be alarmed at this sign of decay.

Monday. And God said to Jonah, Dost thou well to be angry? Jonah iv. 9. We do well when we are angry with sin, because of the wrong which it commits against our good and gracious God.

Tuesday. Now I rejoice that ye sorrowed to repentance, 2 Cor. vii. 9. Deep humiliation before God, hatred of all sin, attended by faith in the righteousness and atonement of Christ, constitute this repentance not to be repented of.

Wednesday. I am married unto you, Jer. iii. 14.

Passing all human union is that mystical cleaving unto the Church, for which Christ left the bosom of his Father, and became one flesh with her.

Thursday. Stand still, and see the salvation of the Lord, Exod. xiv. 13.

Despair sometimes whispers, "Give it all up." But God would have us put on a cheerful courage, and in our worst times rejoice in his love and faithfulness.

Friday. Abstain from all appearance of evil, 1 Thess. v. 22.

Cautious pilots have no desire to try how near the quicksand they can sail without danger. Their aim is to keep as nearly as possible in the midst of a safe channel.

Saturday. Nevertheless, I am continually with thee, Ps. lxxiii. 23.

Here is comfort for the tried and afflicted soul. Vexed with the tempt within, look at the calm without. "Nevertheless," Oh say it in thy heart, and take the peace it gives! — *Isaiah*.

Missionary Intelligence.

Burma.

HENTHADA MISSION.

LETTER FROM MR. THOMAS.—Henthada, Feb. 12, 1867. I expect to complete our meetings of the Association here next Sunday evening. On the 19th I expect to be in the Bassein district and about my work there. It is easy for me to write thus about my work during the next week. But O, the work that lies before me! Yet God's promise is—"My grace is sufficient for thee."

Before Dr. Smith returned to Rangoon for his family, we visited several of the churches south of this city. After spending a week in travelling, preaching and consulting about the interests of the mission, we met at Kamegyee three ordained men and delegates from several churches, who came to meet with us in council with the view of ordaining a Karen pastor, Man Po.

Character of Man Po.—This man had been with us in Henthada from the commencement of the mission, first as a pupil in the Normal school, and then as teacher and as pastor. We might speak highly of him as a pupil, and as a teacher, but we prefer to say simply that the Kamegyee church, of about sixty members, is the fruit of Man Po's labors. And now we hope Man Po will prove to be one of our most useful bishops. I say, bishops; for besides the name answering to the true meaning of the original word, the labors of an ordained man here are most evidently like those of bishops in New Testament times. He not only watches over his own church, as do New England pastors, but has also the general care of several churches in his vicinity, whose pastors are not yet ordained.

Ordination of Man Po.—The ordination of Man Po was conducted much as ordinations among the Baptists are conducted in New England. The letter of the church calling for the ordination having been read, the council was called to order. Sam Mai was moderator. Mr. Thomas preached from Acts 20: 28: "Take heed unto yourselves and to all the flock over which the Holy Ghost hath made you overseers, to feed the church of God, which He hath purchased with his own blood." Sam Done prayed during the laying on of hands. Dr. D. A. W. Smith extended to the candidate the right-hand of fellowship, accompanied by a very appropriate address.

Wearry Journeys.—God's Work Advancing. On the 14th of January I parted with Dr. Smith on the banks of the Irrawadi, a little north of Donabaw, continuing my labors a week longer in that part of the country.