Poetry.

Jesus Only.

Jesus only! name most precious,
Sweetest music, deepest mine:
Perfect fulness in its meaning,
Rich as clusters from the vine.

Jesus only! Sinners' Saviour!
All my hopes are built on thee,
And I know that thou wilt surely
Bear me o'er life's troubled sea.

Jesus only! Open fountain!
Where the leper may be clean;
Wash me in thy healing waters,
Till no spot of sin be seen.

Jesus only! Robe of whiteness!
Wrought on Calvary's bleeding tree;
As the earth by snow is mantled,
Do thou clothe and cover me.

Jesus only! Heavenly manna!
Bread of Life! for pilgrim's way,
Satisfy this hungering spirit,
Feed my soul from day to day.

Jesus only! Living water!
Gushing in unending tide;
Quench my thirst at this pure river,
Lead me ever by its side.

Jesus only! Loving Shepherd!
Lying for his chosen sheep;
With thy flock, oh, ever guide me,
In thy fold me ever keep.

Jesus only! Powerful conqueror!
Over every form of foe;
Be my shield, defence, and buckler,
All this checkered journey through.

Jesus only! None but Jesus!
Every blessing is in thee;
Fill me with thy perfect fulness,
Dwell in me eternally.

—Banner of the Covenant.

For the Young.

From the Congregationalist.

'Bel's Polywogs.

BY SOPHIE MAY.

The children had eaten their dinners under the oil-nut tree on the bank, and were ready for play.

"Let's duck our heads into the horse's tub," said 'Bel; and I must say the cool water did look inviting. A wandering stream trickled down the hill as if it was running away from its mother-fountain just for play. It was the brightest, clearest water to catch in your tin dipper to drink, and the coolest water to stand in a tub for horses.

Marjie was sorely tempted; but she remembered the verse she had recited the day before in her Infant Sabbath School class: "Honor thy father and thy mother."

"Mother said she'd rather I would n't *douse* my head any more."

"O lor," returned 'Bel, "why not, I'd like to know?"

"I do n't know why, only she said so."

"That's what my mother says too; 'do n't you never,' says she; but she wont know it. My hair 'll be as dry as a bone by the time I get home."

And with these words, 'Bel's pretty head went up to her neck in the tub.

"Oh, aint it fun?" gasped she the next moment, shaking her dripping locks like a "raining tree."

"I'd like to," said Marjie, half enviously, "but"——

"I think your mother's dreadful strict," retorted 'Bel, dipping her head again.

"She do n't whip me hardly any," said Marjie.

"No," gasped 'Bel, "but she talks and talks and talks, and I'd rather be whipped than be took into the bedroom and talked to."

Marjie chewed the strings of her sun bonnet. She wanted to say something about her mother, but remembered her verse.

"I wonder," said she, "if there's any polywogs in the river?"

"Let's go and see," replied 'Bel, squeezing her hair.

"Oh, see 'em squirm," said both the children in a breath, as they beheld some little black objects wriggling in the water.

"Let's scoop 'em up in our hands," said Marjie.

They tried, but it was of no use—the little creatures would n't come.

"Then I'll catch 'em in my shoe," cried 'Bel.

"Oh, but your mother do n't allow you to take off your shoes. Now do n't, don't, it aint right!"

"I do n't care," answered 'Bel, untying her shoe strings, and caring only for the charming little wrigglers. The shoe went in and caught plenty of water, but no polywogs. She tried again, but no polywogs.

"Give it here to me," cried Marjie, getting excited. "I'll make 'em behave and go into the shoe."

And plunging the poor little shoe more deeply into the yellow sand, sure enough some unfortunate polywogs got caught in spite of themselves.

"Oh my!" screamed the delighted 'Bel, "what shall we do with 'em?"

"Carry 'em home and put 'em in a tumbler," suggested Marjie.

"Perhaps they'll grow into gold fishes, wont they, though, Marjie?"

"I do n't know, I guess they aint that kind; but look here, 'Bel, how are we ever goin' to get 'em home?"

"I never thought of that, as true as the world!" replied 'Bel, in dismay.

"In our handkerchiefs," said Marjie, who was always ready with a plan, whether it was good for anything or not. 'Bel at once filled her handkerchief with mud and polywogs, and pinning it up in a wad, put it in her pocket. Marjie suddenly found that she had n't any handkerchief; but 'Bel kindly offered to divide the polywogs after they got home.

"Oh dear, dear," cried 'Bel, "my shoe is all stocking up and curled up, and I can't get it on." Here was a dilemma! "I do n't care, I'll go barefooted!"

"That's too bad now," said Marjie, watching her friend's little feet as 'Bel uncovered and placed them triumphantly in the warm sand. "For if Johnny sees you, he'll go and tell."

"*I don't care*, it was you that caught the polywogs; so you was the most to blame."

"Oh I never," cried Marjie, "or I mean if I did, you was the one that took off the shoe!"

'Bel was in too great a pet by this time to say, "I do n't care;" and to crown her naughty conduct, she must needs go to wading in the river, just as she had many a time been forbidden to do.

"The mistress has come!" shouted little voices from the top of the hill."

Dripping and forlorn, 'Bel came out of of the water, leaving her shoes and stockings to take care of themselves. Her heart was heavy with a sense of guilt, and though she kept saying to herself, "I don't care." It was plain that she did care a great deal. Disobedient children are NEVER happy, though they may often try very hard to make believe they are.

She cared still more when about two o'clock some one knocked at the schoolroom door and asked for 'Bel and Marjie. At any other time 'Bel would have felt rather proud, but now she was ashamed to cross the room, leaving the prints of her wet feet on the floor.

Who should be wanting them but Mrs. Glenn and Mrs. Elliott in the chaise with their best bonnets on.

"Oh where were they going, and what had happened?"

'Bel forgot her wet head, her wet feet, and her disobedience.

"We thought we would take our little girls riding," said Mrs. Glenn, with a smile. "We take it for granted you have been good children, and we know the lady we are going to visit will be glad to see you."

"Wait a moment, if you please," said Mrs. Elliott, laying her hand on Mrs. Glenn's arm; "do you see my little barefooted girl?"

'Bel hung her head and began to cry.

"Oh look here," said Marjie eagerly, "she would n't have ever thought of those polywogs if it had n't 'a been for me!"

'Bel caught at the idea and took courage.

"No," sobbed she, "I should n't! And it was Marjie caught 'em, but she didn't *mean* to, and she wont again."

"Polywogs?" repeated Mrs. Elliott, looking at her little girl's damp dress and wet hair.

"Yes, and it curled up my shoe so I had to take the other one off! And I thought p'raps you never saw any polywogs, and they'd look pretty in a tumbler!"

"Yes," explained Marjie, "they are in her handkerchief now, all rolled up, and I'm goin' to have half!"

Mrs. Glenn felt very much like laughing, but did not; for in fact it was no laughing matter.

"My child," said Mrs. Elliott, "do you remember why it is that I always forbid your dipping your head or feet into the water?"

Till that moment 'Bel had quite forgotten.

"Because it gives me the croup," she answered with a shudder.

"Now my dear little Marjie," said Mrs. Elliott, "if you will please get this child's shoes and stockings we will carry her right home and have her wet clothes changed. I hope it is not too late to save her from getting cold."

It was of no use to cry or plead. Mrs. Elliott was not only too much displeased with her daughter to take her to ride, but she also considered that it would be unsafe to do so.

The only comfort left the disobedient girl was, that Marjie would not go visiting without her. She was promptly undressed, bathed and put to bed by the anxious Betsey, and during the long afternoon she had plenty of time to think over and over again Marjie's verse, "Honor thy father and thy mother."

The Rag Party.

"O girls! I have something to tell you," cried Lucy Allen, coming into the schoolroom one morning long before nine o'clock. The girls who had been gathered in groups, either talking or studying, all looked up as Lucy went on to say, "Mother says I may invite you all to my house to a rag party, next Saturday; wont it be nice?"

"What is a rag party?" asked Alice.

"Why Alice! don't you know?" said Emma; "it's a party to cut and sew rags for a carpet; it's real fun; I mean to go if mother will let me."

"A rag party!" said Kate, very scornfully; "who ever heard of such a thing! *My* Ma wont allow me to *sew rags*. I don't think it is very genteel."

The tears came into Lucy's eyes at this unkind speech; but she tried not to appear hurt, only saying, "But, Kate, this is to *do good*; and we needn't be ashamed of that."

"No indeed!" said Julia, putting her arm lovingly round Lucy; "but what are you going to do with the carpet when it is finished, Lucy?"

"Why, you know the old lady who has moved into the little cottage at the foot of our lane, and has only her little grandson living with her; well, mother went to see her the other day, and says she is *real poor*, there is no carpet on the floor, and she told mother she couldn't afford to get any now, because the boy had no work. When mother told me, I thought right away about the rag-carpet that I saw Aunt Betsey Hall making, and it is such easy work that Annie and I thought we would try and make one as a present for the old lady."

"Good! that's a first rate idea!" said Nellie; "and you are going to let us all come and help you?"

"Yes, if you would like to; we can begin at two o'clock and sew till tea time, then after tea, mother says we may play and have some music; so it wont be so *very* ungenteel, Kate, after all."

"I don't think I can come," said Kate.

"Well I do; don't you, girls?" said Julia.

"Yes;" "So do I!" "And I;" "And I!" cried the girls, one after another.

"Next Saturday, then, at two o'clock; don't forget," said Lucy, just as the bell rung to call them to order.

Saturday came; a bright, sunny day; just such a Saturday as school-girls like. Lucy and her sister were early at work, getting their rags ready for the sewing party.

They were all there, punctually at two o'clock; a happy, industrious little company, very pleasant to look upon. They worked busily, and talked busily—as girls always do when they get together; but no one spoke an unkind word about the absent Kate, for they all felt that she would be "sorry enough" after all, at not having a hand in this very pleasant little labor of love.

"Can you find time to eat these?" asked Mrs. Allen, coming in after an hour or two with a dish of fine apples.

"No ma'am," replied little Susan, who was trying very hard to "make the most," and had sewed her finger several times in her haste.

The larger girls laughed, and did not seem very unwilling to rest themselves by eating the apples. When the tea-bell rang they counted their balls, and found they had made twenty eight.

"Almost enough for the carpet," said Lucy, joyfully; "O I am so glad!"

"How many does it take?" asked Alice.

"Forty, I believe; you know we do not want a large carpet."

It was a merry party at the tea-table that evening; one might easily tell, by their satisfied and happy faces, that they had been doing a good work.

How they enjoyed eating Mrs. Allen's "good things;" and how kind Mr. Allen was; and what funny stories Lucy's brother George told, and pretended he felt very much offended because they had not invited him to help them sew.

Then after tea they had some pleasant games; and last of all, Mrs. Allen played on the piano, and they sang all together before going home.

"Why, mother, it was just the nicest party I ever went to!" said Emma, when she reached home.

"And not a bit ungenteel, either," said her sister Sarah, laughing. And they both went to bed, thinking how happy and comfortable the poor old lady and her grandson would be, when the new carpet was put down in their humble room.

"If Kate only knew how happy it makes us feel when we do good to others," thought Lucy, as she read her chapter that night and came to the verse, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."—Matt. xxv: 40.—*Evangelist.*

Miscellaneous.

Biblical Curiosities.

The first division of the Old Testament into chapters was made by Cardinal Hugo, who flourished A. D. 1240. He wrote a Commentary on the Scriptures, and projected the first Concordance, which is that of the vulgar (common) Latin Bible.

A famous Jewish Rabbi, named Mordeica Nathan, adopted, in 1438, Hugo's chapters, and marked every fifth verse with a figure.

In 1661, Athiss, a learned Jew of Amsterdam, in his edition of the Hebrew Old Testament, divided the sections of Hugo into verses, as we now have them. Robert Stephens, a French printer, had previously (1561) divided the New Testament into verses, as they now are.

The above divisions of the Bible into chapters and verses, let it be noted, are of human authority, and were made for convenience of reference, regardless of sense and connexion.

The Old Testament contains 39 books, 929 chapters, 23,214 verses, 592,439 words, 3,728,100 letters.

The New Testament contains 29 books, 260 chapters, 7,950 verses, 128,253 words, 933,380 letters.

The name of Jehovah or Lord occurs 6,855 times in the Old Testament.

The middle book of the Old Testament is Proverbs.

The middle chapter is the twenty-ninth of Job.

The middle verse is second Chronicles, 20th chapter, 17th verse.

The middle book of the New Testament is second Thessalonians.

The middle chapters are Roman XII and XIV.

The middle verse is Acts XI, 7.

The middle chapter, and the least in the Bible, Psalm 17.

The middle verse in the Bible is Psalm CXVIII, 3.

The middle line in the Bible is second Chronicles IV. 15.

The least verse in the Bible is John XI, 36.

The nineteenth chapter of second Kings and Isaiah XXXVII are the same.

In the 21st verse of the 7th chapter of Ezra are the letters of the Alphabet, I and J considered as one.

The Apocrypha, (not inspired but sometimes bound between the Old Testament and the New,) contains 14 books, 193 chapters, 16,681 verses, 152,185 words.

The preceding facts were ascertained by a gentleman in 1781. Also by an Englishman residing at Amsterdam in 1722, and it is said to have taken each man three years in the investigation.

There is a Bible in the University written on 5,576 palm leaves.

A day's journey was 33½ miles.

A Sabbath day's journey was about an English mile.

Ezekiel's reed was eleven feet, nearly.

A cubit is 52 inches, nearly.

A finger-breadth is equal to one inch.

A shekel of silver was about fifty cents.

A shekel of gold was $8.00.

A talent of silver was $1,516.32

A talent of gold $13,809.

A piece of silver, or a penny, was 13 cents.

A farthing was 3 cents.

A gerah was one cent.

A mite was one and a half cents.

A homer contained seventy-five gallons and five pints.

An epha or bath contained seven gallons and five pints.

A hin was one gallon and two pints.

An omer was two pints.

A cab was three pints.

A log was one half pint.

The Old Testament has four divisions:

1. The Pentateuch, or the five books of Moses.

2. The Historical books, comprising Joshua to Esther, inclusive.

3. Poetical or Doctrinal books, from Job to Songs of Solomon, inclusive.

4. Prophetical books, from Isaiah to Malachi.

The New Testament is usually divided into three parts:

1. Historical, containing the four Gospels and Acts:

2. Doctrinal, comprising all the Epistles, from Romans to Jude.

3. Prophetical, being the book of Revelations to St. John.

The Commemorative Ordinances of the Jews were:

The Passover, to commemorate the protection of the Israelites, when the first born of the Egyptians were destroyed.

Circumcision, the seal of the Covenant with Abraham.

The Feast of Pentecost, which was appointed fifty days after the Passover, to commemorate the delivery of the law from Mount Sinai.

The Feast of the Tabernacles, instituted to perpetuate the sojourning of the Israelites for forty years in the wilderness.

Feast of Purim, kept in memory of the delivery of the Jews from the wicked machinations of Haman.

In the reign of Edward I., of England, 1250, it cost a laboring man fifteen years and three months' labor to purchase a Bible, as his pay was three cents per day, and the price of a Bible was thirty seven pounds, or one hundred and sixty four dollars. Now the entire Scriptures can be bought for thirty-seven and a half cents.

Agricultural.

Pear Trees.

The well-trained dwarf is a creation of human skill, as much so as any work of the architect. If a man does not know how to build, or cannot take time to learn, let him eschew dwarfs as too small business for him. Standards are more easily reared, and much longer lived. They pay quite as well for good soil and cultivation. They are much longer in coming into bearing, some varieties requiring fifteen years of good cultivation before they will give forth their treasures. But when once they break into fruit, they make up for lost time, and are a fountain of delight to the fruit-grower for the rest of his life, and a monument to his memory when he is dead. As the season of planting again returns, we throw out these few hints in regard to the favorite fruit of modern times. Notwithstanding the war and the duty of thirty per cent., pear trees will continue to be imported and planted. Let the work be well done.—*American Agriculturist.*

The Potato Rot.

To prevent potatoes from the disease or rot, put a spoonful of salt into each hill, so as to have it dissolve and go down to the roots. It will cool the ground and prevent the rot; and even if the rot has commenced, the salt will cause it to go off, and leave a scar around the potato plain to be seen. Put the salt on when the potato vines are nearly grown. The extra quantity of potatoes will more than pay for the salt.

It would be desirable to have this inserted in all the papers in the world, especially in Ireland, where the rot is prevalent, and that nation makes great use of the potato.—*N. E. Farmer.*

Three Golden Rules for Cultivators.

They are golden because they will bring the gold. Read them: 1st, *Make manure;* 2d, *Save manure;* 3d, *Use manure.* If the first two cannot be practiced, which is hardly a supposable case, or if they do not give sufficient results, then follow the silver rule: "*Buy manure.*"

Peas with Potatoes.

Early peas sown in potato rows, will afford good picking for the table, and be out of the way before interfering much with the potato tops. This is for good garden soil, rich enough to bear two crops.

To Sweeten Butter Firkins.

Mrs. Arch. Cooper, Racine County, Wis., sends the following directions to the *American Agriculturist:* "Before packing butter into new firkins, put them out of doors in the vicinity of the well, fill them with water, and throw in a few handfuls of salt. Let them stand three or four days, and change the water once during that time. Butter-firkins should be made of white oak, and this process effectually takes out the acid contained in that wood and makes the firkins sweet. If the butter is well made and rightly packed, it will keep good all Summer, even if the firkin be kept in store above ground. To cleanse old firkins in which butter has been packed and left exposed some time to the air, fill with sour milk, and leave standing twenty-four hours; then wash clean and scald with brine. This makes them as good as new."

Bugs on Vines.

Every Spring, numerous inquiries are made how to protect vines from bugs. I am not troubled with any. Whether this is accidental, or the result of my practice, I wish the readers of the *Country Gentleman* to determine this Spring. When a boy of 10 or 12, I had my little garden under my own care. My grandfather taught me then, if I wished healthy vines, to soak my seed from 12 to 24 hours in wood-soot and water.

After having been away from the farm for some years, I am, for the last four years, back again, and remembering the advice given me when a boy, I have soaked my melon and cucumber seed in soot and water, and with me the result has been healthy and productive vines, entirely free from bugs.

FORM OF A DEVISE OR BEQUEST

TO ANY OF THE

BOARDS OF THE PRESBYTERIAN CHURCH.

The State laws differ so much that no one form will answer in all the States, but in every case it is essential to give the RIGHT CORPORATE NAME.

The oldest Board was originally called the Board of Missions, but is now incorporated under the laws of Pennsylvania under title of "*The Trustees of the Board of Domestic Missions of the General Assembly of the Presbyterian Church in the United States of America.*"

Of the Board of Education the corporate name is, "*The Trustees of the Board of Education of the Presbyterian Church in the United States of America.*"

The Board of Foreign Missions is incorporated under the laws of New-York, under the style of "*The Board of Foreign Missions of the Presbyterian Church in the United States of America.*"

The Board of Publication is incorporated under the laws of Pennsylvania under the style of "*The Trustees of the Presbyterian Board of Publication.*"

The Board of Church Extension of the General Assembly is not incorporated, but the following form of bequest, it is supposed, would be valid.

I bequeath to my executors the sum of _____ dollars, in trust, to pay over the same in _____ after my decease, to the person who, when the same shall be payable, shall act as *Treasurer of the Board of Church Extension of the General Assembly of the Presbyterian Church in the United States of America, located in the City of St. Louis, Missouri*, to be applied to the uses and purposes of said Board, and under its directions, and the receipt of the said Treasurer shall be a full and legal acquittance of my said executors for the same.

When real estate or other property is given, let it be particularly described.

RESOLUTIONS OF THE GENERAL ASSEMBLY IN REGARD TO COLLECTIONS.

WHEREAS, Many of our churches do not contribute to our benevolent enterprises, and whereas, it is desirable to test the power of simultaneous effort; and whereas, an emergency has arisen, requiring the cooperation of all our churches to save our Boards from serious embarrassment; therefore,

Resolved, 1. That this Assembly earnestly request all our churches that have no fixed times for the purpose, to take up annual collections as follows, viz.:

For the BOARD ON DOMESTIC MISSIONS on the FIRST SABBATH OF NOVEMBER.

For the BOARD OF FOREIGN MISSIONS on the FIRST SABBATH OF JANUARY.

For the BOARD OF EDUCATION on the FIRST SABBATH OF MARCH.

For the COLPORTAGE FUND of the BOARD OF PUBLICATION on the FIRST SABBATH OF MAY.

For the BOARD OF CHURCH EXTENSION on the FIRST SABBATH OF JULY.

For the DISABLED MINISTERS' FUND, on the FIRST SABBATH OF SEPTEMBER.

Resolved, 2. That when the annual collections cannot be taken up on the days above designated, it be recommended to take them up as soon thereafter as possible.

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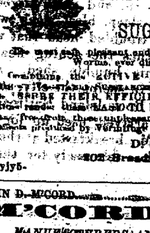

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