Our Joung Lolks.

The Three Bugs.

Three little bugs in a basket.

And basely roote for two!

And one was yellow, and one was bluet.

And one like two or you;

The space for all, no doubt, was small,

So what should three bugs do?

Three little buy do a be det,
And hardly crumbs for two,
And all were self, h in their hearts,
The ame as for you;
So the strong one's such "Wo wall out the
broad,

And that's what we will do!"

Three little bugs in a backet,
And the ted; but two would hold;
And so they fell a quarreling—
The white, the black, and the sold—
And two of the bugs sot under the re—
And one was out in the cold.

He that was left in the bothet
Without a cruch to chew,
Or a sired to wrap binus if with
When the wind across him blow,
Palled one of the rug i from under the bur,
An iso the quarril grow.

So there was war in the basket;
Ab, pity 'the, 'his true!
But be that was freen and starved, at last
A strength from his weakness dre .,
And pailed the rogs from both of the bugs
And billed and ate them toe!

Now, when bugs live in a basket.
Though more than it well can hold,
It seems to me that they had better agree—
The black, the white, and the gold—
And share what comes of beds or crumbs,
And leave us bug in the cold.

Keep Your Promises.

A boy borrowed a tool from a carpenter promising to return it at night. Before evening he was sent away on an errand, and did not return until late. Before he went he was told that his brother should see the article returned.

After he had come home and gone to bed, he inquired, and found that the tool had not been sent to its owner. He was much distressed to think his promise had not been kept, but was persuaded to go to sleep, and rise early and carry it home the next morning.

By daylight he was up, and nowhere was he tool to be found. After a long and and fruitless search, he set off for his neighbor's in great distress, to acknowledge his fault. But how great was his surprise to find the tool on his neighbor's door stone! And hen it appeared from the print of his little bare feet in the mud, that he had got up in his sleep and carried the tool home, and sent to bed again, without knowing it.

Of course, a boy who was prompt in his leep was prompt when awake. It lived espected, and had the confidence of his lighbors, and was placed in many offices I trust and profit.

If all the grown folk felt as this boy did, here would be a great many tracts of bare ect found some of these bright mornings; and what piles of tools, and books would be outd lying at their owner's door!

The Time to be Pleatant.

"Mother's cross!" said Maggie, coming at into the kitchen with a pout on her ps. Her aunt was busy ironing; but she boked up and answered Maggie:

"That is the very time for you to be leasant and helpful. Mother was awake great deal in the night with the poor

Maggio made no reply. She put on her sat, and walked off into the garden. But now idea wont with her. "The very ime to be helpful and pleasant is whon ther people are cross." Sure enough," lought she, "that would be the very time when it would do the most good. I remomber, when I was sick last year, I was a narvous that if anybody spoke to me I ould hardly help being cross; and mother ever got angry or out of patience, but was ust as gentle with me! I ought to pay it ack now; and I will." And she sprang p from the grass where she had thrown excelf, and turned a face full of cheerful esolution toward the room where her nother sat soothing and tending a frottil ectling baby. Maggio brought out the retty ivory balls, and began to ingle them or the little one. He stoppedfrotting, and smile dimpled the corner of his lips. Couldn't I take him out to ride in his carling, mather, it is such a mee morning?"

"I should be so glad if you would!" said er mother.

The little hat and sack were brought and aby was soon ready for his ride.

"I'll keep him as long as he is good," and Maggie; and you must lie on the sofa hed ge' a nap while I am gene. You are poking dreadfully tired."

The kind words and the hiss that accomanied them were almost too much for the other. The tears rose to her eyes, and er voice trembled as she answered, Thank you dearie; it will do me a world I good if you can keep him an hour; and he air will do him good, too. My head ches badly this morning."

What a happy heart beat in Maggie's com as she trundled the little carriage up ad down on the walk! She had done real took. She had given back a little of the clp and forbearance that had been bestowd upon her. She had made her mother appear, and given her time to rest. She esolved filways to remember and act upon er aunt's good word: "The very time to be helpful and pleasant is when every body tired and cross."—The Well-Spring.

Every kindly word and feeling, overy ood deed and thought, every noble action and impulse, is like the ark-sent dove, and sturns from the troubled waters of bearing a green olive branch to the

Hardening the Constitution.

Men talk about "hardening the constitution," and with that view expose themselves to summer's sun and winter's wind, to strains and over-clorts, and many unnecessary hard-hips. To the same and ill-informed mothers course their little infant in odd water day by day; their skin and flesh, and bodies, as steadily nowing rougher and thinner, and weater, until slow lever, or water on the brain, or communition of the koweth, enries them to the grave; and then they administer to themselves the semi-confort and rater questionable consolation of its being a unisterious dispursation of Providence, when in fact, Providence works no miracelo to counteract our follies. The best way I know of hardening the constativition, is to take good cane of it, for it is no more improved by harsh treatment than a fine garment or new hat is made better by heing braged about,—If ell's Journal of Health

A Family Paper.

A good family paper is not simply one that weeks to be a help to patents; it is one that comes into effective contact with the whole family, and adds in directly moulding each and all. Its entire minence must be safe and wholesome. Its pervading spirit should be an inspiration from above. It should be charitable, and ca holic, and tolerant, and not ready, on every tancied occasion, to ruch forth to display its prowess. While valiant for the truth, it should remember that men in ay so detend it as to do more harm than would the error if let alone; and that the crampion of orthodoxy may be more un-Christian than he who honestly opposes it. Its columns should be filled, not simply with good pious reading, but what shall instruct, onlighton, enlarge, stimulate, and put the family more and more into intelligent and active sympathy with every denominational and Christian enterprise, and with good word and work. The children, having grown up to loanhood under its influence, should ever find it, not only dear for all the precious associations of children and helper in all the activities of life, fulfilling to their mature judgments all their care, preposessions.

What Faith Should Do.

The Israelites marching up to the edge of the Red Sea till the waves parted before their feet, step by step, are often taken as an illustration of what our faith should do—advance to the brink of possibility, and then the seemingly impossible may be found to open.

But there is another illustration in the New Testament more sacred and striking—the women going to the sepulchre of our Lord. With true women's nature, they did not begin to calculate the obstacles till on the way. On the road reason mot them with the objection, "Who shall roll away us the stone?" And faith itself could not help them; but love did. A bond stronger than death drew them on, and "when they locked they saw that the stone was rolled way."

We may bless God that He can put into men's hearts impulses stronger than reason, and more powerful even than fatth—such impulses that, if they are going to himself, they shall find that "He is able to do exceeding abundantly above all that we can ask or think." Reason, fatth, love, but the greatest of these is love. We cannot help thinking or the instinct in the young blade of grass, which presses past the hard clod—its great stone—and finds itself in the midst of sunlight and spring.—Sunday Magasins.

The Responsibility of Mothers.

There is no name in the English or any other language so sacred as mother, and those who feel the great responsibility of this office, and perform faithfully all its duties, in the fear of God, hold a position that angels might look upon with pleasure, and certainly God does. But it is sad to know that there are mothers who sacrifice the eternal interest of their daughters to fashion and its attendant follies. At the present age, not only in worldly families, but sometimes among those who are professed followers of Jesus, the hist lesson a little girl leachs is vanity, and often more money is spent for mater, 1/2 and making a dress for one little numertal than would once have clothed three or four. Was it such as these that our dear Saviour took in his arms and blessed? If on earth now, would He not east an eye of pity on those mothers who are thus early planting the gods of pride and vancy in the hearts of show are so prevalent, the Church of God should take a stand against it, and the mothers who have at the alter taken upon themselves the vow sto renounce the vain pomp and vanity of this wicked world, should seek the adornment of a meek and quiet spirit rather than the gay and oxpenwear. Then, are they not taking the means God has given them for higher purposes, to adoin the perishable body to the detriment of their sternel welfare?

This is no trifling matter. Immortal souts are in danger; the world is creeping into our churches with all its vanities, easing a stumbling block in the way of sinner. Oh that our mothers would arre and take a stand for simple aitine and sanetified hearts, though the latter would produce the former. The world is quick to notice the dress and externed each of those who attend church and profess to love Jesus. Our camel-back ladies are disfiguring the form God has given them, thus manifesting a dislike for His work. Mothers, look to it that you do not lead the immortal being entrusted to your care in a wrong path, so that you cannot say here and hereafter:

"Here Lord am I, and the children then hast given me."—Christian Weman.

Ancedotes Illustrative of Scottish Oharacter

Dean Ramsy of Edinburgh, in his fam as book, "Reminiscences of Scottish Life. I Character," tells a great number of and dotal illustrating the pocular traits of the Scotth people. The lonewing me curious specimens:

I think our national jealousy of Ritmeham funishes a very characteristic anecdote:—A worthy United Presbytstian minister having received a present of a preaching gown, considered humelf bound to make use of it in drymo service, although it was a moveley in the congregation. An old-fashioned lody, who look with suspicion on this innovation, legan to catchise the minister upon his proceedings, and opened the question cautiously: "Weel, sit, yo have preached in a goun;" "Pred, Januet," the minister replied, "I wed ask, do yo ken gin Paul preached in his breeks?" She was taken aback, and acknowle bed "she could not say." "Weel, I suppose, yo wadna hav me to preach without my breeks?"

I have spoken of the cool manner in which the awful questions connected with the funerals of friends are often approached by Scottish people, without the hast intention or perpose of being irreverent or an feeling. By the kindness of Mr. Lyon, famenabled to give an authentic ancedete of a curious character, illustrative of this habit of mind, and I cannot do better than give it in his own words: "An old tenant of my late father, George Lyon of Weston Ogil, many years ago, when on his death led, and his end near at hand, his wifthus addressed him:—"Willie, Willie, as lang as ye can speak, tell us, are ye for your burnal baps round or square?" Willie having responded to this inquiry, was next asked if the mourances were to have gloes (gloves) or mittens, the former being articles with fingers, the latter having only a thumbpiece; and Willie having also answered this question, was allowed to depart in peace."

Nothing better illustrates the cool style of romark for which our countrymen have been distinguished, than the old story of the piper and the wolves. A Scottish piper was passing through a doop forest. In the overing he sat down to take his supper. He had hardly begun when a number of hungry wolves, prowling about for food, collected round him. In self-defier co the poor man began to throw pieces of his meal to them, which they greedily devoured. When he had disposed of all, in a fit of despair he took his pipes, and began to play. The unusual sound terrified the wolves, who one and all took to their heels, and scampered off in every direction. On observing which, Sandy quietly remarked, "Od, an I'd kenned ye like the pipes sae weel, I'd a gien ye a spring afore supper."

Some time back, when it was not common for challenges to be given and accepted for insults, or supposed insults, an Enghish gentleman was entertaining a party at Inverness with an account of the wonders he had seen and the deeds he had performed in India, from whence he had lately arrived He onlarged particularly upon the size of the tigers he had met with at different times in his travels, and by way of correborating his statoments, assured the company that he had shot one humself considerably above forty feet long. A Scottish gentleman present, who thought that these narratives rather exceeded a traveller's allowed privileges, cooly said that these were very remarkable tigers, but that he could assure the gentleman there were in the northern part of the country some wonder-ful animals, and as an example, he cited the existence of a skate-fish, captured off Thurso, which exceeded half an acre in extent. The Englishman saw this was intended as a sarcasm against his own story, so he left the room in indignation, and sent his friend to demand satisfaction, or an apol gy. from the gentleman who had, he thought, insulted him. The narrator of the skate story cooly replied, "Weel, sir, gin yer friend will tak a lew feet aff the length of his tigor, we'll see what can be dune about the length o' the skate." He was too cautions to commit himself to a rash or de-cided course of conduct. When the tiger was shot ened, he would also into consideration a reduction of superficial area in his

There is a quiet mode of turning the tables upon an inquirer or complainant, which I have noticed as characteristic of our countrymen, which it is impossible to illustrate except by example. Take this account which I have received of a well authenticated case very much in point. A gentleman had sent for the villiage berber, in extremely het weather, that he might be shaved by him. He soon perceived that the man was much the worse of drink, as he had in fact cut the skin two or three times during the tensorial operation. He desired to notice this in as delicate a manner as possible, and suggested to the operator—"I think, my friend, the hot weather has made your hand unsteady." He very quickly replied—"Na, sir, its no that sae muchle, as the heat has made your fun

Scottish dialects are peculiarly rich in terms of endearm. Int, more so than the pure Anglean. Without at all pretending to exhaust the subject. I may cate the following as examples of the class of terms I speak of. Take the name for parents, "Daddie and "Minine.' Names for children, "My wee bit lady "or "laddy," "My wee int lamb; of a general nature, "My ain kind dearne." "Dawtie, 'especially ased to young people adscribed by Jamieson, a darling of favorite, one who is daucted, i.e., fondled or caressed. My "joe" expresses affection with familiarity, ovidently derived from pop an easy transition, as "My joe, Janet; "John Anderson, my joe, John." Of this character is Burns' address to a wite, "My winsome,"—i.e., charming, engaging—"wee thing; also to a wife, "My winsome marrow,"—the latt.rword signifying a dear-companion, one of a pair closely allied to each other; also the address of Rob the Rauter to Maggio Lauder, "My bonnie bird." Now we would remark, upon this abundant nomenclature of kindly expressions in the Scottish dialect, that it assumes an inter-

the Scottish life and character, and as a set-off agion of a frequent short and grumpy manner. It indicates how often there must be a current of tenderness and affection in the Scottish heart, which is so frequently represented to be, like its climate, "stem and wild." There could not be such terms, were the fealings they copies suchnown. I believe it often happens that in the Scottish character there is a vein of deep and kindly feeling lying hid under a short and hard and somewhat stern manner. Hence has account the Scottish saying, which is applicable to such cases. "He gine's waur than his late"; his disposition is of a softer nature than his disposition is of a softer nature than his disposition is of a softer nature than his words and manner would off in lead you to suppose.

Choice of Colors.

Nothing contributes more to the Loanty of the skin then the choice of colors. Females of light complexion ought to wear the purest white; they should choose light and brilliant colors such es rose, azure, light yellow, etc. Women of dark complexion who dress in such colors, as they often do, causes their skin to look black, dull, and tanaed. They ought to avoid white robes and rose color, and light blue ribbons. These, in particular, are best suited to them: Green, violet, parple; and then that larkness which has the effect of too harsh contrast, suddenly disappears, as it by enchantment, thoir complexion will become lively and animated, and will exhibit such charms as will rival those of the fairest of the fair.

In a word, the fairest cannot be too careful to correct, by light colors, the paleness of their complexions, and darker women by stronger colors, the somewhat yellow tint of their cannation. We must not omit a very important observation respecting the change of colors by light. Thus erimson is extremely handsome at night, when it may be substituted for rose color, which loses its charms by candle light; but the crimson, seen by day, spoils the most beautiful complexion; no color whatever so completely strips it of all its attractions. Pale yellow, on the contanty, is often very handsome by day, and is perfectly stated to persons who have a fine cannation; but at night it appears dirty, and tarmshes the luster of the complexion to which it is designed to give brilliancy.—Rural New Yorker.

Grey Hairs.

Grey hair, the glory of old age, is apt in the present day to arrive before befitting years, and then an innocaous dye is not objectionable. We would warn our fair readers against pulling out grey hairs. It is quite possible that improved health may restore their color—we have seen an in-stance of this in our own family; and if not, the soft groy hair which has nover been uprooted for broken off under the delusion of uprooting it) will always lay unhidden uprooting it) will always lay unhidden among the hair; while the grey hairs which grow again after being pulled out, are stiff, short, and have a habit of standing cost! Never pull out a grey hair. But prevention is better than cure. How are ladies to preserve the color and abundance of their tresses. We believe that the best and most important rule for so doing is to keep the head cool and clean. But the former is nearly an impossibility in these days of nearly an impossibility in these days of frizettes and falso hair. One thing, however, is certain, if our ladies would preserve broin, is certain, it out indices would preserve their own abundant tresses for another (and probably widely different) fashion, they must get the head cool during the night and before dressing the heir the next morning. To effect this, the hair must be taken down and well brashed at night with a soft brush parting it about to cool and clean it; and then should be plaited and suffered to hang about the shoulders all night. In the morning the roots should be well washed with rose water, or cold soft (or rain) water, if possible—the latter is the best. Then it must be dried, before it is dressed, by rubbing gently and shaking out or brushing with a soft brush. This treatment will remove scorf, which is, we believe, one of the causes of premature grey hair, and which undoubtedly weakens the roots of the hair and prevents it from growing, besides boing horribly unsightly.

The Ashantees.

Just now when the war on the Gold

Coast has familiarized us somewhat with the King of Ashantee and his subjects, the offlowing account of the people and the country will be read with interest :- The Ashantee nation is a great Afr.can Power numbering about 8,000,000 of whom some 200,000 are warriors, well-made, muscular, war-loving barbarians; their chief and upper classes distinguished by cleanliness handsome attire, and something like civilization. It was meant by nature to be a land of peace and plenty, for beyond the thick forrests that he along the coast stretches a fertile and healthy country of rich black soil, growing two or three creps yearly, and full of vegetable wonders and glories as yet unnamed. The fruits and flowers of Ashantee land are said to be perfeetly marvellous; it boasts an entirely new citron, and a tall tree bearing magninew stron, and a tail tree bearing langua-ficent goblet-shaped blossoms, while the sugar-cane grows wild. Gold is the chief article exported. In that metal Ashantee must be fabulouly; rich the chiefs wear golden breast plates and golden or gilded war-caps. Bowditch has described golden window-frames at the King's palace at Coounassie, as well as an almost universal usa of cloths embroidered with gold thread, and adorned with thin plates of the precious metal. After the battle of Accra, in 1826, the Ashantse King sent in as "peace money" six thousand cunces of dust and nuggets, and the swords, muskets, and elepunnt-tail fans are described as being pro-fusely curiched with goldsmith's work. The Government is a despotic monarchy, the religion fetishism, modified by African Islamism, the effect of Mohammedan neighbourhood on the north.

Maggio Lauder, "My bonnie bird." Now we would remark, upon this abundant nomenclature of kindly expressions in the scottish dialect; that it assumes an interesting position as taken in connection with

Beeleptechte, L

Parsunt virons.—The Queen his presented the Roy. David Burio to the church and parish of Dunninchen, viewed by the troudation of the Roy. Thomas Alexander Cutueron to the church and parish of Favilled.—The Dake of Bucchench has resued a presentation in Syour of the Roy. Mr. Barelay, St. Michael's, Dunatries, to the church and part hof Caucubie.

OBBINATIONS.—R. v. W. S. Forbes has been ordered collecture and successor to the hex. Dr. Davidson, of Quien Street United Fresbyte, ian Charch, Edinburgh.—R. v. Georgo Wilson Los been ordained to the pestorate of the church of Irvinestown Ireland,—Rev. D. Madean has been ordained to the pastorate of the Free Church, Albantowa, awant by the death of the Rev. J. C. Fairbairn—Rev. J. G. Stobba, for many years assistant to the Rev. Dr. McCulloch, West Preish Church, Glasgow, has been ordained, be having accepted the pastorate of the Scorch Church, Melbourne.

Inductions.—Rev. Thomas Martin late of New Rothesay, has been inducted to the pa tenate of the South Church, Dunden.—Rev. R. Duncin, of the Middle Church, Pairkey, has been inducted as immister of the first charge of the church and parish of Montrese—The Rev. James Stewart has been inducted to the pasteral charge of First Kilrea Presbyterian Church.

Calls.—Rev. Mr. Kyrie, of Crail, has ac

cepted the call which was presented to him from Tree St. Paul's, Edinburgh.—Ar. James M'Clay, of Ballymona Presbytery, has received a call from the congregation of the l'irst Castledery Presbyterian Church—At a meeting of the congregation of the Free Church, Armadale, Mr. A. Black, preacher, Glasgow, was elected to fill the vacant pastorate.—The Gordon Free Church congregation have necided to give a cell to Mr. Phinster.—Rev. W. Staterland has been elected by the congegation of the Free Church, Alexandria, to fill the vacant pastorate.—Rev. W. Blair, of Dumblene, has declined a call from Campbellfield congregation, Glasgow.—The Original Secession Presbytery of Glasgow has granted moderation in a call to a colleague and successor to the Rev. De. Murray of Mains Street Church, Glasgow.—A' a special meeting of the English Presbytery of Manchester held at Bolton on the 26th ult., the congregation of Bolton unanimously agreed to give a call to the Rev. J. B. Wylie, at present in ministerial connection with the Presbyterian congregation of Leith Lumsden has given a unanimous call to the Rev. G. M. Hair, preacher, Glasgow.

Miscellancous.

Humility is a grace that adorns and beautifies every other grace; without it, the most splendid natural and acquired acquisitions lose their charm.

The Rev. David Mitchell, New York, who was called to be pastor of Calvin Church, St. John, N. B., has declined the call, and romains in his present charge.

When Mr. Moody was about starting for England last summer, he was asked by a friend what he was going for. His characteristic reply was, "ten thousand souls for Christ!"

In seventeen years Spurgeon has received thirteen thousand persons into his church, erected thirty-six chapels in London, and supplied the same with ministers trained in a college of his own founding.

A man that puts himself on the ground of moral principle, if the whole world to against hun, is mightier than all. Never be afraid of being in the minorities, so that minorities are based upon principles.

The majority of the religious papers express apporal of the way in which the woman in Ohio close drinking saleons, while others are not decidedly in favor or against it. Some of the most influential of the socular newspapers approve of the work, and display considerable enterprise in obtaining full reports of it.

The Southern Churchman or the ritualastic innovations of the Protestant Epiezepal Church, says: "We can afford to wait a few months longer. If nothing is done to put an end, at once and forever, to those most shameful perversions of the truth of Christ's gospel, then it will be time to take a stand which will be decided, and which no one can possibly misunderstand.

Children's services are greatly on the increase in Liverpool, thirty-five new ones having been started during 1873. There is an average weekly attendance at these services of 10,000 children, nearly all on Sunday evenings. A year ago it was only 2,000. A "Liverpool Boys' and Girls' Religious Society" has been formed, and the movement is spreading to other towns.

In December last 401 young ladies were examined in the senior division of the Cambridge Local Examination for Girls. The result has just been published. Three young ladies gained first-class honors, the lighest of which we gained by Miss Alba Brown, a daughter of the Rev. R. Grant Brown, English Presbyterian Church, Birmingham. The Girton Scholarship, value £150, and a Cambridge Scholarship, value £40, have been offered to Miss Brown.

Will you say that there are no real stars, because you sometimes see meteers fall, which for a time appeared to be stars? Will you say that blossoms never produce fruit, because many of them fall off, and seme fruit which appeared sound is rotten at the core? Equally absurd is it to say there is no such thing as real religion, because many who profess it fall away, or prove to be hypocrites in heart. Or will you say that medicine coes no good, because though it removes the fover, it does not restore the patient to perfect strength in an instant? Equally groundless and absurd it is to say that religion does not make its possessors better, because it does not in a moment make them perfect as the angels of God.—