

Fouth's Department.

THE USEFUL HERB
FOR YOUTH.

Two little cottage maidens,
Each with a heavy load,
Were trudging one fine morning
Along the dusty road,
Full, full of care and sadness
Was Mary's rosy face;
While Susan walked beside her,
With cheerful look and grace.

"Oh, dear! Oh, dear!" cried Mary,
"How hot it is to-day!
My arms are aching sadly,
And long appears the way!
How can you seem so cheerful,
And hum that lively song?
For heavy is your basket,
And you're not very strong."

"I have an herb," said Susan,
With bright and playful smile,
"Which lightens all my burden,
And does my way beguile."
"What is its name?" asked Mary,
"And where may more be had?
For if I could some obtain
I should be very glad."

"The useful herb I carry
Is one which all may share;
It bears the name of *Patience*,
And sweetens every care;
It eases every burden,
And varied ills can cure,
And all our toils and troubles
It helps us to endure."

EVIL SPEAKING.

The following anecdote is related of the late excellent J. J. Gurney by one who, as a child, was often one of his family circle:

One night—I remember it well—I received a severe lesson on the sin of evil speaking. Sovereign I thought it then, and my heart rose in childish anger against him who gave it; but I had not lived long enough in the world to know how much mischief a child's thoughtless talk may do, and how often it happens that great talkers run off the straight line of truth. I was talking very fast about some female relative, who did not stand very high in my esteem, and was about to speak further of her failings of temper. In a few moments my eye caught a look of such calm and steady displeasure that I stopped short. There was no mistaking the meaning of that dark, speaking eye. It brought the colour to my face, and confusion and shame to my heart. I was silent for a few moments, when Joseph John Gurney asked, very gravely, "Dost thou not know any good thing to tell us of her?"

"Oh yes, I know some good things, certainly; but—"

"Would it not have been better then to relate these good things, than to have told us that which must lower her in our esteem? Since there is good to relate, would it not be kinder to be silent on the evil? 'Charity rejoiceth not in iniquity,' thou knowest."

It was our custom, every morning, for Miss Gurney and any little visitor she might have with her to go before breakfast, into the room next to her father's dressing-room, and repeat some portions of Scripture. On the following morning I was desired to read in the 13th chapter of 1st Corinthians, and afterwards to commit a portion of it to memory. There was no comment made on what I read; it was not necessary. The reproof was felt, even to the shedding of tears: but the kind voice and silent kiss soon spoke love and peace, and I was comforted, "A word spoken in season, how good is it."

Every one who visited his house must have been impressed with the superior tone of conversation there, with the absence of scandal and small-talk; and when persons, rather than things, were a little too much in the discourse of the juniors, how ingeniously, and yet how kindly, the subject been put aside, and some other matter of innocent interest introduced in its stead!

TREATMENT FOR DROWNING PERSONS.—A physician recommends the following treatment of persons apparently drowned; Convey the body to the nearest house, or other suitable place, with head raised; strip and rub it dry, and wrap it in warm blankets, inflate the lungs (in imitation of breathing) by blowing forcibly and steadily into the mouth, while with thumb and finger you close the nostrils, and at the same time press in the chest. Again blow, and again press, and keep on doing so with friction and warmth, as long as there is any chance of success.

Selections.

VANITY AND SCANDAL.

The family of Mr. John Diotrephe are excessively vain. One can hardly converse with them five minutes without being informed that they are in close friendship with the distinguished ladies and gentlemen a hundred miles distant. They made the acquaintance of the Hon. Mr. Grand while on a visit at the East. Rev. Dr. Mortimer is a particular acquaintance; he used to board in their family. Esq. Larkins, who lives in the large brick house at Blossomdale, married a cousin. He is thought to be worth a hundred thousand dollars! Rev. Mr. Mullighan, who is the best preacher and scholar, and has the largest library in Pawnee Presbytery, makes it a point to visit them several times a year. Mr. M., by the way, gave me a hint, a short time since, that the family were the most addicted to tattling and backbiting of any of his acquaintances. There need be little doubt that the good brother adopts the opinion of an old clergyman, that it is always safest to keep in the closest possible contact with a vicious horse, unless you are entirely clear of his heels. Miss Sylvia Botanist, who is the most accomplished teacher at Grove Hill Institute, has sent the Diotrepheans a card to visit her at Summerville, where she is spending a few days vacation.

Margaretta Diotrephe, sister of John, has indeed been something of a domestic traveller, and is not destitute of other accomplishments. She has, it is believed, attended to music, with the kindred arts of drawing and painting; has studied French, and even taken Lessons in Latin! No one ever told me, however, that she claims to be a "blue stocking." No, she can live without writing for the press; but has occasionally taught merely for pastime, always expecting a liberal compensation. This lady has visited such cities as Auburn, Utica, Rochester, and even Albany, where she has been introduced to the first families, the superlative adjective always expressing the quality of reputed opulence.

Now, though of gentry at a distance, this family are thus eulogistic in connection with the first personal pronoun, it is not at all so of their town's people. The best families in Society, more frequently than any others, are the subjects of their vituperation. If they ever suspect that any one may stand in the way of their pre-eminence, or will not be to them a parasite, the virus of their tongues "outvenoms all the swarms of Nile." It has been averred that no minister, who has laboured for any length of time in the congregation has ever escaped their abuse, or his family, their slander. Like their great ancestor, they have been addicted to "prate against both him and them with malicious words."

Not long since a minister asked another clergyman of my acquaintance, "How do you get along with the Diotrephe family?" The reply is not distinctly remembered; but the question was significant. The inquirer had laboured in the field where resides Mr. J. Diotrephe, and the brother addressed was one of his successors. Said he, in connection, "If you escape the vituperation and abuse of that family, you will be more fortunate than any other man who has ever laboured there. If a minister treats them with more attention than he does all the rest of the society, he will stand high in their favor; but just so certainly as he does not bend both his duty and his conscience in all respects to their wishes, they cross him out of their book and abuse him."

This witness is as truthful and apposite as that of the poet Aretas, quoted by the Apostle Paul; The Cretins are always liars, evil beasts, slow bellies." It is a matter of "common fame," as saith the Presbyterian Directory, that the Diotrephean family are as grossly addicted to gossip, backbiting and scandal, as they are to vanity and the love of pre-eminence. Nor are they long satisfied with men and things of their own choice. Their predominant passion is for the newest fashions and youngest men; but now fashions soon become old, and young men cannot bring back the "shadow" which is constantly declining on the "dial of Ahas." To please the Diotrepheans, there should be constantly issuing new editions of young preachers, as our publishing houses send forth their "annuals," bound in calf and gilt.

Magnus Diotrephe, Esq., brother of John, and living in another parish, was for a time, entirely captivated with a suppliant, "off hand" young minister, introduced, it is believed, by Rev. Mr. Mullighan. Now everything went on swimmingly. The Diotrepheans said and did everything to swell the youthful Appollo's tide of popularity. Some have insinuated that Magnus was sanguine for securing a market for

his sister Tabitha; but that is neither here nor there. Insinuations are usually both dastardly and mendacious. If we cannot deal in matters of fact, we had better let characters alone. This, however, is a matter of fact. In a few months, the young preacher entered the conjugal relation, as every Protestant minister has the right to do. But that very hour his popularity was past the full, and began to wane. By his matrimonial vow he was bound to give more attention to his "better half," than to any young (?) lady; and with the Misses Diotrephe and their brother Magnus his dish was upset. They began immediately to tattle and vituperate. The recent subject of adulation was the victim of abuse. The young minister however, had sagacity enough to discern his position and prospects, and good sense enough to accept an opportune invitation to another field, rather than remain and be pelled by the gathering storm.—*Independent.*

THE INFLUENCE OF WOMEN.—It is better for you to pass an evening once or twice a week in a lady's drawing-room, even though the conversation is rather slow, and you know the girl's songs by heart, than in a club, tavern, or the pit of a theatre. All amusements of youth to which virtuous women are not admitted, rely on it, are deleterious in their nature. All men who avoid female society have dull perceptions, and are stupid, or have gross tastes and revolt against what is pure. Your club swaggers, who are sucking the butts of billiard cues all night, call female society insipid. Poetry is insipid to a yekel; beauty has no charms for a blind man, music does not please a poor beast who does not know one tune from another; and as a true epicure is hardly ever tired of water zaney and brown bread and butter, I protest I can sit for a whole night talking to a well regulated, kindly woman, about her girl coming out, or her boy at Eton, and like the evening's entertainment. One of the great benefits a man may derive from a woman's society is, that he is bound to be respectful to them. The habit is of great good to your moral man, depend upon it.

Our education makes of us the most eminently selfish men in the world. We fight for ourselves, we push for ourselves, we yawn for ourselves, we light our pipes and say we won't go out, we prefer ourselves, and our ease, and the greatest good that comes to a man from a woman's society is, that he has to think of somebody besides himself—somebody to whom he is bound to be constantly attentive and respectful.—*Thackeray.*

Correspondence.

TO THE EDITOR OF THE CHURCH TIMES.

DEAR SIR,

In consequence of a grievous error which has crept in among a large portion of professing Christians in the present day, that of substituting the gratification of the "itching ear," for the benefits arising from a due regard to the devout and solemn services of the Sanctuary, I have felt induced to request the insertion of the following, which is extracted from a work of a late pious Divine of our Church,* trusting that a careful perusal of it may be attended with beneficial results.

I am, Yours &c.,

CHARLES DEBRISSAY.

Charlotte Town, P. E. I., 26th Nov. 1855.

"I cannot but fear that there is a deficiency in our day, even in many sincere Christians, of that deep wrought conviction, which the Child of God should abidingly cherish, of the utter incapability of deriving even the smallest degree of benefit from any means of grace independently of the accompanying power of God the Holy Ghost." * * * *

"This is peculiarly to be apprehended in the present day, in the spirit in which many attend on the ministry of some favourite preacher. How often, with such, are the luminous expositions, the pathetic appeals, the prompt arguments, the heart stirring eloquence—aye, or even the attractions of voice, and style and delivery, substituted perhaps unconsciously for the power of the Holy Spirit, as the ground, on which too many rest their hopes of a blessing from the ministrations of the ambassador of Christ? Thus they give to the poor weak instrument, the glory exclusively due to the Almighty Spirit, who can alone crown with success what we would call the most powerful, and who can, with equal ease clothe with power, what we might think the feeblest advocate of the truth, "as it is in Jesus." * * * *

In your attendance on the Sanctuary, I would affectionately suggest to you the importance of going to the

*The Rev. Hugh White.