

first year, and at forty-four years old his weight is quadrupled. The average weight of each sex is nearly the same at the age of twelve, but after that period, taking individuals of the same age, the females will be found to weigh less than males.

When the weight of the body has reached its average maximum, it is about sixteen times heavier than at the time of birth. The average weight of men is about one hundred and thirty-nine pounds, and of women about one hundred and twelve pounds; of adults, without distinction of sex, about one hundred and twenty-six pounds. In cases of individuals of both sexes who are under the height of four feet four inches, females are somewhat heavier than men; but if above this height, men weigh more than women.

Men attain their maximum weight about the age of forty, and women at or near the age of fifty. At the age of sixty, both the one and the other usually commence losing their weight, and the average weight of old persons of either sex is nearly the same as at nineteen years of age.

SUCCESSFUL MINISTERS.—"The old ministers," said Mr. Williams, of Wern, "were not much better preachers than we are, and in many respects they were inferior to us; but there was an unction about their ministry, and success attendant upon it, that can now be but seldom seen. And what is the cause of the difference? They prayed more than we do. If we would prevail and 'have power with men,' we must first prevail and 'have power with God.' It was on his knees that Jacob became a 'prince;' and if we would become princes, we must be oftener and more importunate on our knees." He was very fond of relating the following anecdote respecting the late Rev. J. Griffith, of Caernarvon: "Mr. Griffith was to preach one night in a farm house, and he desired permission to retire to a private room before the service began. He remained there a considerable time after the congregation had assembled. As there was no sign of the preacher making his appearance, the good man of the house sent the servant to request him to come, as the people had been for some time waiting. On approaching the door, she heard what she supposed to be a conversation carried on by two persons in rather a subdued tone of voice. She stood listening at the door, and heard one say to the other, 'I will not go unless thou come with me.' The girl returned to her master, and said, 'There is some one with Mr. Griffith, and he tells him that he will not come unless the other accompany him. I did not hear the other make any reply, so I conclude he will not come from there to-night.' 'Yes, yes, he will,' said the master; 'and I'll warrant the other will come with him, if matters are as you represent them. We shall begin the service by singing and reading till the two come.' At length Mr. Griffith came, and the 'other' with him, and they had an extraordinary meeting that night. It proved the commencement of a powerful revival in the neighbourhood, and many were converted to God." "Nothing brethren," Mr. Williams would say, by the way of applying the anecdote, "is necessary to render our ministry as efficient and successful as that of our fathers, but that we should be brought to the same spirit and frame of mind."—*London Magazine.*

THE FIG TREE is frequently mentioned in the Holy Scriptures, and is common throughout Palestine and the East generally. Amongst the ancient Hebrews it was known as *Thaena*, signifying the tree of grief, probably from the leaf causing inflammation when applied to the body. It was from this tree that our first parents, after the fall, twisted for themselves girdles or aprons. Throughout the Holy land the failure or destruction of the fig tree was accounted one of the greatest public or private calamities. Hence it is said, "Although the fig tree shall not blossom, &c., yet will I rejoice in the Lord." In ancient Greece this fruit tree was well known, and extensively cultivated. It was the pride of Attica. According to the traditions of the Athenians, figs first grew on a spot not far distant from their city, on the road to Eleusis, thence called *Hiera Suke*, "the sacred fig tree." So much prized were the fruits here produced, that the inhabitants were forbidden to export them. This law, however, was often contravened, and the informers against the delinquents were called *sycophants*, or "revealers of figs;" a word which has since been in use to characterise mean-souled, dastardly persons, such as informers generally are. Naxos, a celebrated country in the *Ægean sea*, was

celebrated for its fig trees, which were especially cherished by Bacchus, who was the chief God of that island. Here this divinity obtained the title of *Meilichios*, "the gracious," because he taught them the use of this fruit. In the procession of this god the fig was carried next to the vine. Throughout *Sussex* the fig is planted as a standard tree.—*Horticultural Magazine.*

SKETCH IN ITALY.—Our donkey guides are a source of great amusement to me; my sister's pompous, conceited, jabbering *cicerone*, who, with a crimson rose that looked and smelled as if it had been dipped in Burgundy, the very type of the coming summer, stuck in his bonnet, swaggered beside her, discoursing in French, English, German, and Italian, by morsels, and mixing up his local lore and guide-book advertisements with stupendous pieces of his own biography, and certain howls which made the woods resound, which he had caught from some *jodeling* French artists. My protector was a little *Flibbertigibbet* of about fourteen, slight, slender as a greyhound, and as graceful, too, with one of those indescribable southern faces, full of brilliancy, sweetness, and melancholy, a most beautiful countenance, with beautiful features; such a face as one never sees in England or America, or, I suppose, indeed, out of Italy—combining as it does with all this loveliness a capacity for sudden savage expressions of hatred and fierce passion, wonderful and terrible to behold. Hardly anywhere else I suppose, either, would a little ragged donkey boy utter poetical ecstasies about the features of the landscape, or the colours of the sky; or pointing to the sun and moon, which on a rosy summer's sunset stood at opposite sides of the heavens, say, "The sun and moon greet each other; she says 'Good-night' to him, for he is going; and he 'good-day' to her, for she is coming!" Another time he bade me, when I returned to my own country, greet it for him:—"Che l'Italia saluta l'Inghilterra," he added. Thus poetically escorted, we wound our way up to *Rocca di Papa*; at every turn in the road we had splendid views of the *Campagna*, the *Sabine hills*, and all the beautiful forest scenery that was gradually sinking far below us; the village perched like an eagle's eyrie upon a rocky cone, was swarming with people in holiday attire. We made our way up the steep slippery streets through the throng of women in scarlet spencers and head kerchiefs, and men in black or brown velvet jackets, all with some bright-coloured scarf round their waist, or brilliant flowers in their hat; the perfect picturesqueness of them all is not to be described, old and ugly quite as much as young and handsome. I was almost startled by the wonderful effect produced by a hard-featured bronze coloured woman, with a splendid coloured red head-gear, standing a little back from the black aperture of a window without glass, framed in a brown stone house; the whole thing was a perfect *Rembrandt*.—*Mrs. Butler.*

Some people, judging from their aversion to both hot and cold baths, seem to think that dirt is the best security against changes of weather.

PROFANENESS.—Most sinners seem to serve the devil for pay; but profane swearers are a sort of volunteers, who get nothing for their pains.

APPLES OF GOLD.

"For by thy works thou shalt be justified, and by thy words thou shalt be condemned."—*Matt. xii. 37.*

The general turn of a man's discourse will clearly discover the bent of his mind; for "out of the abundance of the heart the mouth speaketh." Other outward marks may be imitated: but not to offend in tongue, to be free from detraction and boasting, to speak the truth in love, to "let no corrupt communication (nothing contrary to peace or holiness) proceed out of the mouth;" this is the finger of God. Here the hypocrite and formalist always fail. Let us earnestly pray for grace to bridle the tongue. "O Lord, set a watch before my mouth, keep the door of my lips," that I may never bring a reproach upon my profession by speaking proud, false, foolish, or censorious words.

The tongue, that most unruly power,
Requires a strong restraint;
We must be watchful every hour,
And pray, but never faint.

Lord, can a feeble, helpless worm
Perform a task so hard?
Thy grace must all the work perform,
And give the free reward.

—*Bogatky.*