

Youth's Department.

Bible Lessons.

Sunday, March 31st, 1861.

6-MATT. viii. 16-34: The Storm hushed—Devils cast out 2 KINGS vi. 1-18: The Syrian Army with bandages.

Recite.—A. THREW viii. 14-15.

Sunday, April 7th, 1861.

Read.—MATT. ix. 1-17: Sabbath Miracles. 2 KINGS vi. 19-33: The Famine in Samaria.

Recite M. THREW vii. 23-27.

Search the Scriptures.

Write down what you suppose to be the answers to the following questions.

- 25. The Lord spake unto man, when the first-born of the race became the murderer of the second; where is the next notice given of him so doing?
26. Name that kingdom which by one of the prophets is called the hammer of the whole earth?

Answers to questions given last week:—

- 23. In salvation it was allowed; see 2 Sam. xx. 9. —And Joab took Amasa by the beard with the right hand to kiss him.
24. The Book of Esther.

A Parlor Inmate.

Miss Fuller, in a late letter from Europe, mentions having become acquainted with Dr. Southwood Smith, the well-known philanthropist.

"On visiting him," says the lady, "we saw an object which I had often heard celebrated, and had thought would be revolting; but found, on the contrary, an agreeable sight; this is the skeleton of Jeremy Bentham. It was at Bentham's request that the skeleton, dressed in the same dress that he habitually wore, stuffed out to an exact resemblance of life, and with a portrait mask in wax, sits there as assistant to Dr. Smith, in the entertainment of his guests and companion of his studies. The figure leans a little forward, resting the hand on a stout stick which Bentham always carried, and had named 'Dapple.' The attitude is quite easy; the expression of the whole mild, winning, yet highly individual.

"It is well known that Bentham, in order to oppose, in the most convincing manner, the prejudice against dissection of the human subject, willed his body to surgeons, and in a codicil, subsequently written, made a final bequest of his skeleton to his friend, Dr. Smith."

There was a singular problem among the stories, which ran to this purpose:—"When a man says, 'I lie,' does he lie or does he not? If he lies, he speaks the truth; if he speaks the truth, he lies." Many were the books written upon this wonderful problem. Chrysippus favored the world with no less than six; and Philetus studied himself to death in his vain endeavors to solve it.

A French philosopher predicts that the accumulation of ice at the South Pole will eventually tip up the earth, bringing new continents to light and deluging the old. The Frenchman announces that this unfortunate event will take place five thousand years hence.

We should give as we would receive, cheerfully, quickly, and without hesitation; for there is no grace in a benefit that sticks to the fingers.

The Evergreen is defined as "the man who does not grow wiser by experience."

We may always joke when we please, if we are always careful to please when we joke.

From Zion's Advocate.

Who Killed the Prayer-meeting?

No. 5.

It was an evening that closed a fine pleasant day, when I went to the meeting of which I now intend to speak.

On arriving there at the hour appointed, I found a respectable number already present. Others were coming in, and immediately the meeting commenced with that familiar Hymn,

"Come, ye that love the Lord And let your joys be known,"

Then followed the reading of the scriptures and prayer. Thus far every thing was very pleasant, if we except the annoyance occasioned by a few who were late, and came in not very quietly during the introductory services.—Some of them were late from habit, for they were always late, some from negligence for they were walking near the place of meeting before it commenced. And one or two were late from necessity. These made no disturbance, however. They came in quietly, took their seats, and there was something in their looks and conduct which indicated that it was necessity which detained them, and that they deeply regretted that they could not have been there at the commencement of the meeting. By the way, I have always noticed, that persons who are necessarily late at meeting, produce much less disturbance in coming in than they who are late from habit or negligence.

Well, after the meeting had been thus pleasantly commenced,—pleasant but for the annoyances referred to,—it was continued a short time with considerable life and interest. Then came a long pause, not merely a comma, or a colon,

but a period, yes it must have been a double period and rather long at that.—Well, thought I, what does this mean? Nothing more to be asked for in prayer? Nothing more to be said! O, how chilling that silence was; painful almost beyond endurance. At length, one man, moved evidently by a cold sense of duty, said: "Shall we try to pray?" How he succeed I need not say. Perhaps he prayed as well as any one could under the circumstances. He did at least all he proposed to do. He tried to pray. Then there was another pause, not so long as the former but long enough to be unpleasant. Then one sung two verses of a hymn almost alone, and after that offered prayer. He seemed to have some desires to express to God, and before he closed evidently was in earnest and had something of the spirit of devotion. Then there was another long pause, and matters came to a dead stand. I did not know whether they could get the meeting under way again that evening, or not. And if they should, I wondered what would be the next words spoken. Finally, he who seemed to have the "lead of the meeting," said "we will sing a hymn, and then close." Close! thought I, why, the meeting is already closed, closed fast. But he named the hymn, and read it all through and then one who is chief in such things, said: "we will sing China." Excellent; said I to myself, excellent! Nothing more appropriate, for I remember that when I was a boy they always sung that good old solemn tune at funerals, and it seemed so fitting that after the meeting had been thus killed; that they should all unite and sing China, that really it was a relief to me. It prepared us to return to our homes with a solemnity becoming the occasion.

But the question will perhaps arise, who killed that meeting? It may not be easy to fix that crime on any one person, in particular. Several were concerned in it. It was, perhaps, one of those acts which we sometimes hear called "Sins of omission." Somebody neglected to perform duty, and it is not for us to say who it was. It might have been those who had suffered the world, during the day, to engross their thoughts and affections, so that they lost the spirit of devotion. Or it might have been those who with full hearts, felt that they ought to speak, or pray, and yet were held to their seats by some unaccountable attraction. Both of these classes, and others, may have been guilty. The deed was performed! and in the manner I have described, and your readers can perhaps decide as well as I where the blame should rest. The only way to keep such a meeting alive is to keep it going; having the time occupied without any of those long and painful pauses to which I have referred. It is well to have time for meditation, for serious, silent reflection, but it is not best, as a general thing, that a prayer meeting should be stopped in its progress to furnish such time. We do not appoint prayer meetings for that purpose. The meetings which we enjoy most, and which are most profitable, are meetings when the time is occupied by brief and fervent prayer, and brief and earnest remarks.

But some one may ask. Why I did not occupy the time and strive to keep that meeting alive. It is a very natural question, and possibly a very proper one, but if you please we will close this article here.

BUNYAN.

"Uncivilized Man."

An article in the January number of Blackwood's Magazine, under the above title, gives some interesting particulars concerning the Indian tribes. The writer notices several recent works on the present condition of uncivilized man in different countries. With respect to their ideas of accumulating property, he says:—

Next to the liar, no man is so despised by these Indians as the narrow-hearted egotist and greedy miser. Charity and liberality, as regards the goods given by God, are carried to such a pitch among them, that Kohl thinks it is one of the chief obstacles to their conversion. As long as a man has anything, he must, according to the moral law of the Indians, share it with those who want; and no one can attain any degree of respect who does not do so most liberally. There are other nations we have read of among whom this "sharing with those who want" is also a moral law; but with the Indians it is practice, and not precept only. In those other nations referred to, the precept is so little practised, that the man who would share his goods with the poor would be in danger of Hanwell. It is thought eminently virtuous to give away a small part of superfluity.

The consequence of this law is, that there are no rich among the Indians. Frequently, when a chief receives handsome goods, either in exchange for his peltry or as a recognition of his high position, he will throw them all in a heap, call his followers, and divide all among them. If he grow very zealous, he will put off his shirt, give it away, and say, "So, you see, I have now nothing to give, I am poorer than any one of you, and commend myself to your charity."

How little cupidity animates them may be seen in their wars. The forays of wild Beduin tribes are nearly all for plunder; but the Indian goes to war for vengeance. When he prepares an expedition, he never thinks of the booty, but only of the relatives he can avenge, and the foes he can punish. On the battlefield his first and most important business is to take the scalp of the enemy he has killed. Having this, he is satisfied, and leaves the ornaments on the corpse, which an Arab or an Afghan would fall upon first. Although there are no police and soldiers to protect the trader, it very rarely happens that a trader is attacked for the sake of booty—

"As a natural consequence, this generosity among the Indians has grown into a species of

communism, and has a very prejudicial effect on their civilisation. As the hunter—no matter how clever and successful he may be—is forced to give all his spoil away, industry is never rewarded, and the hard-working man toils for the lazy. The indefatigable hunter is always accompanied by a couple of idle fellows, who live upon him. If he do not give abundantly, he runs the risk of being branded a miser. The whole tribe will set to work, annoying and injuring him. They tear his nets, pull down his hut, and kill his horse. In this way, then, no one is able to retain the fruits of his toil, and no rich and prosperous families can spring up among the Indians."

The following extract, from Kohl's Kitchi-Gami: wanderings round Lake Superior; concerning their sign language, will be read with interest:

"When speaking, for instance, of the Great Spirit, they usually direct a reverential or timid glance upwards, or point the forefinger perpendicularly but gently to the sky.

"When alluding to the sun or to the time, which is much the same thing, as the sun is their clock, and indicating the spot at which the sun stood, when the event to which they are alluding occurred, they point fixedly to that point, and hold their arm in that position for several moments.

"When speaking of a day, they pass the finger slowly along the entire vault of heaven, commencing at the east, and terminating in the west. This is the sign for 'one-day.'

"If a shot has to be mentioned in the story, they usually strike the palm of the left hand with the back of the right, so as to produce a slight sound.

"If describing a journey on horse-back, the two first fingers of the right are placed astride of the forefinger of the left hand, and both represent the galloping movements of a horse. If it is a foot journey, they wave the two fingers several times through the air.

"In counting, the ten fingers are naturally used, and the number is not only held up, but mentioned.

"In this manner, and by many hundred similar gestures, they supplement and support their oral remarks. And it will be seen, from the gestures I have described, that the tongue can be frequently allowed a rest, and the meaning perfectly conveyed by the signs.

"Suppose an Indian wished to tell another that he had ridden for three days over the prairie, that he first points to his own worthy person—that will indicate 'I.' Then he sets his fingers a galloping as I have described. This perfects the idea: 'I travelled on horseback.' Next he passes his hand once athwart the sky, which furnishes the notion of 'day'; and finally holds up three fingers before his friend's eyes, to show he spent 'three' days.

"It is a curious fact that, though Indian dialects differ so greatly, this language of signs is the same for enormous distances. All travellers who have crossed the prairies told me that there was only one sign-language, which all the Indians comprehended, and any one who had learned it could travel with it from one end of America to the other.

"For such signs as those of which I have given specimens, such as the sun, a day, a number, a horseman, &c., when nothing better or more natural could be chosen, this is easily to be understood. But the sign-language developed itself to a fuller extent, and undertook a visible representation of abstract ideas. Hence much must naturally become conventional. Thus, for instance, if desirous to express the idea of 'beauty,' this could not be imitated like the explosion of a gun. Still, some sign to express this idea could be agreed on. Most curiously, the Indian races were unanimous in accepting the same sign. When they wish to explain that they saw a 'beautiful' woman, they pass the flat hand gently and slowly through the air, as if imitating the wave-line. Even the sex is described unanimously. When speaking of a woman, the Indians pass the palm once down the face and the whole body, as if wishing to indicate the long waving dresses or the graceful contour of the female body. This smoothing of the face universally means 'a member of the fair sex.'

"A copious grammar of this language of signs could be written. How rich it would be, may be drawn from the fact that Indians of two different tribes, who do not understand a word of each other's spoken language, will sit for half a day on one spot, talking and chattering and telling each other all sorts of stories, with movements of their fingers, heads, and feet."

"A hollow hand, with the motion of drawing water, signifies water. When the finger traces serpentine lines on the ground, it is a river. A hand moved up and down in the air signifies a mountain.

"The several beasts have naturally their special signs. Usually only some characteristic portion of the animal is imitated—for instance, the horns. The horns of the buffalo differ from those of the elk, and thus the entire animal is indicated.

"The idea of a large number, or 'many,' is described by clutching at the air several times with both hands. The motion greatly resembles that of danseuses playing the castagnettes.

"Little, or 'nothing,' is signified by passing one hand over the other.

"Very curious but quite universal, is the sign for admiration among the American Indians. They hold the hollow hand for some time before the mouth. This is, however, I suspect, a species of quiproquo, and the real sign—namely, the mouth widely opened in amazement—is concealed behind it. They carry the hand to the mouth and conceal the face behind it, because it is improper to display emotion or admiration."

Agriculture, &c.

Corn Cobs and Cob Meal.

Farmers express different opinions about the value of cobs as food for domestic animals; some regard them as no better than saw-dust, while others think they contain nutriment. I agree with the latter, in opinion, from practical observation. Soon after the last corn harvest, I had occasion to shell a quantity of corn before the cobs were fully dry. I set by my oxen and cows, broke up the cobs, and fed them to the cattle, who devoured them with apparent good relish. I have often fed cattle with cobs before, and observed them to feed at a heap of thrashed cobs for a definite time, but as cobs grow dry they become tough, and hard to masticate, and therefore cattle are not so fond of them. Cattle and swine, like human beings, have an instinctive preference for those substances which afford nourishment to the body, which is evidence in my mind to prove that cobs are nutritious to cattle. Ruminating animals are furnished with digestive organs capable of extracting nutriment from substances which for swine would be inert. Swine being destitute of the ruminating apparatus, derive no nutriment from cobs, ground or unground, after the corn is ripe. I have repeatedly given my hogs ears of corn partially ripe, and they were very careful to avoid as much of the cob as possible.

I have occasionally fed my swine, of late, with cob meal, and the poor brutes resented the treatment like a dainty boarder, and would grunt for unadulterated meal. On the whole, I have made up my mind that cob meal is very good for cattle, but worthless for hogs. Cobs, by the pound, are probably of equal value to butts and stalks, and when ground with the corn, are a substitute for chopped fodder for cattle and horses.

SILAS BROWN, in N. E. Farmer.

Remedy for Choked Cattle.

I noticed the inquiry in the Farmer for some remedy to relieve choked cattle, and have read the several answers. Permit me, Mr. Editor, from actual observation, to give my experience. A few months ago, while on a visit to a friend, a valuable ox was choked with a large potato while driving through the potato field; the ox appeared in great distress, and began to bloat very badly. It was evident he could not live long unless relieved. The usual remedies were talked over, when an old lady came to the rescue. She said that in her younger days they used to turn down warm lard in such a case. Accordingly the ox's head was fastened and about a pint of warm lard turned down his throat through a tin horn, and in less than two minutes the potato was thrown to the ground.—Ib.

HYACINTHS.—A correspondent asks us, "Why do hyacinth bulbs, if grown in water, exhaust themselves in a single season, while, if grown in soil, they will last three or four years?"

Answer.—The amount of inorganic matter furnished by the water is sufficient to give such a result as will last during the season. An organism to be perfect, must be supplied with as much inorganic matter as it is capable of appropriating to complete itself; in other words, the same amount, and in the same state of progression as that which would be exhibited in the ashes of a healthy plant of the same kind if burnt.—Working Farmer.

AIR IN A CROWDED ROOM.—The condensed air of a crowded room gives a deposit, which, if allowed to remain a few days, forms a solid, thick, glutinous mass, having a strong odor of animal matter. If examined by the microscope, it is seen to undergo a remarkable change. First of all, it is converted into a vegetable growth, and this is followed by the production of multitudes of animalcules; a decisive proof that it must contain organic matter, otherwise it could not nourish organic beings.—Scientific American.

PARISIAN MODE OF ROASTING APPLES.—Select the largest apples; scoop out the core without cutting quite through; fill the hollow with butter and fine, soft sugar; let them roast in a slow oven, and serve up with the syrup.—Maine Farmer.

MACADAMIZED ROADS, better than any to be found in Europe, says the Moniteur de l'Armee, are universal in China, and are stated to have existed in that country for centuries. The Chinese roads are so constructed that water runs off them immediately, so that they are perfectly dry half an hour after the heaviest rain. Macadam, who has had the credit of inventing the system of road-making introduced by him into England, is declared by the Moniteur de l'Armee to have obtained the idea from a friend of his who had passed several years in China.

STIFLE JOINT LAMENESS is apt to affect young colts, and is produced by the wearing away of the toe. It is in fact the dislocation of the patella or knee pan. It is most prevalent when the animal is kept on hard, billy ground. The best remedy is to have him shod, and remove him to level ground.

The following is given as a cure for heaves in horses:—Take smart-weed, steep it in boiling water till the strength is all out; give one quart every day for eight or ten days. Or mix it with bran or shorts. Give him green or cut-up food, wet up with water during the operation, and it will cure.