

Youth's Department.

Bible Lessons.

Sunday, February 17th, 1861.

Read—MATT. V. 33-48: Christ's Sermon on the Mount, continued. 1 KINGS xxii. 41-53: Jehoshaphat's good reign.

Recite—MATTHEW V. 17-20.

Sunday, February 24th, 1861.

Read—MATT. VI. 1-15: Christ's Sermon on the Mount continued. 2 KINGS ii. 1-25: Elijah's translation to heaven.

Recite—MATTHEW V. 43-46.

"Search the Scriptures."

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

13. Name that book in the Bible which contains more types of the Saviour than any other.

14. Name a fortified city, the conquest of which was effected without any direct assault; at which the shout of victory was heard previous to any engagement.

Answers to questions given last week:—

11. They represented them as the mothers of the inhabitants, and spoke of them as wives, 2 Sam. xx.; 2 Kings xix.; Ps. cxxxvii. 8; Isa. lxii. 4.

12. Shepherds; throughout the Old Testament earthly monarchs are called by this name; and it is applied to God, who was King of the Hebrews, see Psalm xxiii. 1, 4; in the New Testament the Jewish teachers are thus denominated. Our Lord and his apostles apply the term to faithful governors, and this use of the word has been received in the Christian Church, so that it is now common to speak of pastors or religious teachers, as shepherds.

A Man killed by a Lion.

On Monday, the 7th ult., a terrible encounter took place at Astley's Amphitheatre, in London. An under-groom named Smith was literally throttled to death by one of the lions which play so prominent a part in the holiday entertainments at that favourite place of amusement. The lions, three in number, are confined in a cage at the back of the stage. When the night watchman left the theatre on Monday morning a few minutes before seven, he reported "all right." Shortly afterwards Smith, the deceased, entered the place and found the lions prowling about. They had torn off a heavy iron bar which crossed the front of their cage, and then burst open the door. Smith was alone, and not being familiar with the animals, he attempted to escape into an adjoining stable-yard. His situation was a frightful one, and most men would have acted precisely as he did under similar circumstances; but the probability is that if he had stood his ground boldly, his life would have been saved. Unfortunately one of the lions—that which is known by the name of Havelock—caught sight of his retreating figure and instantly sprang upon him. It seized him by the haunches, pulled him to the ground, and then fixed its teeth in his throat. Death must have been almost instantaneous, but as Smith was found a good deal cut and bruised at the back of the head, it is supposed that the lion, after burying its fangs in his throat, dragged him about and dashed his head against the ground. It seems, in fact, to have worried him, though the wounds inflicted by the brute are neither so numerous nor so severe as might have been expected. There were no cries for help, but a sort of shuffling noise was heard by a man in the stable-yard. He suspected what had occurred, and did not venture to open the door through which Smith had endeavoured to escape, but he gave the alarm, and in a few minutes was joined by several grooms and others connected with the theatre. They were all, however, too much afraid to enter the place, and nothing was done to ascertain the fate of Smith until the arrival of Crockett, the Lion Conqueror, to whom the animals belong. As soon as he reached the spot he passed through the door alone, none of the others daring to follow. The body of Smith was lying face upwards a few feet from the door, and Havelock was crouching over it as a hungry dog hangs over a piece of meat. Crockett immediately threw the animal off and dragged the body into the yard. It was still warm, but life had been extinct for some time. A surgeon was sent for, but of course he could render no assistance. Crockett lost no time in securing the lions. They allowed him to capture them easily enough. Even Havelock did not offer any resistance, and the other two, which had taken no part in the terrible scene with Smith, seemed rather afraid than otherwise. In a few minutes all three were back in their cage again. On Monday night they went through their usual performances before a crowded audience. Smith was unmarried. There will, of course, be an inquiry into the circumstances which attended the unhappy man's death.

Queen Victoria's Mother.

An English letter thus speaks of the excellent early training of the Queen of England:

The mother of Queen Victoria often took her, when a small girl, into the hovels of the poor and sick, and thus taught her to sympathize with the heirs of poverty. Childhood is more sympathetic and tender than age. Train it to love the good, to pity the suffering and help the needy. Send your children with presents to the poor. Give the poor a chance to talk with them. When collections are to be made for missions, give them money that they can give for themselves. In this respect parents are often at fault. They

give for their children, but this will not affect their experience in the least. Give a child a penny, a shilling, a dollar; tell it of the breadless poor, of the millions that have no Saviour, and its own heart will at once respond with the money.

The other World

It lies around us like a cloud— A world we do not see; Yet the sweet closing of an eye May bring us there to be.

Its gentle breezes fan our cheek! Amid our worldly cares, Its gentle voices whisper love, And mingle with our prayers.

Sweet hearts around us throb and beat, Sweet helping hands are stirred, And palpitate the veil between With breathings almost heard.

The silence,—awful, sweet, and calm,— They have no power to break; For mortal words are not for them To utter or partake.

So thin, so soft, so sweet, they glide, So near to press they seem— They seem to lull us to our rest, And melt into our dream.

And in the hush of rest they bring, 'Tis easy now to see, How lovely and how sweet a pass The hour of death may be.

To close the eye and close the ear, Wrapped in a trance of bliss, And gently dawn in loving arms, To swoon to that—from this.

Scarce knowing if we wake or sleep, Scarce asking where we are, To feel all evil sink away, All sorrow and all care.

Sweet souls around us! watch us still, Press nearer to our side, Into our thoughts, into our prayers, With gentle helpings glide.

Let death between us be as naught, A dried and vanished stream, Your joy be the reality, Our suffering life the dream.

—Harriet Beecher Stowe.

Guilty of Theft.

A correspondent, who is a member of the Baptist church writing us from one of the towns in Western New York, assures us of a truth, that one of our preachers, a few Sundays since, preaching from the text, "Thou shalt not steal," laid down the proposition that the command not only forbids what is known to the civil law as larceny, but it inhibits, also, among other things, the wilful withholding by the debtor of what he honestly owes his creditor, and if the former is able to pay and does not, he is as guilty before God of a violation of the command, as he who commits a theft behind his neighbor's back. This he enforced with considerable zeal, and then said: "There are instances almost within every man's knowledge, where honest debts have remained, and will continue to remain unpaid, because of sheer neglect or dishonesty. This sometimes is the case with individuals who profess to be Christians, and are members of a Christian church. They have bills at the physician's office, at the merchant's desk, on the grocer's book, and I might add, on the church book for pew-rent and subscriptions for the support of the Gospel ministry." "He might have added," says our correspondent, "for subscriptions to their religious newspaper." At the close of the sermon, as soon as he had descended from the pulpit, Dr. B., the village physician, came to the preacher, and thrusting a five-dollar solvent bank-note into his hand, said, "There, Elder, I'll divide fairly—that's your part—you are a pretty good collector," then explaining, added: "While you were speaking about physicians' bills, etc., in your sermon, two men, who had severally owed me five dollars apiece for more than six years, and which I had for a long time considered lost, reached over their slips, and privately handed me the amount of their respective bills." Our correspondent, who is a practicing lawyer, says such preaching must be stopped, or it will ruin his business and he will have to turn preacher to get a living.—N. Y. Chron.

Very Natural.

A man and his wife were seated by the fire. He was intently occupied in reading; she in some domestic cares. At length he raised his eyes from his book and said, "It is here stated that Lot's wife looked back toward Sodom, and was converted into a pillar of salt because she coveted something which she had left behind," and added, "I never thought it was for that reason." His wife very quietly asked, "What did you suppose induced her to look back, if it was not covetousness?" He replied, "I always imagined it was curiosity," and after sitting a moment, he said, "It seems to me that I should have wanted to look back if I had been in her place, should not you?" "Yes," she replied, "I think I should, especially if I had been told not to do it. How much human nature, not to say woman's nature, is developed in this remark. It has been questioned whether Eve would have ever thought of eating the fruit of the tree of knowledge if she had not been forbidden to do it.—Zion's Adv.

A Present to your Pastor.

Here are a few hints given by an exchange, which we copy for the benefit of generous-hearted laymen, who, among other "Christian graces," do not forget to make an occasional gift to their pastor.—W. & R.

It is certainly a pleasant thought to one who meditates offering a present to his minister, that he may put it into some article which cannot wear out, but which shall be kept as a permanent token of the love of the giver. But we take it for granted that in planning such a surprise for one's pastor, the first object is, not to make him remember us, but to do a real kindness and service to him. A thoughtful parishioner, therefore, before making his present, will consider, first of all, his pastor's circumstances, and what will be most useful to him, and most grateful to his feelings. If he belongs to a rich church which pays a large salary, he may judge rightly that his pastor does not need any thing for his wants; and of course, in that case, he has only to study his own taste and sense of fitness in the selection of what will be most appropriate. In such a case, if he is puzzled to choose, there is one present which is always acceptable, and that is a GOOD BOOK,—one rich in matter, well printed and handsomely bound, and which will be a valuable addition to the Pastor's Library.

But the great body of ministers are far from being in such easy circumstances. They are poor, their incomes are small, and they are obliged to practice great economy to make the two ends of the year meet. In such a case the most timely and useful present which a kind-hearted parishioner can make, is MONEY. A few dollars at the end of the year, added to the small salary, help to make the wheels run smoothly. Keeping this in mind, if we lived in a country parish, we should rather give our minister on New Year's morning, or any other morning, a five or ten dollar bill than even a book, much more any trinket which he may or may not want. But says one, "These five or ten dollars will only go to pay his debts." Very well. Suppose they do. It is important that his debts should be paid. And, if there be a deficiency, we are happy to contribute our mite to make up the necessary sum. If at the end of the year, a pastor finds himself minus fifty dollars, that debt, small as it is, will weigh upon his spirit as a heavy burden, causing him real anxiety and harassment of mind. And the truest act of kindness which his people can do him, is at once to pay off this trifling debt, and the neglect of this is poorly made up by the most abundant contributions of inkstands, and penwipers!

A Prayer-meeting incident.

An interesting incident recently occurred in a prayer-meeting at Farmington, Me. In consequence of the illness of the pastor of the Congregationalist church, a large number of his congregation attended the Methodist pray-meeting. During the exercises of the evening a good Congregationalist brother, somewhat advanced in life, arose and stated that more than thirty years since he trusted he was enabled to give his heart to Christ, and notwithstanding all his unfaithfulness, he was thankful that he still had a hope in His mercy. When he sat down, a physician, favorably known among us, and of a long standing as a prominent member of the M. E. church, arose and said he well remembered the circumstance of visiting that man and his family professionally more than thirty years ago, and the deep anxiety he then felt for the salvation of their souls. He conversed with them, prayed with them, and obtained a promise from them that they would pray for themselves. On his way home he was so deeply impressed with a desire to pray for his patients, that he actually got off his horse and knelt down by the wayside and prayed for their salvation. He soon afterwards ascertained that both this man and his companion found the Saviour. When the doctor closed his remarks, the brother first mentioned arose again, and with much emotion said that he well remembered the visit of the doctor, and that after he left them, he proposed to his wife to unite with him in prayer for the salvation of their souls; and as nearly as he could estimate, at about the same time the doctor was praying for them by the way-side, the Lord forgave him his sins. His wife then also found the Saviour, and has recently gone to her reward. The above circumstance shows conclusively the truth of the sacred word, "The fervent effectual prayer of a righteous man availeth much."—Zion's Herald.

All for the best.

Dr. Johnson used to say that a habit of looking at the best side of every event, is better than a thousand pounds a year. Bishop Hall quaintly remarks, "for every bad there might be a worse; and when a man breaks his leg, let him be thankful that it was not his neck." When Fenelon's library was on fire, "God be praised," he exclaimed, "that it is not the dwelling of some poor man!" This is the true spirit of submission—one of the most beautiful traits that can possess the human heart. Resolve to see this world from its sunny side and you have almost half won the battle of life on the outset.

Your departure from time will be dismal, if it be only the force of sickness that drives you away, and not the face of Jesus that draws you—if you see plainly the grisly hand and the levelled shaft of the destroyer to fly from, but not the open arms and smiling embrace of the Saviour to leap into.

Agriculture, &c.

Salt.

Some modern agricultural writers have doubted the necessity of giving animals salt. The following remarks as to the effect of salt upon health, by Prof. James F. Johnston, of Scotland, may be relished by those who still put salt in their own puddings, and allow their cattle a little now and then:

"The wild buffalo frequents the salt-licks of North-western America; the wild animals in the central parts of Southern Africa are a sure prey to the hunter, who conceals himself behind a salt spring; and our domestic cattle run peacefully to the hand that offers them a taste of this delicious luxury. From time immemorial it has been known that without salt man would miserably perish; and among horrible punishments, entailing certain death, that of feeding culprits on saltless food is said to have prevailed in barbarous times. Maggots and corruption are spoken of by ancient writers as the distressing symptoms which saltless food engenders; but no ancient, or unchemical modern, could explain how such sufferings arose. Now we know why the animal craves salt; why it suffers discomfort, and why it ultimately falls into disease if salt is for a time withheld. Upwards of half the saline matter of the blood (27 per cent.) consists of common salt; and as this is partly discharged every day through the skin and the kidneys, the necessity of continued supplies of it to the healthy body becomes sufficiently obvious. The bile also contains soda as a special and indispensable constituent, and so do all the cartilages of the body. Stint the supply of salt, therefore, and neither will the bile be able properly to assist the digestion, nor the cartilages to be built up again as fast as they naturally waste."

Horses and their Diseases.

CRIB BITING.

Cause.—Sameness of food, and unhealthy stables or indigestion.

Symptoms.—Placing their upper incisors against some support, and with some effort, emitting a small portion of gas.

Treatment.—Place a lump of rock-salt in the manger; if that is not successful, add a lump of chalk. Then damp the food and sprinkle magnesia upon it; and mingle a handful of ground oak bark, with each feed of corn. Purify the ventilation of the stables before these remedies are applied.

HIDE BOUND.

Cause.—Neglect, or turning into a straw or stable yard for the winter.

Treatment.—Liberal food, clean lodgings, soft bed, healthy exercise and good grooming. Administer, daily, two drinks, composed of—liquor arsenicalis, half an ounce; tincture of muriate of iron, one ounce; water one pint. Mix, and give as one dose.

RING BONE.

Cause. Dragging heavy loads up steep hills.

Symptoms.—A roughness of hair on the pastern, and a bulging forth of the hoof. A want of power to flex the pastern. An inability to bring the sole to the ground, only upon an even surface. Loss of power and injury to utility.

Treatment.—In the first stages apply poultices with one drachm of camphor and of opium. Afterwards rub with iodide of lead, one ounce, simple ointment, eight ounces. Continue treatment for a fortnight, and after all active symptoms have subsided, allow liberal food and rest; work gently when labor is resumed.—The Illustrated Horse Doctor by Mayhew.

"THE MERCIFUL MAN IS MERCIFUL TO HIS BEAST."—Some agricultural writer advises the warming of bits in very cold weather before placing them in the mouths of horses. This is a most sensible suggestion, and worthy of notice. We are all aware of the unpleasant sensation experienced when a frosty piece of iron is laid hold of by the hands. The horse, whose mouth is far more tender and susceptible to injury than the human hand, must experience much greater pain in having a cold, frosty bit thrust into his mouth. We remember a boy who thoughtlessly drew his tongue over the iron guard of the door-step one winter morning, when it immediately clung fast, holding him for several seconds, and he was released only with the loss of the upper coating or skin of his tongue. The horse's tongue, though not so tender as the human, is yet extremely sensitive to cold. It is an easy matter to rub the bit briskly for a moment or more, with a withe of straw, or something else, which shall "warm" it, before being inserted in the animal's mouth.

A friend at our elbow has suggested that a bit made of leather may be used in winter. By this means the above inconvenience to both horse and master may be avoided.

REMEDY FOR GARGET IN COWS.—I had, a few days since, a new milch cow whose bag was very badly caked—so much so that the usual remedies of cold water, soap-suds, spirits camphor, &c., had no effect upon it. I asked our family physician for a prescription, who gave me this:

1 part aqua ammonia, 2 parts sweet oil,

well rubbed in, twice daily. In two days a cure was effected.—W. J. PETTEE, Salisbury, Ct.