

Youth's Department.

Bible Lessons.

Sunday, May 19th, 1861.

Read—MATT. xii. 1-13: Christ's teaching respecting the Sabbath. 2 KINGS xxii. 1-20: Josiah's good reign.

Recite—MATTHEW xi. 28-30.

Sunday, May 20th, 1861.

Read—MATT. xii. 14-30: The opposition and malice of Christ's enemies. 2 KINGS xxiii. 1-20: Josiah's destruction of idolatry in Judah.

Recite—MATTHEW xii. 10-13.

"Search the Scriptures."

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

38. Name the first temple of which we have an account in the Bible.

40. How old was Moses at the exodus of the Israelites?

Answers to questions given last week:—

37. The cxix: prefixed to the several sections.

38. By means of the shrub called the broom, they were sometimes discharged from the bow while on fire. Deut. xxxii. 28, 42; Ps. vii. 13; Zec. ix. 14.

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On the 7th of the 7th month a holy observance was ordained to the children of Israel, who feasted 7 days and remained 7 days in tents; the 7th year was directed to be a sabbath of rest for all things, and at the end of 7 times 7 years commenced the grand jubilee; every 7th year the land lay fallow; every 7th year there was a grand release from all debts, and bondsmen were set free. From this law might have originated the custom of binding young men to 7 years' apprenticeship and of punishing incorrigible offenders by transportation for 7, twice or three times 7 years. Anciently a child was not named before 7 days, not being accounted to fully have life before that periodical day. The teeth spring out in the 7th month, and are shed in the 7th year, when infancy is changed into childhood. At thrice 7 years the faculties are developed, manhood commences, and man becomes legally competent to all civil acts; at four times 7 a man is in full possession of his strength at five times 7 he is fit for the business of the world; at six times 7 he becomes graver and wiser, or never; at seven times 7 he is in his apogee, and from that decays; at eight times 7 he is in his first climacteric; at nine times 7 he is in his grand climacteric, or year of danger; and ten times 7, or threescore years and ten, was by the royal prophet pronounced the period of human life.

Thirty Reasons.

The sale of intoxicating liquors, says Hon. David Paul Brown, the most eminent of "Philadelphia lawyers," should be prohibited by law, because:

1. They deprive men of their reason for the time being.
2. They destroy men of the greatest intellectual strength.
3. They foster and encourage every species of immorality.
4. They bar the progress of civilization.
5. They destroy the peace and happiness of millions of families.
6. They reduce many virtuous women and children to beggary.
7. They cause many thousands of murders.
8. They prevent all restoration of character.
9. They render abortive the strongest resolutions.
10. The millions of property expended in them is lost.
11. They cause the majority of cases of insanity.
12. They destroy both the body and the soul.
13. They burden sober men with millions of paupers.
14. They cause immense expenditures to prevent crime.
15. They cost sober people immense sums for charity.
16. They burden the country with enormous taxes.
17. Because the moderate drinkers want the temptation removed.
18. Drunkards want the opportunity removed.
19. Sober people want the nuisance removed.
20. Because their sale upholds a class of men who are worse than criminals.
21. Their prohibition would save thousands now falling.
22. The sale exposes our families to insult.
23. The sale exposes our families to destruction.
24. The sale upholds the vicious and idle at the expense of the virtuous and industrious.
25. The sale subjects the sober to great oppression.
26. It takes the sober man's earnings to support the drunkard.
27. It subjects numberless wives to untold sufferings.
28. It is contrary to the law of God.
29. It is contrary to common sense.
30. We have a right to rid ourselves of the burden.

The best way to do ourselves good is by doing good to others; the best way to gather is to scatter.

Aphorisms for Preachers.

The same truths uttered from the pulpit by different men, or by the same man in different states of feeling, will produce very different effects. Some of these are far beyond what the bare conviction of the truth, so uttered, would ordinarily produce. The whole mass of truth, by the sudden passion of the speaker is made red hot, and burns its way.

It is impossible to close a sermon well, that is warmly, unless the train of thought has been so conducted as to bring the heart into a glow which increases to the end.

Having chosen a subject, it is well to think it over deeply, day and night, and to read on it carefully before putting pen to paper. Take few notes, but as far as may be, let the matter digest itself in the mind.

To be worth much, a sermon must begin like a river, and flow, and widen, and roughen, and deepen, until the end; and when it reaches this end, it is hurt by every syllable that is added.

The superstitious reverence for an application of several points, cuts up this part of our sermons, short enough at best and does not allow time to rise upon the wing or to kindle with a flame.

No man can be uniformly a good preacher, who is not habitually perusing the Scriptures as his book of delights.

The right text is the one which comes of itself during reading and meditation; which accompanies you in walks, goes to bed with you, and rises with you. On such a text, thoughts swarm and cluster, like bees upon a branch.

It is a shame for a minister not to be acquainted with all the heads of theology, all the great schools of opinion, and all the famous distinctions; and he will not learn them well unless he preaches upon them.

The democracy must be reached—people must be made to feel that the heart of the minister is with them. Common people require this Age requires it. Young men require it.

Differing as I do from Channing, and protesting as I do against him, I can never cease to honour and admire for this; that he always wrote and preached on those things which he considered the great things.

There is as real an order in the evolution of parts in a tree, as in the successive additions which build a house; and if a discourse proceeds by an inward law, which disregards symmetrical plans, it may have more coherence and vitality than could be produced by rule and square.

Constant perusal and re-perusal of Scripture is the great preparation for preaching. You get good even when you know it not.

Where there is more voice, more emphasis, or more gesture than there is feeling, there is waste, and worse, powder beyond the shot.—From Dr. J. W. Alexander's "Thoughts on Preaching."

Equal to the Emergency.

A letter from Annapolis, Maryland, relates the following incident:

"A few days since a detachment of soldiers were at Annapolis awaiting transportation, which was rendered difficult in consequence of the battered condition of the locomotive; the rebels having disabled it. When it was hauled out of the depot, by order of Gen. Butler, and seen by his men, the General expressed a hope that it might yet be repaired and put in running order. Turning to his men he said:

Boys, here's a locomotive that we want set to running. If there is any machinist in the ranks let him step forward."

The words had scarcely been uttered when eight men stepped from the ranks.

"You are machinists, are you boys?" asked the General.

"We are," said the spokesman of the party.

"And you can repair this engine?"

"Yes, sir. We built it ourselves. It was made at the — works in Boston, where I was foreman, and five of us worked together upon this same cylinder head that the rebels have stove in."

The result was that the boys kept their word, and in two days the engine was as good as new."

THE STRENGTH OF SILENCE.—It is a great art in the Christian life to learn to be silent. Under opposition, rebuke, injuries, still to be silent. It is better to say nothing, than to say it in an excited or angry manner, even if the occasion should seem to justify a degree of anger. By remaining silent, the mind is enabled to collect itself, and call upon God in secret aspirations of prayer, and thus you will speak to the honor of your holy profession, as well as to the good of those who have injured you, when you speak from God.

THE GREAT HERESY.—In one of his letters to his life-long friend, Dr. Hall, the late Dr. Alexander, said:—

"The greatest heresy is want of love, Oh, for a cycle of peace! Oh for a breathing spell from these unnatural contentions! I feel as if I could join with any who would humbly unite in direct and kind effort to save sinners, and relieve human misery. Cannot a poor believer go along in his pilgrimage heavenward without being always on military duty? At judgement I heartily believe that some heresies of heart and temper will be charged as worse than heavy doctrinal errors. I hold that not only the tenets of our Church are true, but that they are very important. But I see how easy it is to hold the truth in rancor and hate, which is the grand error of depraved human nature."

Miscellaneous Items.

A COLORED SLAVE HOLDER.—There is a colored woman in Charleston, South Carolina, who pays taxes on \$40,000 worth of real estate and fourteen slaves.

Some leading Greeks are just now expressing a wish for the appointment of Prince Alfred to the throne of Greece, as the best means of settling the present dynastic difficulties.

The London Primitive Church Magazine for March says: "Baptists are rapidly increasing in several parts of this country, and infant-sprinklers are equally alarmed. Book after book is coming out against them, but all in vain."

ART.—Mr. Gush the Artist, who was recently amongst us, has had several sittings from Sir John Inglis, in London, and has painted the head of a companion picture to that of Gen. Williams. We hope to see it hanging in the Council Chamber ere long, and trust something will be done with reference to placing it in that position.—Journal.

The Scottish clergy have vastly improved during the last seventy-five years. In the latter part of the last century, as Dr. Carlyle's autobiography shows, not only did leading ministers spend their evenings at taverns, in the society of professed infidels, such as Hume and Smith, but even the General Assembly so arranged its business as to allow the members during its sittings to attend the theatre.

A PHYSICIAN in Columbus, Ga., a friend of the Union, has written the following poem:—

"Yankee Doodle took a saw,
With patriot devotion,
To trim the Tree of Liberty,
According to his notion!"

"Yankee Doodle on a limb,
Like another noodle,
Cut between the tree and him,
And down came Yankee doodle."

"Yankee Doodle broke his neck,
Every bone about him,
And then the Tree of Liberty
Did very well without him!"

SOUTHERN CONFEDERACY TREASURY NOTES.

The Montgomery correspondent of the Charleston Mercury describes the form of the Treasury notes of the Southern Confederacy. They read as follows:

Twelve months after date, the Confederate States will pay to bearer, \$50, with interest at half-a-cent per day. Montgomery.

ALEX. B. CLITHERALL, Register.
E. C. ELMORE, Treasurer.

Receivable in payment of all dues except duties.

The vignette is a plantation scene—three negroes hoeing cotton, one with a basket—fields and mansions in the background. They are of different denominations, from fifty to five hundred dollars.

COTTON SUPPLY AND THE INDIAN GOVERNMENT.—The Overland Mail of the 4th February arrived on the evening in Bombay the 27th ult. The important news from America has created considerable excitement in the cotton interest throughout the country; and has directed special attention to the subject of its more extensive cultivation. A new impulse has been given to the production of this important raw material; and many schemes are being undertaken, with a view to render England less dependent on America for the supply of it. No doubt that there will be a rapid and steady increase in the quality of this staple produced and exported for the English market. Manchester may preserve her equanimity; India will feed the half-million of Lancashire who live by cotton, and keep the 300,000 looms and 28 millions of spindles in that country in motion.

RELIGIOUS SLAVE-HOLDERS.—It is not true that all the religious denominations in the United States except the Quakers are implicated in the crime of slavery by holding property in slaves. The FREEWILL BAPTISTS a distinct organization of christians, extending from Aroostook to Minnesota, and numbering about 1,300 ministers and 60,000 communicants with a much larger congregational interest, do not, and never have owned a single slave. It is one fundamental rule in their discipline that no slave-holder shall have fellowship in any of their churches. Attempts have been made by wealthy and influential slaveholders to obtain fellowship with them, but they have been rejected, and candidly informed that while holding property in human beings they cannot be recognized as christians. The Freewill Baptists have endured much censure and reproach for the noble stand taken by them.—Intelligencer.

A YACHT VOYAGE TO AUSTRALIA.—The Spray, 20 tons, purchased in England by M. McPherson, Hobart Town, had arrived at that city from Greenock, under the charge of Captain E. Wyse, an intrepid and able seaman, with a crew of six men, after a passage of 120 days, including detentions at Madeira and the Cape without having been once hoisted. The following are the particulars of this remarkable voyage.—The cutter yacht Spray left Lambash, on the Clide, on the 7th September, and having called at Madeira, sailed thence on the 21st, and arrived at the Cape on the 13th November. After eight days' detention there she sailed on the 19th, and had an excellent run down to this port of forty-eight days. To the Cape she beat all the vessels that left England with her by ten days—sixty-five days being occupied in performing this part of the voyage. Her greatest day's run was 195 miles, and the shortest eleven. The crew all enjoyed good health on the voyage.—Australian and New Zealand Gazette.

At an anniversary of a Bible Society in Manchester, England, Rev. Mr. Stowell referred to the efforts of infidelity in that city during the last thirty-three years to undermine the gospel and preach down the Bible, and to win over the working men to reject its claims. But though they were for a time affected, there were too many Bibles in their workshops and cottages, and they had too much common-sense to be long deluded. Two halls had been built for infidelity; but one of them had been converted into a noble free library, and another into a Baptist chapel, so that infidelity had been building temples for the diffusion of knowledge and the worship of God. "Time was," he said, "and not far gone by, when we had shops opened to sell infidel publications, and when we had ten or twelve infidel periodicals circulating their thousands in Manchester and its neighbourhood; but of these periodicals there were few, if any, that had survived the great progress of God's truth and the common-sense of the working-men."

Agriculture, &c.

The Dawn of Spring.

Is there a heart that beats and lives,
To which no joy this season gives?
Blest who, without profane alloy,
Can revel in a blameless joy;
More blest in every welcome hour,
If Spring time smile or Winter lower;
Who round him scattered hears and sees
What still the excursive sense may please;
Who round him finds, perchance unthought,
Fresh matter for improving thought:
And more, the more he looks abroad,
Marks, owns, and loves the present God.

FOOD OF COWS AFTER CALVING.—It is customary with many farmers to feed cows immediately after calving, with warm slops—a pail of bran or meal and warm water, well salted—and a better diet is commenced at once in order to get as much milk as possible. A writer in the Homestead objects to this proceeding as contrary to nature, and very likely to induce caked bag and milk fever. He contends that the cow should have rest and quiet, rather than "a dose of physic and warm mashes," as is often given, and adds:

"It is an error to suppose that tasking the stomach after the fatigue of parturition can be otherwise than hurtful. A drink of water and a little dry hay is enough for the first day, and she should have nothing better than the best hay for three or four days—until all inflammatory symptoms are passed."

FRUIT TREES pruned at this season bleed profusely. We recommend the trial of hydraulic cement and "boiled" plaster, mixed dry and rubbed into the pores of the bleeding limbs. We have been applied to for a remedy in a case where shellac dissolved in alcohol would not answer, and throw out this hint, having tested it successfully to all appearance, though whether the bleeding was so strong in the case we tried that shellac would not stop it, we cannot tell. The idea is that it will set in the pores and prevent the passage of the sap. The loss of sap does no injury to the tree, but it scalds and kills the bark, making a bad wound.—The Homestead

COOKING POTATOES.—Never soak potatoes in warm water before cooking them. As soon as boiled, the water should be poured off, and the potatoes set on one side of the fire to dry, before they are peeled. This is the way to make them mealy. Steaming them is a still better way. Never cover them after they are ready to be dished.

"What are Birds good for?"

I will tell you. The rice birds of Carolina were once considered a great pest by some people. I hope a great many others knew better. The little creatures gather round the fields in harvest time, and of course eat a good deal of grain. Some years ago it was determined to make war on them, and drive them off; and the effort partially succeeded. "What were the birds good for?" The rice planter soon found out, for with the decrease of the birds, the worms increased so fast, that instead of a few scattered grains to feed the birds, the whole crop was wanted to fill the hungry maw of the army which came to destroy every young shoot that sprung up. The birds were invited back again with a hearty welcome. Rice cannot be cultivated without them.

A few years ago the blackbirds of Northern Indiana were considered a great nuisance by the farmers. Whole fields of oats and corn were sometimes destroyed. The farmer sowed and they reaped. He scolded and they twittered. Occasionally a charge killed a score; but it made no more impression upon the great sea of birds than a bucket of water from the ocean. A few years later, everything on the land seemed destined to be destroyed by the Army worm. Man was powerless—a worm among worms. But the hated blackbirds came to his relief, and proved his best friends. No human aid could avail. So that God has given us the beautiful birds to be our friends and fellow-workers in the cultivation of the soil. And the laborer is surely worthy of his hire. Why should we grudge the food claimed by them, who follow the plough and snatch the worm away from the seed, that it may produce grain for his or our use? No honest man would cheat a bird of his spring and summer wages.