

Youths' Department.

BIBLE LESSONS.

Sunday, August 14th, 1864.

Read—LUKE VI. 20-36: The Beatitudes. 1 SAMUEL XVII. 35-38: David's victory over Goliath.
Recite—JEREMIAH XVII. 7, 8.

Sunday, August 21st, 1864.

Read—LUKE VI. 37-49: Sundry social duties. 1 SAMUEL XVIII. 1-16: Saul's envy of David.
Recite—1 JOHN III. 1-3.

IS IT YOU?

There is a child—a boy, a girl—
I'm sorry it is true—
Who doesn't mind when spoken to:
Is it you? It can't be you!

I know a child—a boy or girl—
I'm loth to say I do—
Who struck a little playmate child:
I hope that wasn't you!

I know a child—a boy or girl—
I hope that such are few—
Who told a lie! Yes told a lie!
It can not be 'twas you!

There is a boy—I know a boy—
I can not love him, though—
Who robs the little birds' nests:
That bad boy can't be you!

A girl there is—a girl I know—
And I could love her, too—
But that she is so proud and vain:
That surely isn't you!

MAKING TRACKS.

A light snow had fallen, and the boys desired to make the most of it. It was too dry for nowballing, and not deep enough for coasting. It did very well to make tracks in.

There was a large meadow near the place where they were assembled. It was proposed that they should go to a tree which stood near the center of the meadow, and that each one should start from the tree, and should see who could make the straightest track, that is, go from the tree in the nearest approach to a straight line. The proposition was assented to, and they were soon at the tree. They ranged themselves around it, with their backs toward the trunk. They were equally distant from each other. If each had gone forward in a straight line, the paths would have been like the spokes of a wheel—the tree representing the hub. They were to go till they reached the boundaries of the meadow, when they were to retrace their steps to the tree.

They did so. I wish I could give a map of their tracks. Such a map would not present much resemblance to the spokes of a wheel.
"Whose is the straightest?" said James Allison to Thomas Sanders, who was at the tree first.

"Henry Armstrong's is the only one that is straight at all."

"How could we all contrive to go so crookedly, when the ground is so smooth, and nothing to turn us out of our way?" said Jacob Small.

"How happened you to go so straight, Henry?" said Thomas.

"I fixed my eye on that tall pine tree on the yonder, and never looked away from it till I reached the fence."

"I went as straight as I could, without looking at anything but the ground," said James.

"So did I," said another.

"So did I," said several others.

It appeared that nobody but Henry had aimed at a particular object. They attempted to go straight, without any definite aim. They failed. Men can not succeed in anything good without a definite aim. In order to do good there must be a definite aim. General purposes, general resolutions will not avail. You must do as Henry did—fix upon something distinct and definite, as an object, and go steadily forward to it. Thus only can you succeed.

A beautiful Philosophy.

The celebrated teacher, Rabbi Meir, sat during the whole of one Sabbath day in the public school, instructing the people. During his absence from the house, his two sons died—both of them of uncommon beauty, and enlightened in the law. His wife bore them to her bed-chamber, laid them upon the marriage-bed, and spread a white covering over their bodies. In the evening the Rabbi came home.

She reached him a goblet. He praised the Lord at the going out of the Sabbath, drank, and asked:

"Where are my two sons, that I may give them my blessing? I repeatedly looked round the school, and I did not see them there. Where are my sons, that they too may drink of the cup of blessing?"

"They will not be far off," she said, and placed food before him, that he might eat. He was in a glad and genial mood; and when he had said grace after the meal she thus addressed him:

"Rabbi, with thy permission I would fain propose to thee one question."

"Ask it then, my love," he replied.

"A few days ago a person intrusted some

jewels to my custody; now he demands them again. Should I give them up?"

"This is a question," said Rabbi Meir, "which my wife should not have thought it necessary to ask. What! wouldst thou hesitate or be reluctant to restore to every one his own?"

"No," she replied; "but yet I thought it best not to restore them without acquainting thee therewith."

She then led him to the chamber, and stepping to the bed took the white covering from the dead bodies.

"Ah! my sons, my sons!" loudly lamented the father. "My sons, the light of my eyes and the light of my understanding; I was your father, but you were my teachers in the law."

The mother turned away and wept bitterly. At length she took her husband by the hand and said: "Rabbi, didst thou not teach me that we must not be reluctant to restore that which was intrusted to our keeping? See, the Lord has taken away, and blessed be the name of the Lord."

"Blessed be the name of the Lord!" echoed Rabbi Meir; "and blessed be his name for thy sake too; for well it is written: Whoso hath found a virtuous wife hath a greater treasure than costly pearls. She openeth her mouth with wisdom, and in her tongue is the law of kindness."

The Lemon Peel.

A simple but pious man complained to Gott-hold that, in conversing with God, he often felt at a loss for words. Although, said he, on other occasions I have no difficulty in making myself understood, still I can never find language to address God, such as his majesty, the confidence I place in him, and the greatness of my necessities, seem to me to require.

Gott-hold, at the time, had in his hand a lemon, from which he had just pared a thin and transparent peel. Presenting it to him, he said: Only in the surface skin, and not in the white below, is the strong fragrance of this fruit contained. And, be assured, the same is the case with your prayer. However thin and meagre may be the language in which it is expressed, the fragrance of its fervent piety is strong enough to pierce clouds. Words without faith and devotion, are useless, like the white under-skin of this fruit: but faith and devotion, without words, are not despised by Him who knows the heart. Ejaculatory prayers are the most powerful means of dispelling the troubles of the mind. A single sigh breathed from the bottom of a burdened heart is a loud cry in the ear of God. Our prayers are always most fervent when the lips are silent and the tongue at rest. No doubt, words are sometimes needful in prayer; but it is on our own account (that, when we pray, we may know what we have prayed for), and never on God's, to whom our wants are already known. Nay, he sometimes leaves us to feel the lack of words, for the purpose of weaning us from depending on ourselves and our own ability more than on him and his grace. So in future as King David did, who, you will doubtless confess, knew the art of prayer. When he conversed with God, and was dissatisfied with the way in which he did it, he exclaimed, "And what can David say more unto thee? for thou, Lord God, knowest thy servant" (2 Sam. 7: 20). If you cannot find expressions, cast your heart, with all its concerns, into the bosom of your God, and he will read in it what you wish to say.

My God, thou art a Spirit; grant that I may worship thee in spirit and in truth (John 4: 24) — *Gott-hold's Emblems.*

SELF-COMMAND.—"He who desires to influence others must learn to command himself," is an old aphorism, on which, perhaps, something new may be said. In the ordinary ethics of the nursery, self-control means little more than a check upon temper. A wise restraint, no doubt, but as useful to the dissimulater as to the honest man. I do not necessarily conquer my anger because I do not show that I am angry. Anger vented often hurries toward forgiveness; anger concealed often hardens into revenge. — *Butcher.*

HOW A CLERGYMAN CURED HIS APPETITE FOR TOBACCO.—I had a deep well of very cold water, and whenever the evil appetite craved indulgence, I resorted immediately to fresh-drawn water. Of this I drank what I desired, and then continued to hold water in my mouth, throwing and taking in successive mouthfuls, until the craving ceased. By a faithful adherence to this practice for about a month I was cured; and from that time to this have been entirely free from any appetite for tobacco.

A GOOD RULE.—A certain man, who is very rich now, was very poor when he was a boy. When asked how he got his riches, he replied: "My father taught me never to play till my work was finished, and never to spend my money until I had earned it. If I had but an hour's work in a day, I must do that the first thing, and in an hour. And after this I was allowed to play; and then I could play with much more pleasure than if I had the thought of an unfinished task before my mind. I early formed the habit of doing everything in time, and it soon became easy to do so. It is to this I owe my prosperity." Let every one who reads this do likewise.

Men want restraining as well as propelling power. The good ship is provided with anchors as well as sails.

They that do nothing are in the readiest way to do that which is worse than nothing.

We speak to God in prayer; God speaketh to us in his word.

Physiological.

Position in Sleep.

PROF. J. MILTON SANDERS, M. D., LL. D., in an able paper in the *Eclectic Medical Journal*, contends that the position of the body during sleep is of the utmost importance, and that health is preserved, and even disease cured by conforming to the law which requires bodies under the direct influence of a magnetic current to be ranged north and south. We quote the closing part of his article:

"That this earth is kept steadily in its orbit, and derives its motion from electricity, there is no doubt. The manifestations of the common magnet are no doubt referable to currents of electricity pressing around it, and similar ones passing around the earth. That currents pass around the earth, and give it the properties of a magnet, is well known; and that one magnet will revolve around another one, is easily demonstrated. The indicative action of this earth upon pieces of steel, when laid in the direction of its magnetic meridian, is proof that the earth itself is a magnet; but it was left for Reichenbach to discover that the living human body itself is a magnet. The fact can be easily demonstrated: for if any person stiffen himself, and be properly suspended, the head will range to the north, and the feet to the south.

"We remarked that if a piece of steel be ranged north and south, and be left in that position for a week or two, that the steel becomes a magnet. If, now, that end of the piece of steel that was toward the north, and which corresponds with the north pole of the needle, be placed to the south, the polarities of the magnet will soon become weakened, finally lose their magnetism, and will at last become reversed. This would, of course, be the case with the compass needle. If so, would it not be the case with the living human body? It appears that the normal or physiological condition of the human body is to possess magnetism so arranged, that the head shall correspond to the north pole, and the feet to the south pole of the steel magnet. If any concurrence transpire to weaken this normal condition of the system, of course we shall look for a disturbance of that condition, or the production of a condition of ill health. As the magnet gets its polar condition disturbed, and finally annihilated, by lying in a position the reverse of its normal magnetic one, so therefore should we expect such to transpire, in a measure, with the human system, as we perceive that it, too, is a magnet, and therefore subject to the same disturbances as the steel magnet.

"This we find to be true, and by continually lying the reverse of the magnetic meridian, we should finally expect that the magnetic condition of the body would finally be destroyed, if vitality were not continually resisting it.

If, therefore, any person sleep at night with his head to the south and feet to the north, he must expect to have his condition of health disturbed. It is true that a strong, person will not feel these disturbances; but a weakly, nervous patient will feel them quite sensibly, until health is almost or entirely ruined.

"We know a person who can not lie on night with his head pointing either to the south, or east, or west, without rising in the morning with a headache, and as enfeebled as if he had risen from a bed of sickness. If on the contrary, he sleep with his head directly to the north, he arises entirely free from headache, and with an elasticity of body that will endure through the day almost any amount of fatigue. This we know to be the case with many persons, especially those who are weakly and nervous.

"We therefore feel that we can not recommend too strongly to the physician the practice of placing the patient's bed north and south, so that his head shall be north and feet south. Patients who are ever complaining, it will be perceived, will soon cease to complain, and the roseate will begin to suffuse cheeks that were blanched for years. The person will soon be astonished at the amount of fatigue or exertion she is enabled to sustain; and even diseases of long standing will gradually depart, to return no more.

"We know a physician (and we are proud to call him a student of ours) who asserts that he gains more cases by the simple artifice of placing the patient's bed in the right direction, than he does by the power of his medicines. Let the enlightened physician, who is not afraid to avail himself of all the resources of science, try this method of recalling health, and he will soon perceive that it is the legitimate and never-failing result of true scientific deduction; while the patient, who cares but little for scientific themes or demonstration, will perceive that

his health, by some mysterious means, is returning—that the dreadful headaches are subsiding—the nervous debility and physical weakness are departing—that the eye is gaining its wonted luster, the cheek its carmine tint, and that all the vital powers in general are regaining fresh vigor, and that life, with all its elasticity of body and spirit, is again renewed."

Agriculture, etc.

USEFULNESS OF BIRDS.

It takes mankind a great while to learn the ways of Providence, and to understand that things are better contrived for him than he can contrive them himself. Of late the people are beginning to learn that they have mistaken the character of most of the little birds, and have not understood the object of the Almighty in creating them.

They are looked upon as the friends, and great friends, of those who sow and reap. It has been seen that they mostly live on insects, which are among the worst enemies of the agriculturist, and that if they take now and then a grain of wheat, they levy but a small tax for the immense services rendered. In this altered state of things, legislatures are passing laws for the protection of little birds and increasing the penalties to be enforced upon the bird-killers.—An illustration of the value of some of the winged tribe is now before us in a paragraph from a paper in Binghamton, N. Y.

A farmer in that neighborhood wished to borrow a gun of a neighbor, for the purpose of killing some yellow birds in his field of wheat, eating up his grain. His neighbor declined to loan the gun, for he thought the birds useful.—In order, however, to gratify his curiosity, he shot one of them, opened its crop, and found in it two hundred weevils, and but four grains of wheat, and in these four grains the weevil had burrowed! This was a most instructive lesson, and worth the life of the poor bird, valuable as it was. The bird is said to resemble the canary, and sing finely. One of our citizens, a careful observer and owner of many farms, called our attention to this paragraph, and said, use it as a text for sermonizing, for the benefit of the farmers and others who may look upon little birds as inimical to their interests.

He says he has studied the subject, as a lover of natural history as well as a hunter and a farmer, and he knows there is hardly a bird that flies that is not a friend of the farmer and the gardener. We think the gentleman is right, and hope that his suggestions will have their due weight. — *Phenological Journal.*

THE YOUNG FARMER.

It is nothing to plow and sow, and harvest your grain; anybody can do that. So can anybody become a mechanic—or even a minister or a lawyer. All a person needs to do, is to select his trade and go at it—and that is the way it is done. And how many poor farmers, wretched mechanics, and most miserable lawyers, do we find? and, we are sorry to say, ministers as poor as any. These men are all out of their place. A man has no business to be a farmer, if he makes a better farm hand.— Let him help, and get his wages.

But a farmer must know how to farm—farming, now-a-days, has become to be quite a trade. It is getting to be a science of the highest order—the higher, the more successful. Books, experience—are necessary. The two must go together. A man must be informed—this gives him the theory. Then he needs the practice. To have a capable farmer overseer—a young farmer a year or two, is an excellent plan. For there is a good deal in starting aright.

Here are a few hints that may be of benefit. Plow and sow early—but not wet; let the ground be pretty dry—but not dusty. This is a critical thing. Where soil is poor, or has been run much, apply manure. Spread it evenly on the top, in the fall—never in the winter, when frozen. Do this on land you intend to plow in the spring; or on meadow and pasture: it is the best way to put on manure. Plaster may be put on when the grain is up: on meadows soon as the grass starts in the spring. Apply lime also in the fall, by spreading it on your fall-plowed land, and harrow it in (in the fall) as soon as spread, unless it is long manure. Ditch your land where wet, as fast as your time and circumstances will admit. Cut your grain when the straw is yet a little green, and cure in stouts. Your grass, cut when in blossom—keep in the cock a few days, and then in with it. Your cattle must be kept clean and warm in winter, and regularly fed. These are main points.— *Valley Farmer.*

CHARCOAL DUST proves to be even a greater disinfectant and preservative than had been supposed. Rev. Dr. Osgood has exhibited to the editors of the Springfield (Mass.) Republican a cutlet taken from a ham which had been kept eight years completely imbedded in that preparation, and which seemed as sweet as if it had been cured only a single season.

PRESERVING FRUIT WITHOUT SUGAR.—Where it is desired to keep fruit without sugar, put it in bottles, fill them with cold water, and loosely put in the corks, which should be long and soft, and previously soaked in hot water. Set the bottles in cold water, and heat it up to boiling; let it boil five or ten minutes. Then, with a mallet or other convenient instrument, force the corks in deep and tight, wire or tie them down, and the work is done.