

## Youths' Department.

### BIBLE LESSONS.

Sunday, December 2th, 1866.

ACTS i. 17-26: Peter's address. 2 Kings ii. 12-25: Elisha succeeds Elisha.  
Recite—PSALM xxxiii. 1-5.

Sunday, November 9th, 1866.

ACTS iv. 1-22: Peter and John imprisoned. 2 Kings iii. 1-27: Jehoram's Reign.  
Recite—HEBREWS xi. 36-40.

### An impressive warning.

"I took the pledge," said an old man, "at the foot of the gallows, when I saw a young man hung. The sheriff took out his watch, and said, 'If you have any thing to say, speak now; for you have only five minutes to live.' The young man burst into tears, and said, 'I have to die! I had only one little brother; he had beautiful blue eyes and flaxen hair, and I loved him. But one day I got drunk, and coming home, found him gathering berries in the garden, and I became angry without cause, and killed him with one blow with a rake. Drink has done it—it has ruined me! I have but one word more to say—Never! NEVER! NEVER! touch any thing that can intoxicate!'"

### Mental activity.

If the water runneth, it holdeth clear, sweet, and fresh; but stagnation turneth it into a noisome puddle. If the air be fanned by winds it is pure and wholesome; but, from being shut up, it groweth thick and putrid. If metals be employed, they abide smooth and splendid; but lay them up, and they soon contract rust. If the earth be labored with culture, it yieldeth corn; but, lying neglected, it will be overgrown with bushes and thistles, and the better its soil is, the ranker weeds it will produce. All nature is upheld in its being, order, and shape by constant agitation; every creature is incessantly employed in action conformable to its designed use. In like manner the preservation and improvement of our faculties depend on their constant exercise,—to it God hath annexed the best and most desirable reward—success to our undertakings, wealth, honor, wisdom, virtue, salvation, all which, as they flow from God's bounty, and depend on his blessing, so from him they are usually conveyed to us through our industry, as the ordinary channel and instrument of attaining them.

### Be cheerful at your meals.

The benefit derived from food taken, depends very much upon the condition of the body while eating. It taken in a moody, cross, or despairing condition of the mind, digestion is much less perfect and slower than when taken with a cheerful disposition. The very rapid and silent eating, too common among Americans, should be avoided, and some topic of interest introduced at meals that all may partake in; and if a hearty laugh is occasionally indulged in, it will be all the better.

It is not uncommon that a person dining in pleasant and social company can eat and digest well that which, when eaten alone and the mind absorbed in some deep study, or brooding over cares and disappointments, would be long undigested in the stomach, causing disarrangement and pain; and if much indulged in, become the cause of permanent and irreparable injury to the system.

### A sensible view.

A better reply could hardly be made to the wild theories of the London Anthropological Society than the following from a simple-minded Englishman. The leaders of this society reject scornfully the Bible doctrine of the creation of man, and hold that he was developed from a lower order of beings by natural law:

An English paper relates that a Yorkshireman who had attended a meeting of the London Anthropological Society, was asked by a friend what the learned gentleman had been saying. "Well, I don't exactly know," he replied, "there are many things I could not understand; but there was one thing I thought I made out—they believe that we have come from monkeys, and I thought as how they were fast getting back again to where they came from."

### The expression of the eye.

They play at a game in France in which certain members of a company are entirely concealed, with the exception of their eyes. Everything is hidden except the eye itself—and then it is the business of the rest of the company to identify the concealed persons, simply by their eyes. One who had played at this game told me that the difficulty of such identification is incredibly great, and that he himself was unable to find out his own wife when thus concealed. More than this, it happened that on one occasion a lady celebrated for her beauty, and especially distinguished by her fine eyes (la Duchesse de M—) was drawn into engaging in this pastime, there being only one other person hidden besides herself, and this an old gentleman not celebrated for his eyes. The pair were daily concealed and bandaged up, with nothing

but their eyes visible, and the person—a lady—who was to declare to whom the respective eyes belonged, was introduced. Without a moment's hesitation, she walked up straight to where the old gentleman was placed, and exclaimed, "Ah, there is no one but la Duchesse de M—who can boast such eyes as these!" She had made the choice, and it was the wrong one.—*Macmillan's Magazine.*

### Modern Jerusalem.

In a late number of the *Independent* we find the following interesting description of modern Jerusalem, from the pen of Dr. J. V. C. Smith of Boston.

Nearly all the dwelling houses are of stone, three low stories high, without windows toward the streets. They are made up of small, dark kind of rooms, looking generally into a court. There are neither chimneys nor fire-places, but something like a stone sink fixed against the wall, in which cooking is performed, mostly by a very unreasonably small quantity of charcoal. An opening through the wall, by leaving out a stone, is theoretically the outlet for smoke. Sometimes, however, it is so provokingly perverse it fills every apartment full, at the expense of the eyes and lungs of the faithful.

The roofs of Jerusalem houses are usually flat, with an elevation, dome-like, in the centre. All round above the eaves it is quite common to have a fence, as it were, some five or six feet high, made of hollow earthen tubes, the size of one's arm; while it protects persons who lounge, dance, chat, and work up there from the impudent gaze of neighbors, the tubes allow a free circulation of air.

While looking through one of the tubes, to gratify a very commendable curiosity, viz: to ascertain what other people were about at the top of the next domicile, I not unfrequently met a black, sparkling eye opposite, intent upon the same laudable exploration.

So narrow are the streets of Jerusalem an agile man might leap across from one house to another, and thus perambulate considerable portions of the city. Being badly paved with round stones; great and small, regardless of fitness, and very commonly speckled so as to appear sprinkled with blood, they would be insufferably filthy were it not for the tremendous showers that wash them occasionally. Then, again, they are up hill and down, and prodigiously crooked.

There being neither street-lights at night, nor people moving about when evening sets in, Jerusalem is particularly gloomy and quiet, save the barking of dogs.

Shops abound, but are small, and with hardly stock enough on hand to load a wheelbarrow. Most of the groceries are exhibited in baskets. A dealer in dry goods sits on the floor and reaches down what is called for. Bankers, who by the way are nothing more nor less than money changers, may be seen sitting in doorways, by the side of a wooden chest, on the open lid of which their riches stand in petty piles.

In the doorways, as one is passing along, sheep, calves, etc., are often hung up by the heels to be slaughtered. I have had to scud occasionally to prevent being drenched with a stream from the jugulars of beasts thus suspended. It seems to be a law that each one must lock out for himself in Jerusalem, since neither brooms, emptying buckets, or tapping veins are kept back an instant to let a stranger pass.

Mechanics are considerably numerous. They make pipes, as all good Mussulmen smoke perpetually, as though it were the great business of life. Coffee-cooking vessels, as pots, pans, etc., besides coffee-tables, from two to four feet in diameter, such as they place their dishes upon, six inches or so from the floor, keep a large number of workmen, constantly hammering. Shoes, soft, large, and ugly, are made principally in particular streets. Corsets seem unknown to the wearers of those great feet covering. Red morocco boots, too, and yellow booties for ladies, with pointed toes, is another branch of necessary industry. Timmen, carpenters, crockery menders, barbers, antiquity-makers, horse-shoers, saddlers, blacksmiths, and jewel manufacturers, are among the prominent trades in active demand. But there is neither taste nor finish in anything. Carpenters don't understand making anything plumb; doors are askew, windows on different levels, and, in short, mechanical efforts are wretched specimens of skill. Stability is more apparent in the cut of clothing, than in anything else. Men wear gowns, held together by sashes, and women wear trousers. Each leg is a huge petticoat, immensely gathered in over the hips, held in place by a sash or shawl. The quality of the lady may be inferred by the quality of the materials of her dress. Shawls enter largely into the composition of female wardrobe.

Men shave the head, but cultivate astonishingly large beards,—black, mottled, gray, and white. Dignity is measured by what grows on the chin, and not by the size of the brain. They subsist in Jerusalem on mutton, poultry, e-ga, olive oil, coffee, and delicious fruits,—always abundant and cheap, compared with New York, Boston, or Philadelphia prices. Jaffa, the Joppa of the Old Testament, sends immense quantities of delicious oranges, sweet lemons, melons,—sweet and rich as nectar, besides other good things in abundance, almost daily to Jerusalem. It is not far from forty miles distant, from whence droves of donkeys are constantly wending their way up from the coast, sans saddle, sans bridle, bearing a bag apiece of some or all of these excellent productions.

When half way, I have purchased of the owner about as many enormously large oranges as could be stowed away in all my pockets for

a *parar*, the fifth part of a cent. Arab women, from all the neighboring villages, barefooted, may be seen approaching the gates every morning, bearing wooden trays on their heads, filled with onions, squashes, radishes, figs, grapes, etc., according to the season: while with one hand they studiously cover their faces with a bit of cotton cloth as an apology for a veil. Modesty demands concealment of the features of a female, but cares nothing about any other incidental exposures of person.

The inhabitants of Jerusalem are mostly Arabs, and Arabic is the language of the city, however, there are Jews, Greeks, Maltese, Italians, a good many Turks filling official positions, some French, Copts, Persians, and a small representation from all over the world. Next to the Arabic, Italian is heard most frequently; still, French, German, and English are all spoken to a limited extent.

## Agriculture, &c.,

The *Nova Scotia Journal of Agriculture* (November) contains a long article strongly recommending the culture of "The Common Field Bean," and states that:

The Common Field Bean of England is a totally different plant from our common American "Beans," (which are in England called Kidney Beans or French Beans), and is in fact nearly related to the Broad Windsor and Long-pod Beans of the gardens.

An intimation is given that "it is not improbable that the Board of Agriculture may import a quantity of Beans this season." We presume of course for seed.

PARADISE AGRICULTURAL SOCIETY.—A new Agricultural Society has been formed in Annapolis county, called the "Paradise Agricultural Society."

There are 52 members, who have subscribed one hundred and four dollars, and purchased the best Ayrshire Bull offered at the recent sale of Imported Stock.—*President*, Israel Longley; *Sec'y*, Wm. E. Starratt.

FORTY-SIX YEARS' EXPERIENCE.—A farmer, who had experience as a farmer forty-six years, gives the *American Agriculturist* some notes on his farming practice. Among other things, he remarks: "Some men say that corn will degenerate, and run out. My father got a kind of yellow twelve-rowed corn in the year of the great eclipse, in 1804, which I remember very well. I took it from him in the spring of 1820, and have it now. It is an early, sound corn, very easy to husk. I can raise eighty bushels of shelled corn to the acre, with no extra labor, planting three and a half feet each way. I have another kind of eight rowed yellow corn, which I got in 1828, which will grow and ripen in ninety or one hundred days. We do not harvest our grain or cut our hay early enough in this country. When I commenced farming, I was closely watched by my neighbors, who said I plowed too deep, cut my hay too early, and cut my grain too green. I have farmed on twelve different farms, and the result has been, I have tripled the crops on an average."

HOW TO KEEP OUT THE MOTHS.—A good old lady gave the best receipt to her niece, whom she found one day examining her wardrobe. It had been copied from an old-fashioned book, and was this: "Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal; but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal." The application of this ancient receipt is very simple: Look over the wardrobe, and bring out all that can be spared,—blankets and shawls, coats and cloaks,—and send them to the poor in time; let the widow and the destitute have them—before the moths have begun their inroads. "He that hath two coats let him impart to him that hath none." This will do more to keep out moths than all cedar closets, or snuff and camphor, in the world; and will be likely, if done in a Christian, generous spirit, to secure the blessing of Him that maketh rich, and doubly sweeten what is left.

BROWN'S BRONCHIAL TROCHES.—From the Medical Director of the General Hospital, Benton Barracks, near St. Louis, March 8, 1862.

"Messrs. John I. Brown & Son, Boston, Mass.—Use of your far-famed and most serviceable 'Troches' is being made in the hospital of which I have charge, and with very beneficial and decided results in allaying bronchial irritation." For Coughs and Colds the Troches give prompt relief.

Every mother who regards the life and health of her child, should possess Mrs. Winslow's Soothing Syrup. It is an old and well-tried remedy. It relieves the child from pain, softens the gums, reduces inflammation, cures wind colic, regulates the stomach and bowels, and, by giving rest and health to the child, comforts the mother. Offices, 48 Dey street, New York, and 205 High Holborn, London, England.

Valuable for the horse as it is for man. Blood's Rheumatic Compound is the best article that can be used for sprains, strains, and saddle galls, and may be given internally when any stimulating remedy is needed.

They do not cramp or rack the delicate frame or weak constitution, but will be found particularly useful in stimulating the weakened and dis-temperated parts into healthy action. Use Parsons' Purgative Pills.

### Public Worship.

ONE OF THE PAPERS READ AT THE RECENT SESSION OF THE ENGLISH BAPTIST UNION, AT LIVERPOOL.

By Rev. S. Green.

The seasonableness of our present topic will scarcely be doubted by any thoughtful observer of the times. Few things in the present religious life of England are more noteworthy than the attention and discussion excited by the formalities of worship. There are "ritualists" of every denomination, and they are often terribly in earnest. To some extent, perhaps, this is an unfavourable sign. When we grow critical over our devotions, they have ceased to be spontaneous. An old form becomes unsatisfactory when the old spirit has departed; and it may be that our unconscious need is not so much for a nobler embodiment of our worship as for a new inspiration of the Holy Ghost. Yet, on the other hand, a deeper Christian life will of its own force shape new channels of expression. The faith that we hold or the love that we cherish, will modify, not the spirit only, but the externals of our worship. A perverted creed will first of all be reflected there, and declining spirituality will nowhere be so mournfully apparent as before the mercy-seat.

It is worth while, then, to ask whether our public worship faithfully expresses a true and deep spiritual life, whether in any respect it may better accomplish this end, whether again there are any lessons which we may learn from "Ritualism" itself; and in a word, how we best may honour God while with the multitude we bow before Him.

I. Observe, we speak of public worship. There is a fellowship among Christians, expressing itself also by prayer and praise, which is essentially of a more social and restricted character. The worship of the Church is a different thing from that of the Congregation. Between the two, the churches of all times have recognized the distinction. The former is especially sacred; that the latter also is scriptural we need not stay to prove. It is right, we hold, for believers in Christ, not only to express their own faith and love in mutual communion before the throne of God, but to gather their families around them there, to invite the world to come in, to pray for those who pray not for themselves; to pray with them also, if perchance some true feeling, or penitent confession, or holy desire may arise from their souls to heaven. We dare not say to them, even before they are consciously regenerate, "your prayers are unheeded, your songs of praise a mockery; you have no part or lot in this matter;" but rather, with indiscriminating invitation, "O, come let us worship!" speaking for all, as we may, to the Father of all. Thus the worship of the house of prayer becomes among the foremost of the means of grace, a help to the weakest, a warning to the most careless, an influence oftentimes which even more than the preacher's exhortation leads to God.

And yet the specially Christian service should not be disregarded, or take an inferior or an occasional place. It is a serious question whether the whole of the Lord's day should be surrendered to the congregation. Would it not be well for us to take one weekly opportunity, at least, to meet, like the early disciples, as believers alone? We know but little of the efforts made by the apostolic churches to associate in their services those outside the fold: but we do know that it was their constant custom to meet as disciples, to ratify their union and to express their deepest reverence and trust in the symbols of which Christ had said, "Do this in remembrance of me;" and an apostle has adied, "As often as ye eat this bread and drink this wine, ye do show forth the Lord's death till He come." This was their holy service, their Lord's day festival, repeated every week with a faith and gladness ever fresh. Our modern Nonconformist churches have for the most part changed it to a monthly celebration. Is it amiss to ask whether the alteration, however sanctioned by custom, is wise? We, at least, speak often, and rightfully, of apostolic precedent and order; why then should we disregard the precedent here? The recommendation to observe it may sometimes come from suspicious quarters; but it is all the more important to consider it upon its own merits; and what defence have we to make against the "Plymouth Brother" on the one hand, who points us to the New Testament pattern; or the "Anglo-Catholic" on the other, who pleads the example of the ancient churches? If literalists are narrow, and ritualists are superstitious, should Baptists, therefore, not be scriptural? True; there is a liberty in things indifferent, which churches may rightfully claim; but this appears a matter of high importance, and I for one cannot forbear to express the conviction that one mark of a revived and apostolic congregationalism will be that the churches, voluntarily and with one accord, will come together, stately, like the church at Troas, "on the first day of the week: to break bread."

II. To pass once more from the church to the congregation; we remark that the worship of the sanctuary should be regarded as of supreme importance.

The reproach is sometimes directed against evangelical Nonconformists, that they give to worship a secondary position. "The sermon," it is said, "is the principal thing. People go to the House of God to hear the preacher, and the prayer and praise are incidental."

Some habits among us may seem to give colour to this charge. On special occasions it does occasionally happen that prayer and praise are called "the introductory parts of the ser-