

Youngs' Department.

THE LOST LITTLE ONE.

THE fairy form our home that blest
With sport and prattle gay,
The little one we loved the best
From earth has pass'd away.

We miss her footfall on the floor,
Amidst the nursery din,
Her up-tap at our bed-room door,
Her bright face peeping in.

And when to Heaven's high courts above
Ascends our social prayer,
Though there are voices that we love,
One sweet voice is not there.

And dreary seem the hours, and lone,
That drag themselves along,
Now from our board her smile is gone,
And from our hearth her song.

We miss that farewell laugh of hers,
With its light joyous sound,
And a kiss between the balusters,
When good-night time comes round,

And empty is her little bed,
And on her pillow there
Must never rest that cherub head
With its soft silken hair.

Rev. J. V. Calvert.

A TALK WITH CHILDREN.—You were made to be clean and neat in your person and in your dress, and gentlemanly and lady-like in your manners. If you have not been bitten by a mad dog, don't be afraid of fresh water. There is enough of water in the world to keep everybody clean, but there is a good deal of it never finds its right place. In regard to this article, there is no danger of being selfish. Take as much as you need. The people of the West boast of their great rivers. I would rather they would boast of their using a large tub-full of their water every day.

Contract no such filthy and offensive habit as smoking and chewing tobacco. So long as a man smokes, though a very Chesterfield in every thing else that pertains to his appearance, he cannot be quite a gentleman. And let me repeat it, you were made to be neat. While cotton cloth can be had for six cents a yard, there is no excuse for not having a pocket handkerchief.

You were made to be kind and generous and magnanimous. If there is a boy in the school that has a club foot, don't let him know that you ever saw it. If there is a poor boy with ragged clothes, don't talk about rags when he is in hearing. If there is a lame boy, assign him some part of the game which does not require running. If there is a hungry one, give him a part of your dinner. If there is a dull one, help him to get his lessons. If there is a bright one, be not envious of him; for if one boy is proud of his talents, and another be envious of them, there are two great wrongs, and no more talents than before. If a larger or a stronger boy has injured you, and is sorry for it, forgive him, and request the teacher not to punish him. All the school will show by their countenances how much better it is to have a great soul than a great fist.

You were made to learn. Be sure you learn something every day. When you go to bed at night, if you cannot think of something new which you have learned during the day, spring up and find a book, and get an idea before you sleep. If you were to stop eating, would not your bodies pine and famish? If you just stop learning, your minds will pine and famish too. You all desire that your bodies should thrive and grow, until you become as tall and as large as your fathers or mothers, or other people. You would not like to stop growing where you are now—at three feet high, or four feet, or even at five. But if you do not feed your minds as well as your bodies, they will stop growing; and one of the poorest, meanest, most despicable things I have ever seen in the world, is a little mind in a great body.

Suppose there was a museum in your neighborhood, full of rare and splendid curiosities—should you not like to go and see it? Would you not think it unkind, if you were forbidden to visit it? The creation is a museum, all full and crowded with wonders, and beauties, and glories. One door, and one only is open, by which you can enter this magnificent temple. It is the door of knowledge, the learned laborer, the learned peasant, or slave, is ever made welcome at this door, while the ignorant, though king, are shut out.

ATHEISTS put on a false courage and alacrity in the midst of their darkness and apprehensions, like children who, when they fear to go in the dark, will sing for fear.

Selections.

A WEEK IN PALESTINE.

From Professor H. E. Hackett's Notes of a Journey through Palestine, which he made in 1882. These notes are some fragments of the record of the time he spent there, and are extracted from the last number of the *Christian Review*:

CONFIRMATION OF SCRIPTURE.—The sun came up in a cloudless sky over the hills on the east side of the lake. The water was still unruffled. Before eight o'clock the heat had risen eighteen and a half degrees higher. In looking across the lake I had before me the country of the Gurgenses, where the swine, impelled by an evil spirit, plunged into the sea. I was struck with a mark of accuracy in the sacred writers, which had never occurred to me till then. They state that 'the swine ran violently down the steep place or precipice,' (for the Greek requires the article) 'and were choked in the sea.' It is implied here, first, that the hills in that region approach near the water, and, secondly, that they fell off so abruptly along the shore, that it would be natural for a writer, familiar with the fact, to refer to it as well known. Both these implications are correct. A mass of rocky hills overlook the sea on that side, so near the water that one sees their dark outline reflected from its surface, while their sides are in general so steep that a person familiar with the scenery would hardly think of speaking of a steep place or precipice, where the whole forms but one continuous precipice.

A CITY ON A HILL.—Villages in Palestine are usually situated on hills, and hence are conspicuous at a distance. I frequently counted six, eight, or more of them in such places, all within sight at once. 'City' as used in the English Scriptures, it may be superfluous to say, denotes hamlet, village, as well as a town of the larger class. Add to this that the houses are often built of chalky limestone, or are whitewashed, and hence, so much the more in that country, 'a city set on a hill cannot be hid.' It will be seen, from this statement, how very expressive was the Saviour's illustration, as addressed to those living in a hilly country where almost every summit glittered with a village.

FERTILITY OF CARMEL.—Carmel is often mentioned in the Bible as remarkable for its fertility, and for the beauty of its vegetation. Though the region has long been neglected, and exhibits on the whole a sterile aspect, the soil when examined still gives evidence of being naturally very productive. 'The Flora of Carmel,' says Schubert, one of the most eminent of living naturalists, 'is one of the richest and most diversified in all Palestine, since it unites the products of the mountain with those of the valley and the seacoast.' He enumerates forty-seven different kinds of flowers found there, without pretending to complete the list. 'A botanist,' he remarks, 'might spend a year there, and every day be adding new specimens to his collection.' The plain between Haifa and the base of Carmel, though washed by the sea, is still cultivated and is very fertile. One large tract was covered with wheat, the stalks of which could hardly support the heavy ears that weighed them down. There were orchards, in which I noticed olives, a few date trees, fig trees, and pomegranates. The Indian fig or prickly pear was abundant. Vegetables, especially cucumbers, were ripening under the eye of watchers who occupied lodges on the margin of the gardens, to protect them against depredations.

A VIEW OF HERMON.—The sudden expansion of the valley in front of the town, appeared to better advantage than any where else. But the height remains fixed in my memory chiefly for another reason; it was here that I enjoyed my grandest view of Jabel-es-Sheikh, the lofty Hermon of the Scriptures. The sight was wholly unexpected. The mountain was concealed one moment, and the next, on ascending a few steps higher, stood arrayed before me with an imposing effect, which I cannot describe. I saw this mountain from different points of view, but never when it impressed me as then and there. It rose immensely above every surrounding object. The purity of the atmosphere caused it to appear near, though it was in reality many miles distant. The snow on its head and sides sparkled under the rays of the sun, as if it had been robed in a vesture of silver. In my mind's eye at that moment, it had none of the appearance of an inert mass of earth and rock, but glowed with life and animation.

THE BIBLE.—Here is a book that has been finished, and before the world for nearly 1800 years. These

1800 years have been the busiest and most changeful period the world has ever seen. During this period, the greatest discoveries have been made in science—the greatest alterations in the ways and customs of society—the greatest improvements in the habits and usages of life. Hundreds of things might be named, which satisfied and pleased our forefathers, which we have laid aside long ago as obsolete, useless, and old-fashioned. The laws, the books, the houses, the furniture, the clothes, the carriages of each succeeding century have been a continual improvement on those of the century that went before. There is hardly a thing in which faults and weak points have not been discovered. There is hardly an institution which has not gone through a process of sifting, purifying, refining, simplifying, reforming, amending, and changing. But all this time men have never discovered a defect or weak point in the Bible. Infidels have assailed it in vain. There it stands—perfect, and fresh and complete, as it did eighteen centuries ago. The march of intellect never overtakes it. The wisdom of wise men never gets beyond it. The science of philosophers never proves it wrong. The discoveries of travellers never convict it of mistakes. Are the distant islands of the Pacific laid open? Nothing is found that in the slightest degree contradicts the Bible account of man's heart. Are the ruins of Nineveh and Egypt ransacked and explored? Nothing is found that overturns one jot or tittle of the Bible's historical statements. Are the heathen in the remotest parts of the earth induced to give up their idols? The Bible is found to meet the wants of their consciences as thoroughly as it did those of Greeks and Romans in the days when it was first completed. It suits all ages, ranks, climates, minds, conditions. It is the one book which suits the world. How shall we account for this? What satisfactory explanation can we give? There is only one account and one explanation. The Bible was written by inspiration. It is the book of the world, because He inspired it who formed the world—who made all nations of one blood—and knows man's common nature. It is the book for every heart, because he dictated it, who alone knows all hearts, and what all hearts require. *It is the book of God.—Ryle.*

MORAL IMPRESSION PRODUCED BY THE CHOLERA.—The *Record* inquires into the cause of the comparatively slight moral impression which the actual spread of the cholera now makes on the general public: "When the disease appeared among us twenty years ago, there was a deep sense of awe, as if the hand of the Almighty were seen visibly stretched over the nations. The mortality now is hardly less, perhaps even greater, and the range of countries visited at the same time is much wider. Its nature is still almost as obscure as ever. The remedies proposed are almost as discordant in principle as ever. Astringents and purgatives, ice and castor oil, and the recipes proposed for its cure, are hardly less numerous than the victims themselves. Yet the moral impression is sensibly weaker than it was twenty years ago. This is a singular fact, and we shall do well to examine what the cause of it can be.

"Now we believe the secret of the change to be a fancied opposition—in the minds of our public men and our intelligent classes who are little familiar with the Word of God—between prayer and prudence, between the vigorous use of means for averting or lessening the epidemic, and the conviction that it is a real pestilence, a judgment from the hand of God, and that humiliation and prayer are means divinely appointed for its removal. Consciously or unconsciously, the two views of its nature are pitted against each other; and it is supposed that the moment we begin to see the hand of God in it and to place any confidence in national humiliation, we shall, of course, relax our zeal in all sanitary measures, and retire to our homes, with folded arms, to wait idly, like Turkish fatalists, till the scourge has passed away. We can hardly conceive a more fatal error than that to which we allude, and which we are convinced prevails very widely at this moment. The cases are rare indeed, in which the judgments of God come in a shape which leaves us no power to modify their severity. And it is clear that every advance in medical pathology and in the knowledge of medicine, must give some increase of power to arrest their fatal ravages, and to rescue multitudes who in a state of greater ignorance or grosser neglect, might have been the hopeless victims of their mysterious and gigantic powers of destruction.

"Now if the hand of God were to be seen in those cases in which man is deprived of the least power to modify the severity of the judgment, it would follow that we must first become stocks and stones, in order to