

Poetry.

For the Lutheran Visitor.

An old man being asked "which was most attractive, childhood, youth, manhood, or old age?" replied, pointing to a grove of trees in front of his dwelling: "When I look at those trees in springtime, covered with flowers and fresh young verdure, I exclaim, how lovely! When I look again at the dark green foliage, screening my dwelling from the scorching rays of the summer sun, I say, how beautiful! When in autumn, I see the boughs laden with rich golden fruit, I exclaim, how glorious! And when, in the clear wintry eve, I look upward I see the light of other worlds shining through the leafless branches."

Look ye to the trees that tower,
Up to heaven's blue dome;
In their majesty and power,
Round your childhood's home:
Look ye when the buds are blooming
In the sweet springtide,
Look ye when the flowers are glowing
In their joy and pride.

Child's footsteps love to patter,
Near the floral arch,
Where the rosy petals scatter
In the zephyr's march.
Mid the perfume of the flowers,
Dirge ere on the wing,
Sweet, oh! sweet are childhood's hours,
Sweet the joy of spring.

Yet no sigh the bosom heave,
O'er her treasures fold,
For the witness that she leaveth
Says "She is not dead."
Sweet are now the shaded bowers,
'Neath the leafy trees,
Sweet the rest of noontide hours,
Sweet the passing breeze.

Sweet for sanguine youth to ponder,
In the silent grove,
Sweet with maiden dear to wander,
Changing vows of love.
Deeply are these joys imparted
On youth's plastic heart,
Yet when Autumn, golden tinted,
Bids us from them part;
Transient are our sights for pleasure's
Now forever o'er
For the hand that grasped our treasures
Gives us richer store.

The Sabbath-School.

Lessons for the Little Ones.

OUTLINES OF SABBATH-SCHOOL TEACHING.

THE SUFFERINGS OF CHRIST.

"Christ also hath once suffered for sins, the just for the unjust, that He might bring us to God."—1 Pet. iii. 18.

You have so often heard the expression "Christ died for you," or "Christ suffered instead of you," that I am almost afraid you to listen to it and repeat it without really understanding it, or thinking what it means. Perhaps you will better understand the words if I explain them to you by a little story which I once read. Should you like to hear it?—(Yes, teacher.) Very well, then, let me be very good and attentive, while I tell it to you.

There was once a great and good king. He was mild and gentle, kind and loving to all his people; but nevertheless, one of his subjects was persuaded by a cunning and powerful enemy to rebel against his kind sovereign; he took up arms and fought against him, and treated him with the greatest ingratitude and insult. The king was therefore obliged to send his soldiers to bring this wicked man before him. After he had been tried he was found to be guilty, and was condemned to death; he was then taken to prison, to wait there till the day of execution arrived.

Now it was that the man began to see how foolish and wicked he had been; he saw the misery of his state; he had to die a dreadful death, and he would never see his wife and children again; and worse than all, it was against the best and kindest of masters that he had so ungratefully rebelled. While he was in the prison, thinking of this, the doors were opened, and to his great surprise the king's son came in, and taking him kindly by the hand, he told him to return to his poor family, for that he himself, the king's own son, was come by his father's permission to take his place in the prison, and to die for him at the appointed time.

How do you suppose the man would feel towards the king's son?—(Very grateful.) I think he would; he would not know how to be thankful enough.

Do you not think then that you ought to think far more grateful to Jesus Christ? For this just shows you what He did for you. You are like the rebel in the story; you have been so wicked and ungrateful to your heavenly Father that you deserve to die; and you must have died if Jesus had not come down Himself to bear your punishment for you, to suffer all that you deserved to suffer, and to save you from an everlasting death by dying Himself instead of you. And think too of the suffering and misery of His life on earth.

Tell me where He was born?—(In a manger.) Yes, there was not room for Him in the inn. And He had no home, not even a place to lay His head in. Instead of treating Him kindly, and being grateful to Him who had left His beautiful home in heaven to come down to this earth to teach and preach to them, to heal their sick and raise the dead, the Jewish people treated Him in the cruellest of manners. They persecuted Him and despised Him, and at last they crucified Him. And He bore all this without a murmur or a complaint.

Why do you think He did so? He might have left us all to die and to suffer eternal punishment; this is only what we had deserved. What was it that made Him care so much about our being saved?—(His great love for us.)

If He did all this, as you say, out of love to us, do you not think we ought to love Him, and do our best to please Him? Indeed we ought. But before we can do this we must go to Him, and tell Him what miserable sinners we are, and ask His pardon and forgiveness. Dear little ones, do so without delay. Do not put it off until you are older or wiser. Now is the day of salvation. He will never refuse you, or turn from you, for He has said in His word, "Him that cometh to Me I will in no wise cast out."—Teachers' Treasury.

Sabbath-school Teachers.

The success of the Sabbath-school, like that of all others, depends on the teachers. If these are pious young men and women, who feel that there rests upon them the responsibility of young immortal souls, and who will devote themselves with a good will to their work, then will your school prosper.

We have looked into many of these schools and too often we see teachers who are unworthy of the place they occupy. They are often young and inexperienced, they are ignorant of that they pretend to teach, they never prepare themselves on the lesson for the class, they hear them recite a few questions from some little book, repeat a verse or so from the Bible, and this is about all. They don't seek to store their minds with useful information which will interest the children and instruct them too. They don't know the avenues that lead to these young and tender hearts. A teacher can do more good with a juvenile class, by simply talking to them, telling them scriptural anecdotes, and citing holy example for them to follow, by appealing to them on the subject of personal religion, &c., than by the use of all the question books in the land. These little ones believe so readily until you deceive them.

Many teachers never ask their pupils if they pray, nor tell them of the need and power of prayer. They do not pray very often themselves, and thus are strangers to its influence. Some teach in the Sabbath-school merely as a pastime, it seems from the interest they take in their classes. I have seen young teachers hurry through with their classes, and then gossip half an hour with each other ere the school closed. These little souls may one day cry out against such faithless teachers. The interest of the scholars must be excited and kept up, else they will not attend regularly. This can only be done by energetic and effective teachers. These must study well the lesson for the Sabbath, and strive to throw all the light attainable on the subjects presented. Had we time we could suggest many ways of interesting pupils in this holy work.

Teachers must set a good example to their classes too, else their words will be unheeded on the Sabbath day. They must not dance or play cards on week-days, and then on Sabbath tell the children of the evil of all these things. These little philosophers can reason, and will draw true conclusions from your conduct.—Teachers should visit their pupils, especially when poor, and encourage them to bring others into the school. The Superintendent should look well to the corps of teachers in his school, and see that these sentinels upon the walls do their duty faithfully. And let teachers all renew their vows to pray and labor for the school, and then you'll hear the happy voices of the pupils sweetly sing,

"I've died in this army
And I'll battle for the school."
(Observer and Commonwealth.)

Miscellaneous.

From the New York Observer.

Around the World.

NUMBER FOUR.

THE PLAGUE SPOT OF MORMONISM. I have not met with any person, man or woman, who, having once been at Salt Lake city, wishes to go there again. The feeling of disgust which comes over one on entering the place increases every hour; and when once the city is left behind, a sense of relief springs up as if a load had been taken off the shoulders. I had no personal fear while in the place, although there are apostles who would not hesitate to instigate any deed of darkness, and there are hundreds of willing tools to execute them; but the very atmosphere seems loaded with a moral pestilence, and an indescribable feeling of shame comes over the mind as we walk the streets and meet with men and women who are living lives which ought to be lives of shame to them.

I went to Salt Lake city to learn

upon the spot what Mormonism is; and having had rare opportunities for acquiring the information desired, I came away more thoroughly convinced than ever that it is a system of the grossest iniquity, and, on the part of the leaders, an arrant imposition upon a poor, deluded people. There is much to admire in the material prosperity of the territory, in the industry, order and public spirit of the people, and even in the administration of affairs by the Mormon leaders; but all this is simply the surface; one only needs to examine with a careful eye, and to reflect upon what he learns, in order to be convinced that the undercurrent of affairs, the spirit and purpose of the whole thing, is selfish and wicked to the last degree.

I did not call to pay my respects to Brigham Young, simply because I had no respect to pay to such a man in such a house as he keeps. Immediately upon reaching Salt Lake city I received from a Mormon, high in position, a polite invitation to call upon "the President," which I as politely declined. I could learn nothing from him that I could not learn more satisfactorily and more reliably elsewhere, and I had no markish curiosity to gratify. I learned a great deal, from gentlemen well informed, that great injury which has been done to all classes of Mormons and a great compromise of dignity, if not of principle, made by the common practice of civilians of all ranks, Christians and Christian ministers, manifesting such an eagerness to be presented to the arch leader in this gross iniquity. The inference which the Mormon people draw is, that he must be a great and good man when the great and good wish to pay him reverence; and Brigham Young himself is puffed up by the attentions which are shown him by persons from the outer world.

The Mormon people are generally sincere, devout believers in the system of religion which they have adopted, and in the men who rule over them. They are an ignorant class, gathered from the lowest walks of life, and they have no means of acquiring knowledge of any kind but through Mormon sources. The schools which they sustain do not afford the means of real education, although one or two of them have been greatly improved of late. The sale of books and of all sorts of literature, standard and periodical, at the bookstores in the city, is confined almost entirely to the "Gentiles," and it would be very difficult to diffuse light among them. They have, almost without exception, implicit confidence in their spiritual rulers, who, they are taught to believe, are divinely commissioned to exercise authority over them, and whose integrity it would be a sin to call in question.

The leaders, on the other hand, I believe to be as unscrupulous a set of men as can be found on the face of the earth. There, doubtless, are some exceptions among the men of position, but these exceptional cases are not among those who are admitted to the councils of the actual rulers of the community. The system of Mormonism, as now administered, has three foundation stones—Love of Power, Avarice, and Lust. On these it rests, and it has no better basis, as facts, patent to every intelligent visitor, will show. Let me refer to some of these facts.

The system, to begin with, was an arrant imposture, not having even the redeeming feature of fanaticism, on the part of those who concocted it. It has been kept up by lying impostors, who pretend to have received divine revelations to carry out their plans. And what are their purposes? Here is a large community, gathered from all parts of the world, living under an absolute despotism. The people have no share in the government, although living under the protection of a Republic. The form of voting is a mere sham, as the rulers know just how every man votes, and he must vote one way. The acts of the rulers, especially in their financial affairs, are sometimes submitted to the approval of the people in public assembly; but in such a manner that they can form no judgment, and they are all virtually compelled to hold up their hands together. Everything is under the control of a few men who pretend to a divine commission to rule the people. No ideas of liberty, of republican freedom, of personal responsibility and rights, are permitted to enter the minds of the community; and the whole police system is so perfect, that it is next to impossible for them to acquire such ideas. The leaders, too, are perfectly unscrupulous in the exercise of their power. I could give instances, which I have received on the best authority, in which they have not hesitated to instigate crime and to authorize acts which no man would dare to execute on his own responsibility, but in the performance of which the willing tools are found in an obedient people, who are taught that the voice of the

tyrants is the voice of God. Can any one doubt that these men, the rulers, are keeping up this delusion for the sake of perpetuating their own power.

Again, we find a large, industrious, frugal community toiling on their farms, paying into the public treasury one-tenth of all their productions, often called upon to contribute to public improvements, and, besides this, heavily mortgaged in person and property to pay off all the expenses of emigration and settlement. I have heard a great deal said about the benevolence of the Mormon authorities, in bringing these poor people from distant parts of the world and settling them upon comfortable farms, but liberality is one of the last ideas that have been entertained in connection with the matter. Every cent is charged to the emigrant, and must be paid with enormous interest, so that it is in reality a grand money-making system. This is proved from the fact that the rulers of this people are rolling up large fortunes. A great portion of the people's money goes into the public treasury, but not one of the people knows what becomes of it after that. There are pretended financial reports, but no auditors. Brigham Young himself snaps his fingers in the faces of his inferior officers and asks them if they have confidence in him; and when they reply, as they must, that they have confidence, he tells them that is necessary. Faith is all that is necessary. Brigham Young is immensely wealthy and lives like a prince, and the rulers, as a general thing, are rapidly acquiring wealth. While these men are preaching to the people self-denial and devotion to the public interest, and calling for their money without stint, no one can doubt that they themselves are governed by the greed of gold.

There is another foundation stone to the system. Almost every man who is able to support more than one wife has more, but any person who can visit the Territory and learn what every one can learn, and yet imagine that religion or anything but the basest passions of man's animal nature had or has any thing to do with this part of the system, must be very credulous. For instance, I saw and conversed with one man, now more than 70 years of age, who formerly lived in a New England town and married in his early life a New England woman. He joined the Mormons, with his wife, and when she was getting somewhat in years he took another wife, of course a young one; and now that the second is getting older, he has just taken a young girl of eighteen. Can any one doubt his motives? Brigham Young's wives are differently enumerated from 35 to 37. Heber Kimball had 14 when he died a short time since. The pretence that a woman can not be saved, in the highest sense, without being married, and other impostures connected with this part of the system, only add a darker, fouler stain to the character of these men who are living to fulfill the lusts of the flesh. The real condition of the women I believe to be this: they have adopted the system as a religion, they confide in the rulers, believing them to be right; but they look upon polygamy as a cross which they are bound to bear, while with scarcely an exception every woman would prefer to be an only wife. The destruction of the system I look for from another source than the dissatisfaction of the wives, and of this I shall speak in another letter.

EUSEBIUS.

At a temperance meeting some years ago, a clergyman spoke in favor of wine as a drink, demonstrating its use to be scriptural, gentlemanly and healthful. At the close of his remarks, an elderly man stated that a young friend who had long been intemperate was at length persuaded to pledge himself to entire abstinence from all that could intoxicate. He kept his pledge faithfully, till one evening, at a social party, wine was passed, and a clergyman present took a glass, at the same time vindicating the practice. This example decided the young man. He took a glass, his slumbering appetite was instantly rekindled, his downward course was rapid, and he died a raving madman, the victim of delirium tremens. "That young man," the old man added, "was my son, and that clergyman was the reverend doctor who has just addressed the assembly."

One Thing and Another.—Compute your artificial wants—the number of things which you fancy come under the list of must-haves, merely because other people possess them, and not because you would not be quite as well off and as happy in their absence. Try it, for one week, whenever your fingers are tempted to dally with your purse strings. Record in your memorandum book what, in view of this you sensibly resolve not to buy, and see how a nice little sum will be left you for real necessities. Remember that we are stewards for God, and that in no matters great only, but in those also that are small.

House and Farm.

Training Horses to be safe.

A writer in Coleman's Rural World truly remarks: "It is easy to train a horse not to be dangerous." It is easy, but it requires patience and good sense in the trainer; and good sense in the colt too. Some colts are natural fools and never can have sense trained into them. We quote in part the article referred to: "It is not so difficult to train a young horse to be gentle and quiet under almost any circumstances; and if something unusual should terrify him, he would run to his master sooner than run away from him. A horse properly trained will always look to the rider or driver in time of fright, for protection; and, instead of kicking and tearing everything to pieces, when scared, he will, when he sees you standing by him, and feels your hand on his head or on the rein—put his trust in you, and regard you as his only hope in time of danger. "This was often illustrated during the war. All who served in the cavalry or artillery force, have seen how terribly frightened a horse appeared the moment his rider tumbled from the saddle. It mattered not how loud the thunder of the guns roared in battle nor how great the confusion in the hour of deadly strife—the horse seemed unconscious of danger until left alone without a rider or attendant. The moment the rider's hold was released and the steed found himself separated from the one he was trained to regard as his protector—that moment he became fearfully wild, and would begin to neigh and run in every direction, oftentimes pressing into the group in the front ranks, seeming to find comfort by rubbing his sides against the legs of the riders of other horses.

"Every farmer who raises colts could, with a little care, make them familiar with the saddle and harness on their backs or under their belly, and also teach them to hold back a carriage on a down-hill grade, by bracing their hips against it. A horse taught in that way, would not be scared if the rotten breast strap should give way or the pole break, and let the carriage against him.

"Educated horses and safe horses, will always be saleable and bring a paying price. A really serviceable and valuable horse is seldom seen on the market in any of the large cities. Those that are free from blemish are generally uneducated, and as dangerous at times as if they had never been hitched to a carriage. Farmers can raise colts that will pay well by giving some attention to educating them for the various purposes horses are used for."

String Seed.—Seed corn should be marked before it is cut up, by selecting the best ear where two or more are on a stalk, and tying strings tightly around them. They will thus be found and thrown one side at husking. Seed potatoes should be selected from those that have healthy stalks, and ripen first. It is very well to go through and dig from hills before the general digging. If the whole crop is to be saved for seed, or if it is desirable to keep it pure, go through carefully, and dig any suspicious or peculiar looking hills. Seed of all kinds should be kept where it is dry, in nets, baskets, loosely covered pails, or in net bags, or tied together and suspended. Cans vessels are often fatal to seeds, causing them to mould or heat.

[American Agriculturist.]

Cure for Headache.—Sulphuret of carbon is said to be an excellent remedy against the headache, especially when it is of a neuralgic or nervous character. It is used by placing a bit of cotton saturated with this material in a bottle, and applying its open mouth to the temple or part affected. The pricking sensation which is at first experienced is soon followed by relief from the pain.

A correspondent of the Country Gentleman, in an article on raising wheat, says: "If the farmers of this State would try one-half as hard to raise their own bread as some of them do to raise fast horses to spoil their children with, we should soon hear the last of importing wheat from the West."

Cows in milk should be kept quiet at all times. Cribbing by dogs or rude boys is one of the most harmful in a dairy. Docility, a quiet life, is the life for Brindle. She will give more milk, will give it readily; will love to be milked if kindly treated.

All plants grow stronger and ripen better when the air circulates freely around them, and the sun is not prevented from an immediate influence.

Cooked meal is nearly double the bulk of uncooked, yet quart for quart it goes as far. The difference is, that much of the food is undigested unless cooked.

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