

## Teachers' Department.

## Sabbath School Scripture Lessons.

MARCH 30th, 1856.

Subject.—THE PEOPLE FOLLOW CHRIST AND HE TEACHES THEM.

For Repeating. For Reading.  
John vi. 1-4. | John vi. 22-34.

APRIL 6th, 1856.

Subject.—CHRIST'S DISCOURSE WITH THE PEOPLE CONTINUED.

For Repeating. For Reading.  
John vi. 27-29. | John vi. 35-52.

## Hints about Practical Education.

THE progress of children in the pursuit of learning is very much influenced by the amount of interest taken in their studies by parents. A teacher who is desirous of imparting to his pupils something of a love for study and of opening up the vast stores of knowledge which lie before them, will be pleased to find that enquiries are continually being made by parents at home about what is learnt at school. Parents should not be satisfied to find that their children have "gone through" a certain part of any branch of instruction, but should endeavour to ascertain if they understand what they learn.

Much that is called education is merely an imperfect exercise of the memory, without any effort being made to awaken thought in connection with it. If, however, what is learnt is made a matter of conversation, and a reason is demanded and given for the correction of any error that is made, greater anxiety will be felt afterwards to ascertain the object of certain operations and combinations, and why they produce certain results; for instance in the fraction  $\frac{3}{4}$  why the 3 is used and why the 4; or again why  $\frac{1}{2}$  is equal to twice  $\frac{1}{4}$ .

Much of interest may be excited in the study of Geography by asking in what direction we should point to any particular country, or town; or what distance any two given places are apart, and what countries intervene between them; what modes of travelling would be required to pass from one place to another in some distant country. Our own "Shipping List" may be made a good subject of examination, the places from which vessels come and go may be pointed out on the maps used at school. When the latitude and longitude are given of any vessels meeting at sea, or of any disasters occurring, the place may be ascertained and pointed out, and so by a thousand different ways we may make use of almost any book or newspaper in the way of helping, stimulating and encouraging the young in overcoming the difficulties they meet in pursuing their way up the hill of knowledge.

We must defer further remarks till some future opportunity.

## Selections.

## Elder Abijah Peck

Elder Peck was a farmer in New-England, licensed to preach the gospel. In youth he removed to Clifton Park, and purchased the farm on which he resided during the remainder of his life. The neighborhood was destitute of any means of grace, and was notorious for all manner of lawlessness. The former owner of the farm told him that though there were on it many excellent fruit-trees, he did not consider them of any value, for the fruit was always stolen, so that he could never gather sufficient for his own use.

As soon as he was settled in his home, Elder Peck gave notice to his neighbours that there would be preaching in his house every Lord's-day, and invited them to unite with his family in the service. At first only a few came, but the number increased, until the place became too strait for them. As the fruit season came on, he one day, after service, told them what he had heard of the usages of the neighborhood, and said that he considered it a sin against God, to take anything in this manner. He could not bear to have them commit sin, and therefore took this opportunity of saying, that they were perfectly welcome to come whenever they pleased, and take just as much fruit as they wanted. They need not ever ask any of his family, it was all perfectly at their service, and it would please him to have them use it. This he said in all guileless

simplicity, expecting that his hearers would so receive it.

In due time the fruit ripened, but to the astonishment of every one, it remained on the trees in perfect security. Not an apple was touched by either man, woman or child. It was as safe as though it had been guarded by a regiment of dragoons. Observing this, he took occasion publicly to offer it to his neighbors as he had done before, welcoming them to as much as they desired. After this, a few persons would now and then come and ask for a basket of apples, but no one took any without permission. This however, did not satisfy the good man. He would load his waggon with fruit and carry it around to his neighbors, begging them to accept as much as they wanted. This was Elder Peck's mode of guarding his orchards.

The influence of such a man may easily be imagined. He was as good a farmer as a preacher, and introduced agricultural as well as spiritual improvements throughout the town. A large and prosperous church, the mother of several in the vicinity, sprung up under his labors. Honored, beloved, and revered, he continued to minister to his church without salary, until the close of his life; and when he died, it seemed as though one of the old Patriarchs had fallen. This is a specimen of the untrained minister of the olden time. Suppose Clifton Park had waited for a trained minister, where would now have been her cluster of churches?—*N. Y. Exam.*

## Defective Hearing.

Much has been said about poor preaching, but why has not something been said about poor hearing also? If the pulpit feels the lash, the pews ought at least to feel it occasionally, also.

*Drowsy hearing* is poor hearing. In sorrow I say it, there is not a little of such hearing met with in the sanctuary.

*Attention by the eyes only* is poor hearing. That is, they give their eyes to the speaker, but their thoughts and imaginations are pilgrimaging the whole creation. They see a man in the pulpit, but hear nothing. The natural eye is in the right direction, but the mental is in the wrong. "I go, sir; but he went not."

*Captious hearing* is poor hearing. Some people always have their net spread for the worst fish that swim. They seldom catch any other. If the preacher falters anywhere, the keen eye sees it, the acute ear hears it, the well-trained memory retains it, and the tongue is set on fire to let others know it. This is poor hearing.

*Hearing for other people* is of the same kind. It is a comfortable thing to get the mind so trained, that unwounded ourselves, we may look about us and see where the preacher's spiritual artillery takes effect. But it is very poor hearing.

*Prayerless hearing* is so also. Let the husbandman cast his seed upon his unsoftened ground, and who could commend such husbandry? And what thankless soil is the unsoftened human heart! Cast the good seed of the word upon it, and it would be nothing but madness to look for harvest. But humble, fervent prayer does wonders with the Lord.

The subject sheds some light on the origin of poor preaching. Poor hearing does not account for all of it, but that it does for no small amount of it, I defy any man to deny. Let the hearers eschew all drowsiness, fix their eyes in deep and solemn attention on the speaker, be captious or caviling no longer, hear in downright, honest earnestness, each one for himself, and do all this in the spirit of humble and fervent prayer, both for themselves and the preacher; and if they would not then hear excellent preaching from that same preacher too, I will sit down submissively in the shame of my mistake.—*Sunday at Home.*

## "I have Nothing to give."

So said a church member when called upon for a contribution to missions.

"Nothing to give." And yet he talked of the preciousness of the gospel to his own soul—of the hopes he entertained of salvation through the blood-purchased provisions of the gospel—but he has nothing to give to extend these joys and hopes to those whom he professes to love as himself.

"Nothing to give! Yet God is constant and munificent in his benefactions. Every day his treasure is opened, and fresh blessings freely dispensed. God never answers to the asking of his creatures, "I have nothing to give."

"Nothing to give! And he wears decent apparel, lives in a comfortable house, sets a plentiful

table, and seems to want for nothing necessary to the comfort of his family.

Nothing to give! And he sometimes attends the monthly concert, and prays that God will send the Gospel to the ends of the earth. He has said many times during the year, "Thy kingdom come," and pretended that it was prayer. If dollars were as cheap as words, the treasury of benevolence would be full. If Christians were as liberal with their purses as they are with their prayers, there would be no lack of means for sustaining the missionaries of the cross in every land.

I have nothing to give! And the heathen are stretching out their hands in imploring petitions for the Bread of Life, and warm-hearted Christian ministers, and even Christian women, are standing upon the shores of our own land, looking across into the darkness and weeping for the means to carry them there, that they may minister to the spiritual necessities of those perishing millions.

Nothing to give! That means, "The missionaries may stay at home, or starve if they go, and the heathen may go to hell, rather than I will part with any of my money for their relief."

Nothing to give! Then you ought specially to labor that you may earn something to give away. What! work at hard manual labor for the very purpose of devoting the earnings to charity? Does not this savour of fanaticism? Precisely; the fanaticism of St. Paul. "Let him labor, working with his own hands, the things that are good, that he may have to give to him that needeth."

## The Path of the Just.

The path of the sun is a radiant path. It is not only glorious. That expresses but half the truth. It is glorious because it is radiant. The sun is not like the moon—a mere reflector, glittering with borrowed light. God has given it light in itself; and therefore it shines, and cannot but shine. If the mountains could be lifted up, until they should enclose it, like a wall; and the clouds ascending from the mountains, should concentrate their masses, and overarch it like a roof—it would shine still; nay, made the more intense by the confinement, it would turn the mountains into diamonds, and the clouds into crystals, and flash through them all, and fill the world with new splendors.

So with the path of the just. His glory is from within. It is a radiation. Put him where you will; he shines, and cannot but shine. God made him to shine. For instance, imprison Joseph—and he will shine out on all Egypt, cloudless as the sky where the rain never falls. Imprison Daniel—and the dazzled lions will return to their lairs, and the king come forth to worship at his rising, and all Babylon bless the beauty of the brighter and better day. Imprison Peter—and with an angel for his harbinger star, he will spread his aurora from the fountains of the Jordan to the wells of Beersheba, and break like the morning over mountain and sea. Imprison Paul—and there will be high noon over all the Roman Empire. Imprison John—and the isles of the Aegean, and all the coasts around, will kindle with sunset visions, too gorgeous to be described, but never to be forgotten—a boundless panorama of prophecy, gliding from sky to sky, and enchanting the nations with openings of heaven, transits of saints and angels, and the ultimate glory of the city and kingdom of God. Not only so; for modern times have similar examples; examples in the church, and examples in the State. For instance, bury Luther in the depths of the Black Forest—and "the angel that dwelt in the bush" will honor him there; the trees around him will burn like shafts of ruby, and his glowing orb loom up again, round and clear, as the light of all Europe. Thrust Bunyan into the gloom of Bedford jail—and as he leans his head on his hand, the murky horizon of Britain will flame with fiery symbols—"delectable mountains" and celestial mansions, with holy pilgrims, grouped on the golden hill, and bands of bliss, from the gates of pearl, hastening to welcome them home.—*T. H. Stockton.*

## Knowledge and Usefulness.

LET interest never tempt thy heart  
To wander from God's ways,  
But still thy chiefest objects make  
His glory and His praise.

Knowledge and usefulness ought never to be separated. He who teaches the A B C class in a Sunday-school does more good in the world than he who knows a word of Latin and Greek, and puts them to no good purpose.

## Agriculture.

## A few Words to good Farmers.

We have from time to time given some of the best extracts we could get on Agriculture, and have found our friends in the country, connected with that most important profession, and others who take an interest in the subject, highly appreciate our selections in this department. We would however be glad to receive brief original communications on these subjects from friends in different parts of this country, giving the results of their experiments or the comparative value of different methods of treatment, in the raising of stock and poultry; the cultivation of fruit; the use of fermented and unfermented manures; the most profitable crops on various kinds of soils; the best method and effects of draining; the best kind of implements for different kinds of land; or where there are farmers' clubs, short reports of their meetings and the subjects discussed at them.

Some young enquiring farmers may wish to know something from those more experienced but may be unable in their own neighbourhood to get the information they need. We shall be glad to give room for their enquiries and answers to them to the extent of about a column each week. We would not multiply words in urging this upon our friends, but will just remark that whatever good they may do to others, by their efforts in this way, by awakening more thought in connection with their labour, the benefit and pleasure experienced in doing so, will be far greater to themselves.

Whilst we wish our readers always to keep in mind the latter part of the motto on our first page "fervent in spirit" we would not have them forget the former "diligent in business."

## Plowing and manuring Orchards.

I wish to have your judgment as to the best manure for me to use upon an orchard which I propose to plow in the spring. There are some 2½ acres, of a clayey loam soil, gently undulating, with a slight northwestern inclination.

It was planted about 7 years since, and has had, I judge, about an equal share of cultivation and neglect since—the owner having gone west four years since.

It came into my possession last spring, and I find that the last summer, though the trees seem to thrive, and for the second appearance of fruit did well, yet the weeds and grass had a strife for possession, in which the grass came out second best. The weeds most numerous and troublesome are the white daisy, and a large, coarse weed, with yellow blossoms, called by some John's-wort.

Now the question is, as to using stable manure, ashes, lime, poudrette, super-phosphate, &c., &c., either singly or mixed, and if it is best to give a heavy dressing this year, or moderately for two or three years to come?

REMARKS.—Cover your orchard land well with stable manure, and plow it in, but plow with great care, or you will injure the roots. After plowing, apply ten bushels of ashes to the acre, and harrow it in, and your trees will "drop fatness," after the roots have got fairly hold of such dressing.—*N. E. Farmer.*

## How to prepare Wheat for Sowing.

Wash the wheat clean, drain off the water and add two quarts of coarse-fine salt to a bushel. Let it stand from 25 hours to a week, and stir it occasionally. When ready to sow, drain off the brine, spread the wheat on the barn-floor and sprinkle it with slaked lime until it is in condition to be scattered in sowing easily. I never knew smut or the weevil to attack wheat prepared in this manner. JOSEPHUS SNOW.

Dublin N. H., 1856. Ib.

## Planting Fruit Trees for Others.

The Spaniards have a maxim, that a man is ungrateful to the past generation that planted the trees from which he eats fruit, and deals unjustly towards the next generation, unless he plants the seed, that it may furnish food for those who come after him. Thus, when a son of Spain eats a peach or pear by the road side, wherever he is, he digs a hole in the ground with his foot, and covers the seed. Consequently, all over Spain, by the road-side and elsewhere, fruit in great abundance, tempts the taste and is ever free.—*Ib.*