

Teachers' Department.

Sabbath School Scripture Lessons.

MARCH 18th, 1860.

Read—JOHN ivi 1-26: The woman of Samaria. LEVITICUS xvi. : The Day of Atonement. Recite—JOHN iii. 19-21.

MARCH 25th, 1860.

Read—JOHN iv. 27-54: The Nobleman's son healed. LEVITICUS xxv. 1-38: The Sabbath of the land. Recite—JOHN iv. 20-24.

MESSENGER ALMANAC.

From March 11th, to March 24th, 1860.

Table with columns for Day, SUN., MOON, High Water at Halifax, Windsor. Rows for 11th to 24th March.

** For the time of HIGH WATER at Pictou, Pugwash, Wallace, and Yarmouth add 2 hours to the time at Halifax. ** For HIGH WATER at Annapolis, Digby, &c. and at St. John, N. B., add 3 hours to the time at Halifax. ** The time of HIGH WATER at Windsor is also the time at Parrishore, Horton, Cornwallis, Truro, &c. ** For the LENGTH OF DAY double the time of the sun's setting.

"Myself will see me."

Once, in a Sunday school, a very little girl repeated the twenty-third Psalm very well, and so pleased a visitor who was present, and heard her, that she kindly took a shilling from his pocket, and said, "This is for your little lesson, my child."

The child's eyes flashed with delight on what she never perhaps had had in her possession before; and she clasped her hand tightly over her prize.

"Now," said he, farther, "I see a great many shops open in this quarter, though it is God's day. You must on no account, spend that coin in any of them to-day, but keep it till to-morrow. You understand, I won't be with you to see you; but there is One who will see you, and will find out at once if you break the Sabbath day."

The child was silent, but kept looking up in the speaker's face with a dark, thoughtful eye.

"Who will see you?" he asked, after a pause.

"Myself will see me," said the child in an instant with a gesture of pride. She did not know how noble her answer was; but she gave it clearly and promptly. She would disdain to lie or to deceive, even when alone. She could never disgrace herself, though it was only in her own eyes. That was the simple answer, full of truth and honour.

Of course the visitor expected her to reply, "God will see me!" Perhaps, after all, it came to this, that God was so at home in the poor little heart, that she knew no difference between His eye and her own eye. Can each child who reads this say so? Is God at home in your heart, and making it so pure and holy, that you think it the most solemn thing to say, when you are tempted to sin, as that ragged child said, "Myself will see me."

A DROP TOO MUCH.—Some of the tavern-keepers out West are getting alarmed at the extent to which the whole sale liquor merchants adulterate their beverages, and are about petitioning for a more limited use of strychnine. They say so much is now infused into their spirits that it don't give a customer time to pay for his whiskey.

The New York Churchman has discovered that the election of the apostle Matthias to take the place of Judas was a wholly irregular and improper proceeding, prompted by the impetuosity of Peter.

The Watchman says the peddler, Stearns, who was reported eaten up by a bear in Stowe, came into Montpelier on Wednesday wholly unconscious of the terrible fate that had befallen him!

It is said that out of a German population of fifty thousand in the State of Wisconsin, there is not an individual from the Faderland confined in the Penitentiary of the State.

Idle people are a sort of dead people who can't be buried.

Louis Napoleon's stables.

The buildings are situated at the Louvre. They are of the form of an oblong square, divided into two courts, the one on the left divided into fourteen stalls for saddle horses. Among the horses are Buckingham, which the Emperor rode at Magenta; Ajax, which was his charger at Solferino; Percival, Hamilton and Ploughboy the Emperor's favorite hunters. And the horse Orphee, which has survived the fourteen wounds it received before the Opera house in January, 1858, when its companion was killed. The ground floor of the two other sides of the parallelogram is fitted up as coach-houses, harness rooms, and other offices. In the coach-house on the east side, in the Cour Visconti, are twelve ordinary state carriages, and on the west side fifty of different kinds. Over these ground floors are apartments for the grooms, postilions, stable boys and other persons connected with the department. All the carriages are very handsome, but the most elegant is the grand state one, which is magnificent. The service of the Royal stables was always considered as one of great importance under the old monarchies, and required much technical aptitude and knowledge. General Fleury, who is now at the head of this department, was selected from this circumstance by the Emperor. The imperial stud altogether is composed of from 300 to 320 horses—saddle, carriage and post horses; and they are now distributed in five different establishments—at the Louvre, the Tuileries, the Rue Montaigne, Rue de Monceaux, and St. Cloud. The active service is at the Louvre, and the private one at the Tuileries. At the Rue Montaigne are the saddle-horses of the Empress, as well as a number of carriage-horses. Saddle and carriage horses are also kept in the Rue Monceaux, and the infirmary is also established there. At St. Cloud sixty horses for different purposes are always kept. The horses, when requiring to be sent out to grass, are sent to Mendon. The saddle horses are all English, and those for carriages English and Norman. The carriages, 180 in number, are kept at the Louvre, the Tuileries, and in the Rue Montaigne. The new stables, will be capable of receiving 300 horses, and will contain those of the Empress, the Prince Imperial, and the reserve of his Majesty. The number of men employed as coachmen, grooms, &c., exceeds 300.

BAPTISM.

THREE ANECDOTES.

First.

A correspondent of the Christian Secretary furnishes the following:

"Mr. S. an old friend of mine who is a Congregational or Presbyterian clergyman (I am not sure which,) and who twenty years ago, was the efficient Principal of the Centre School in your city, was making me a call some time since.

Mr. S. is a fine scholar, a graduate of Amherst College. Rather incidentally in our conversation the subject of baptism was introduced, by my friend. I seldom introduced it myself in conversation with those of opposite tenets, possibly too seldom. Addressing himself to me, my friend said, "there is not much difference betwixt your denomination and mine except on one subject, viz: the subject of baptism, and," he continued, "on that subject the classical and historical argument is pretty much all on your side." I told him I supposed so.

He then went on to relate an anecdote of an occurrence in Amherst College when he was a student there. Himself and a chum, whom he named, and who both, he said, had read Greek enough to know that neither Bapto or Baptizo could ever mean to sprinkle, came to an agreement on this wise: In their Greek lesson (in Xenophon I think) there was a passage, where in some of the conflicts of the old Greeks, one plunged (baptizo) an iron poker into the eye of his antagonist and put it out. Now the agreement of the two youngsters was that in their division, recitation, if the passage in question came to either of them, and they supposed it would come to one or the other, he to whom it came should render the 'baptizo,' sprinkle.

To his companion the passage came, and he with rotund mouth, roared it out,—He sprinkled (baptizo) the poker into his eye. The whole division laughed out at the fun.

The professor in attendance on the recitation, was the Rev. Mr. Fisk, a very superior Greek scholar, and a Congregational clergyman. He was an odd sort of a man, and after some grimaces of surprise, said, "Well, no doubt the true meaning of that word is dipped." He understood the allusion of the humorous student, and although as a minister he went by his creed, yet as a scholar and Professor he would not mislead but speak out his true opinions.

Second.

G. E. a very consistent and thoughtful young man, a graduate of Yale College, two or three years ago, united with the First Baptist Church in this city by baptism, during his senior year.

In relating his experience before the church, he said that being Congregationally educated, and living in a town where there were few if any Baptists, his thoughts were never turned to subjects of Baptism, until he read Wayland's Life of Judson. In reading the account of the change in Judson's mind on the subject under consideration, he said it struck him that the reasons given by Judson were strong. He thought however, that he would read the other side, and turned and read what are esteemed the best Pedobaptist authors on the subject. But their arguments he said seemed to him so feeble, that his confidence in Pedobaptism was weakened instead of being strengthened by their perusal—especially as he knew these authors to be capable of writing so well on other subjects.

He then turned and studied the scriptures for himself, and was not long in embracing the doctrine of believers' immersion as held by us.

Third.

Sister V., a worthy member of the First Church in this city, was formerly a member of the South Congregational Church in Hartford. She had no scruples upon baptism—her attention had never been turned to the subject. Her attention was first turned to the subject by hearing the Rev. I. N. Sprague's (of the Fourth Congregational Church) Lectures in Defence of Infant Baptism in the Spring of 1831. Those lectures made Sister V. a Baptist.

Rev. Mr. Sprague asked her subsequently, "Sister V. what made you a Baptist?" "It was the lectures that you preached on Baptism," rejoined the sister.

I leave my three stories (for the authenticity of all of them I can vouch) to produce their own impression; without comment from me.

Baptists in England and Wales.

Extracts from an interesting communication from Samuel Jenkins, Esq., on the Population, Language, and Religion of Wales, with special reference to the Baptist element among that ancient people, to the Baptist Family Magazine.

ENGLAND contains near seventeen millions of people; and amongst this number the Baptists amount to just about 150,000, according to English returns. But this includes 45 Welsh churches, in the county of Monmouth, with a membership of just about 10,000. There is besides these about twenty English churches, averaging 50 members to a church, in all, about 1000. These are scattered among the Welsh population, mostly too, in towns. Hence, the English Baptists in reality numbered according to the last statement, 140,000. The only justification for including those 45 Welsh churches with the English, is, that legally, Monmouthshire is a county of England; as according to law, Wales is a principality composed of twelve shires, or counties.

The population of WALES, including Monmouthshire, was 1,164,000, in 1857. Monmouth then had 158,000. The balance, a little over a million, in the twelve counties of the Principality. Deduct about one fourth of the people of Monmouth, east of the river Wye who are all English, and the English, Irish, Scotch, &c., in the other portion of that county, and the Welsh population is somewhere about from 100,000 to 120,000 of which about one in ten to twelve are members in full fellowship in Baptist churches.

The English in the immediate vicinity of the Welsh, are much less evangelized and open to religious impression, then they are at some distance; which no doubt is owing to being for many years in constant war with the Welsh. A line of demarcation exists generally; and intermarriages are very rare. On some part of the line of division laid down in the time of Offa, king of Mercia, A. D., 750. the Welsh is spoken in every house, and on the other side, nothing but English; and in sight of the houses in England persons from five to eighty years can be found who scarcely speak a word of English. This is especially the case in North Wales, the north of Montgomery, and the southern portion of North Wales; the towns being always an exception. There, if a girl is dressed in her best, she is very apt to converse in English, but in her every-day suit, Welsh will do very well.

It is estimated that about one half of the Welsh, speak the two languages freely; a large number of them, far more correctly and idiomatically then they do in many parts of England; and the other half are simple Welsh. It is, however, very rarely that one can be found, except close on the borders of England, who cannot read; for the old border feuds, or their influence has not entirely disappeared on the Welsh side;

but however well they know and speak English, they almost invariably prefer Welsh preaching. It is the Gospel that has preserved the Welsh language, and not only Christianity in name, but Christianity in its pristine purity. On the other hand, I have no doubt but that the perfection of the language has had a great tendency to preserve the purity of Christian doctrine. It is generally supposed that a claim to a superior language, by so small a nation, is erroneous; this however, does not follow.

In this million of Welsh, there are four denominations, besides the Established Church; namely, the Independents, the Calvinistic Methodists, the Baptists, and the Wesleyan Methodists. The number of each, in 1847, stood in the order above—61,000, 54,000, 45,000, 18,000. The odd numbers I have forgotten. That statement made the Baptists only 36,000; but being made by Sir Thomas Phillips, an Episcopalian, he left out the Welsh Baptists in Monmouthshire, who then would have been less than 7000, and that would have swelled the Welsh Baptists to 43,000. In 1848, the Caermarthenshire Association gained near 50 per cent, having an accession of 3000 members. So that at present, they must exceed 50,000.

Welsh liberality is not compromising. It consists in not meddling with other men, and in a sincere affection for brethren who differ in some point of order, but are sound on vital truths. But on points of truth which are fundamental, either on the vital principles of the Christian faith, or the positive ordinances of Christ, the Welsh are the most uncompromising people in the world.

During the general prevalence of Popery in Europe, many converts were made to it in Wales but the nation never yielded one point of its rights; not even when they submitted to Edward the First; for it was then stipulated that the ancient laws should continue, and every time that attempts were made to violate them seriously, they flew to arms; and the liberal ancient laws continued, and the judiciary was independent of England, till the act of union, in 1544, ten years after the king in Parliament abolished the Pope's supremacy.

Agriculture.

CROPS ON BLACK LOAM.—Will land that is of a fine black loam, be suitable to raise onions and other garden vegetables, and how should it be manured? M. W.

West Fairlee, Vt, 1851. REMARKS.—We presume to plow in plenty of green manure in the fall, cross plow in the spring, and if to be sowed with onions apply unleached ashes plentifully.—N. E. Egner.

BONES FOR FRUIT TREES.—There is nothing like decaying bones for all sorts of fruit trees. They are perhaps best for pear trees, next for apples, and then for quinces; but are good for any kind of fruit unless it be cranberries, which seem to live and grow on little but air and water. If it is not convenient to reduce the bones in sulphuric acid, break them up small and place them about the roots of the tree.

Receipts.

A BOILED DISH.—Almost every family has a dinner, as often as once a week, of what is popularly called a "boiled dish," and which, properly cooked, is one of the best dishes in the world; but all cooks do not know the best way to boil corned beef. The common method, in order to make it tender, being to put in cold water, and let beef and water come gradually to a boil. This certainly makes beef tender, but it also extracts all the strength and juices. A better way is to wait till the water boils before putting in the beef; it will then be equally tender, and will retain all its strengthening and juicy properties. Many housekeepers suppose that putting meat in hot water inevitably renders it hard and tough; and so it will, if the water is only hot; but if it boils, the effect will be the reverse. Just as putting a discolored table-cloth in hot water will set the stains; put it in boiling water, and it takes them clean out. The same rule applies to all boiled meats. Hams, after boiling four or five hours, should be taken out, the skins taken off, and cracker or bread crumbs grated over them, and then baked in a brisk oven for one hour. A leg of mutton can be treated successfully in the same way, only it does not require to be boiled so long. Of course the boiling process should be gentle.—Mrs. Croley.

RECIPE FOR CURING SWEET HAMS.—The following recipe for curing hams, was furnished us by Mrs. James Darke, of Berkley, who received it from England.

For four hams, take two ounces of saltpetre, two quarts of molasses, one-quarter of a pound of pepper, half an ounce of cochineal, about three pints of fine salt. If the hams have been in salt pickle, the salt will not be needed; pound the saltpetre and cochineal, then put all these ingredients together; and rub the hams thoroughly with the pickle; turning them every day. Let them remain in the sweet pickle two weeks, then take them out, smoke them a week or more, to suit the fancy.—Taunton American.