

## Youth's Department.

## Bible Lessons.

Sunday, March 24th, 1861.

Read—MATT. viii. 1-15: Healing of the Leper and the Centurion's servant. 2 KINGS v. 15-27: Gehazi's leprosy.

Recite—MATTHEW vi. 21-23.

Sunday, March 31st, 1861.

Read—MATT. viii. 16-34: The Storm hushed—Devils cast out. 2 KINGS vi. 1-18: The Syrian Army smitten with blindness.

Recite—MATTHEW viii. 14-15.

## "Search the Scriptures."

Write down what you suppose to be the answers to the following questions.

23. There was only one case in which the orientals deemed it lawful to touch the beard of another; can you name it, and refer to a passage illustrative of it?

24. What Book of the Bible is that in which the name of the LORD does not occur?

Answers to questions given last week—

21. In Gen. ix. 3, 4; they had previously been slain in sacrifice. It is uncertain if the Antediluvians used animal food. The grant to Adam did not contain the permission. Gen. i. 29; ii. 16.

22. Job xxxix. 19-25.

## A Tiger-chase by Baboons.

The following account of a tiger-chase is extracted from the *North Lincoln Sphinx*, a regimental paper, published at Graham's Town, Cape of Good Hope. The writer, after alluding to his sporting experiences of all kinds, and in all quarters of the globe, declares that he never witnessed so novel or intensely exciting a chase as that about to be described:

"Not long ago, I spent a few days at Fort Brown, a small military post on the banks of the Great Fish River, where my friend W. was stationed. One evening, as my friend and I were returning home after a somewhat fatiguing day's buck-shooting, we were startled by hearing the most extraordinary noises not far from us. It seemed as if all the demons in the infernal regions had been unchained, and were amusing themselves by trying to frighten us poor mortals by their horrid yelling. We stood in breathless expectation, not knowing what could possibly be the cause of this diabolical row, with all sorts of strange conjectures flashing across our minds. Nearer and nearer the yelling and screaming approached, and presently the cause became visible to our astonished eyes. Some three or four hundred yards to our right, upon the brow of a small hill, a spotted leopard (commonly called in this country a tiger, though much smaller than the lord of the Indian jungles) came in view, bounding along with all the speed and energy of despair, while close behind him followed an enormous pack of baboons, from whose throats proceeded the demoniacal sounds that had a few seconds before startled us. Our excitement in the chase, as you may suppose, was intense. On went the tiger, making for the river, the baboons following like avenging demons, and evidently gaining ground upon their nearly exhausted foe, though their exultant yells seemed each moment to increase his terror and speed. They reached the stream, the tiger still a few yards in advance, and with a tremendous bound he cast himself into its muddy waters and made for the opposite bank. The next moment his pursuers, in admirable confusion, were struggling after him, and as the tiger (now fearfully exhausted) clambered on the land again, the largest and strongest of the baboons were close at his heels, though many of the pack (the old, the very young, and the weakly) were still struggling in the water. In a few moments all had passed from our sight behind the brow of the opposite bank; but their increased yelling, now stationary behind the hill told us that the tiger had met his doom, and that their strong arms and jaws were tearing him limb from limb. As the evening was far advanced, and we were still some miles from home, we were told by some Dutch gentlemen, that such hunts are not uncommon when a tiger is rash enough to attack the young baboons, which often happens. All these creatures for miles around assemble and pursue the enemy with relentless fury to his death. Sometimes the chase lasts for days; but it invariably closes with the destruction of the tiger—a striking instance that the idea of retributive justice is not confined to man alone."

## Too sharp.

Jones was riding up in Westchester County in September last and saw a board nailed up on a post in the yard of a farm-house, with the sign painted on it, "THIS FARM FOR SALE." Always ready for a little pleasantry, and seeing a woman in checked sun-bonnet picking up an apronful of chips at the wood-pile in front of the house, he stopped, and asked her, very politely, when the farm was to sail! She went on with her work, but replied to his question instantly, "Just as soon as the man comes along who can raise the wind."

"How do you get that lovely perfume?" asked one young lady of another. "It's scented to me," replied the other.

Slanders, issuing from beautiful lips, are like spiders crawling from the blushing heart of a rose.

From Zion's Advocate.

## Who Killed the Prayer-meeting?

No. 4.

The Minister killed it. I am very sorry to say this. But it is true, and I am giving my testimony, under circumstances that require me to tell the whole truth. Yes, the minister killed the prayer-meeting. Not our minister. No, indeed, not he. Not your minister, probably, for these men would not be guilty of such things. And clearing these, no one will have occasion to accuse me of being personal in my remarks. For, while they are very sensitive as to the reputation of their own minister, people are apt to care but little about what's said of other ministers.

Yes, the minister killed the prayer-meeting. I might not be so positive, had I not been a witness to the fact. And he did it more than once or twice, to my certain knowledge. And it was not always in the same way, or by the use of the same means. But he employed different instrumentalities with a similar result. It is a very serious charge that I thus make. This I admit, but it can be substantiated by more than the "mouth of two or three witnesses." Nor is this charge brought against one minister only, but I have known several who were guilty of this deed. In other respects they were good men, some of them would not have killed an insect for the world, would not have killed a fly, and yet they would kill a prayer meeting.

But did they do it intentionally? I presume not. It would be most uncharitable, to suspect even, that they intended to do such a thing. It is better, because more christian, to believe that it was an error of judgment merely. There was doubtless guilt even then, for the judgment in their case, should have been enlightened. The physician may with good intentions, administer a medicine that will kill his patient. We hold him answerable, however, for his want of knowledge or judgment, and say that he ought to have known the nature of the medicine which he administered, and what would have been its effects. In this is the guilt in such a case. So with those ministers. They were not wanting in good intentions, but in practical knowledge and sound judgment.

But how did they kill the prayer meeting? In various ways, we have said. At one time, the minister killed a meeting which I attended, by talking too much. He read a long chapter in the Bible, and afterwards in a dull and uninteresting manner, expounded, and explained, and illustrated till the patience of the people was exhausted, their minds confused, and the life of the meeting was extinct. At another time, that same man killed the meeting by a long formal prayer which he offered. It was a prayer pertaining to a great many subjects in general, but without any directness, or point, or particular request. If Peter had offered such a prayer, instead of crying "Lord, save or I perish," as a good man once said "he would have been forty fathoms under water before he got through the introduction." In a prayer meeting especially, where several are to take a part, the prayers should be brief, direct, earnest. It is an occasion when we should spend less time in telling God what he is, and what he has done, than in telling him what we need and beseeching him in the name of Christ to bestow it.

Another minister, as I witnessed, killed the prayer meeting by the manner in which he talked. There were not so many present as he expected to see, and so he talked to those who were present in not a very amiable manner, perhaps I should say in rather a scolding manner, about the coldness of the church, and the want of interest manifested in the meetings. And thus he killed the meeting. Poor man, I pitied him, for it was discouraging to see so few at the prayer meeting. But still, he should not have talked as he did to those who were there. They were not the persons to be thus censured. He should have gone to the guilty ones and rebuked them, yea, rebuked them sharply, as Paul directed, and not have disheartened, and chilled those who were faithful, by such remarks. They had come to the meeting themselves, perhaps had done what they could to have others come, and consequently they were not the persons to be blamed.

At another time, the minister killed the prayer meeting by introducing a topic entirely foreign from the objects of the meeting, and in respect to which there was a difference of opinion among those who were present. It was in some respects a personal matter. This diverted the minds and led all to wonder at the minister's lack of discretion, and the remainder of the meeting was but the form without life. Its living spirit had departed.

In these ways and in a few others, I have known ministers kill the prayer meeting; while they themselves were not aware of their guilt. It is indeed a very difficult matter for a minister to say the right things at the right time, and in the right manner, in such meetings. It is expected, if present, that he will give some direction to the tone of remarks, and the subjects of prayer. But, as a general thing, he should as much as possible be one of the brethren, calling attention to some one truth, suited to their condition, leading the minds of others by his own earnest prayer, to the thing which he conceives to be our greatest need. But in remarks and in prayers, at such times he should be very brief, and not confuse others by introducing several distinct topics. He has his meetings for sermons, and lectures, when it is expected he will occupy the time, but in a prayer meeting the time belongs to others as well as to him, and he should be very careful and not engross more than his portion of it.

BUNYAN.

## Agriculture, &amp;c

## An Enquiry.

One of our subscribers sends us the following questions. We shall be glad to receive answers from some of our farmer readers, as early as convenient:

"How much Timothy Seed and Clover does an acre of rich ploughed land require? When should the seed be sown? Should it not be after the oat seed is harrowed in, and before it is pressed by the roller?"

## Getting in Grass seed—Something to Manure with.

Mr. Editor:—There are one or two things that I would like to call your attention to, that is, to say a word in addition to your remarks in the *Farmer* of Jan. 19.

In "getting in grass seed," I have practiced for several years to wet the grain that I was going to sow, and mix the grass seed thoroughly with it, by putting the grain and grass seed in a tub convenient for the purpose and stirring well. The grass seed will adhere to the grain, and will go where that does, and a little practice will enable the operator to sow the grass seed conveniently as it unwet. This method will save the expense of a machine, and any one that does not have one, once trying the method I have described, will not spend the time to go over his ground a second time, to sow his grass seed, when he can get it so much easier applied in this manner.

I have also found a slab from a saw log better than brush, to give the last finish to seeded land, and better than the roller on heavy land, as it pulverizes the lumps, giving the surface a smooth, fine tilth, without packing it.

My method is to take a large slab, a foot wide or more, about 9 feet in length, with a 2 inch auger hole at about 2 feet from each end, into which I fasten two small chains, and bring them together in the form of a triangle; these are attached to the whiffletree, and drawn by a horse, with the convex side down. A weight of any desired left can be attached to the top, or the operator or teamster can ride on the slab, where the surface is not too unequal or stony. I will suppose that the land has been fitted for the mower, and then this is just the thing to "put on the finish."

As regards "something to manure with in the hill," you recommend to keep the droppings of the roosts of fowls dry, and use half a pint in a hill. Perhaps the muck and plaster would remedy the evil I have in mind. It has been my experience, and others of my acquaintance, that the manure of fowls should be wet with soap suds, or something else, before using; as its dry nature attracts all the moisture from the seed, preventing its germination.

E. S. ALLEN.—in *N. E. Farmer*.

HOT BEDS.—You who love the garden, and intend that your tables shall be graced with the delicacies of the season, will not forget to prepare the hot bed in good time. Do not look upon it as a scientific operation, one requiring a carpenter or any artisan to construct it, but take the square, and hammer, and make it yourself in double-quick-time. Purchase the sash, if you have no old ones. In some sheltered and sunny spot, throw out the earth to the depth of a foot, fill in with horse manure, and on that six inches of fine loam or leaf mould, and put on the glass. Water properly, and when the whole is sufficiently warm, put in the seeds.—*Farmer*.

A HOT BED IN THE KITCHEN.—A peck measure, an old box or earthen pot may be filled with proper soil, and tomatoes, lettuce, radishes, cabbages and other edibles started successfully without the cost of anything but a little pleasant care—and the pleasure of seeing them burst into life, and grow; will repay all this, to say nothing of the fun of eating them. Will the women see that this is done?

## Growing Hyacinths in Glasses.

If your hyacinths are grown in glasses with water, dark colored glasses are best, and the water should not be allowed to rise more than to touch the bottom of the bulb; otherwise they will rot. When first put in the glasses, they should be stored away in a dark, cool place, till the roots are about an inch long. If the roots do not grow vigorously, give two or three drops of hartshorn in each fresh supply of water, and put in the glass a small lump of charcoal. The water should be changed every fortnight, or three weeks at farthest; but to do this the plant must not be taken out, but the glass held horizontally, and the water poured off. Soft or rain water should always be used. By this mode of treatment, and not keeping them in too warm or close a place, they will bloom beautifully. If you grow them in pots, they should have plenty of light and air, that they be not too much drawn. The bottom of the pot should have plenty of broken tiles in it, to allow of perfect drainage; and be frequently, but moderately supplied with water. It is very destructive to them to be placed in saucers filled with water. The saucers should be kept dry. Any drainage pouring into it from the pot should be removed; so that the drainage may always be perfect. Whether in pots or glasses, the flowers should be well supported with sticks, or they will get top-heavy, fall down, and get destroyed, and shift the plants round a little every day, to prevent them growing to one side.—*Irish Farmer's Gazette*.

## Correspondence.

For the Christian Messenger.

## Letters to a Young Preacher.

LETTERS VII. DAILY CHRISTIAN DEPARTMENT.

MY DEAR BROTHER,—

The power of example above that of precept is proverbial. When people hear any particular course recommended, it is natural for them to inquire, Does the speaker himself pursue that course? I have been told an instance in which a preacher, advising his hearers to exercise economy in order that they might have more to give to objects of benevolence, recommended to the men to effect a saving for this purpose by wearing shoes instead of boots. When he descended the pulpit steps, many eyes were turned toward his feet. As it was seen that his example did not accord with his advice, the latter was regarded as of no force. This was, indeed, a trivial matter; but the case serves to shew how attentively preachers are watched, and how needful it is for them to act in strict accordance with the advice which they give to others.

It is expressly required of a man who would enter the sacred office of the ministry, as indispensable to his admission, that he be "blameless, sober, of good behaviour, . . . just, holy, temperate;" and it is added, "Moreover he must have a good report of them which are without," (1 Tim. iii. 2, 7, Titus i. 8). This distinctly implies, that if his moral character be not irreproachable, his preaching will do more harm than good. Instead of "convincing the gainsayers," he will cast a stumbling-block before the unregenerate, prejudice their minds against the gospel, and confirm them in infidelity and impiety.

In unison with the apostle's instructions relative to the admission of men into the ministry, his admonitions to those already set apart to the work, clearly shew the great importance attached to their daily Christian deportment. To Timothy he says, "Let no man despise thy youth"—i. e. give no one occasion to do so—"but be thou an example of the believers in word, in conversation, in charity, in spirit, in faith, in purity. . . . Take heed unto thyself," (1 Tim. iv. 12, 16). In like manner he thus admonishes Titus, "Young men likewise exhort to be sober minded; in all things shewing thyself a pattern of good works: in doctrine, shewing uncorruptness, gravity, sincerity," (Tit. ii. 6-8). Obviously these directions are applicable to every preacher of the gospel; and the strict observance of them is requisite at all times, and in all places. If a preacher would honor God, and do good to his fellow men, he must invariably evince:—

1. *Honesty*. The slightest appearance of departure from this will tend to shake the public confidence in him, and consequently to destroy his usefulness. The man who finds it necessary to watch a minister, lest he should be defrauded by him, is not likely to profit by his ministry.

2. *Veracity*. If a preacher be once known to utter a deliberate falsehood, his character must, in the estimation of all upright men, be irretrievably ruined. Who can ever hear such a man with any degree of satisfaction? Every thing of the nature of equivocation in a minister, or even evasion, will give rise to continual suspicion, and sink him in the estimation of the community.

3. *Gravity*. This is especially enjoined by the inspired writer. The nature of the ministerial office manifestly requires it. That a minister of Christ be affable and cheerful in conversation, on suitable occasions, appears quite consistent. But "foolish talking and jesting" which "are not convenient," or becoming, in any, (Eph. v. 4), are especially unbecoming in him, and adapted to injure both him and his hearers. When I was under deep concern respecting the salvation of my soul, I attended a meeting held at the house of a friend. In the hope of deriving benefit from a private interview with the preacher, I stopped to tea. He, however, presently entered upon a strain of light and trifling conversation; and I naturally judged that any reference to religion would be regarded by him as an unwelcome intrusion. I was strongly tempted to conclude, that religion was all a farce, and that men preached to get an easy living and good cheer. Such conduct in preachers has doubtless made many infidels. It likewise exerts a pernicious influence on professing Christians.

4. *Purity*. This is not only enjoined in general, but the apostle particularly directs his young brother Timothy to treat "the elder woman as mothers, and the younger as sisters, with all purity," (1 Tim. v. 2). One act of in-