

Youths' Department.

BIBLE LESSONS.

Sunday, May 15th, 1864.

Read--LUKE 1: 57-80: Birth of John the Baptist. 1 SAMUEL XII: Samuel's address to the people. Recite--PSALM XXXI. 19-24.

Sunday, May 22nd, 1864.

Read--LUKE II. 1-20: The birth of Christ. 1 SAMUEL XII. 1-14: Saul declares war against the Philistines. Recite--JOHN V. 28, 29.

For the Christian Messenger.

THE BOOKS IN THE BIBLE.

DEAR MR. EDITOR,

If you think it might subserve any useful purpose to the young of our land, I will thank you to insert in the Messenger the following

VERSIFICATION

of the Books in the Old and New Testaments, shewing at a glance the number of chapters contained in each, with a brief view of the most prominent character of some--intended for the benefit and amusement of children, done by request of a lady preceptress in Lower Horton.

Truly yours, SIMON FITCH.

The Bible, as a fund of sacred treasure, should be perused with care and leisure. Sixty-six books it doth contain, Which in their order I now will name. Begin with Genesis, by the meekest of men. And laid down in chapters, two score and ten. The next book is Exodus, in order you'll find, Forty chapters there written,--hear this on your mind.

Leviticus follows: the Jews' laws it contains,-- Forty-seven chapters, the Priests' office and names. In Numbers you see the genealogy of the Jews; There are thirty-six chapters, pray do them peruse. The thirty-four chapters of Deuteronomy, Release the wonders that Israel did see. Joshua a holy and mighty man of war, His acts are recorded in chapters twenty-four. Judges contains full one score and one, While Ruth's acts are noted in but four alone. In Samuel the first are eleven and a score, The second contains just twenty and four. In Kings first book twenty-two may be found, While one score and five in the second are bound. In first of Chronicles are nine and one score, The second book as many and seven more. Ezra ten chapters his record completes, While thirteen thus grace meek Nehemiah's sheets. Ten chapters in Esther her history shews, While Job in twenty-two proclaims his sad woes. Inspired with God's spirit, the Psalms David penned, That praise and sweet worship his courts might attend. One hundred and fifty in this book so sublime, Which pious souls sing, in notes all divine. In Proverbs are chapters thirty-one to be found; Written by a great king, of knowledge profound. Twelve in Ecclesiastes, whose precepts do shew How man ought to live, in knowledge to grow. His sweet Song of Songs eight chapters complete; The church's love to the Lord and Christ to his sleep. Sweetly of future times rapt Isaiah sings, Of our soul's salvation through the best King of kings. Sixty-six chapters he fills, on purpose to shew Of man's great redemption and the Jews overthrow. In Jeremiah fifty-two here serve to disclose The Jews' sad rejection, and numberless woes. Lamentation full sore, their unbelief and sad fate, He thus pours his grief in chapters numbering eight. Ezekiel, in his mystic and visionary way, In faint types and shadows points to a clear day. In forty-eight chapters, with his awful zeal, God's mercy and judgment to him doth reveal. In Daniel twelve chapters we find on record, A most holy man, much loved by the Lord. In Hosea fourteen and in Joel three, Amos has nine, all, in subject agree. In one little chapter good Obadiah shews The Jews' best enlargement, and judgment of foes. Jonah in four, God's dread message he gives; The Ninevites' fate, and God spares their lives. Micah in seven condemns idolatry, Exhorts to mourning and deep humility. Nahum in three chapters God's judgments doth shew. And in equal numbers Habakkuk doth glow. The same in Zephaniah, you may easily find, Haggai in two chapters he next shews his mind. Fourteen in Zechariah, all plainly laid down. And four in grave Malachi, seer of renown. All those sweet prophecies serve clearly to shew God's people's best safety in dread times of woe. The wicked's sad sentence and their awful doom, Shut out from God's presence where hope cannot come.

Now to the New Testament we next will proceed. Of Christ our dear Saviour, for oursins he did bleed. In Him types and shadows are taken away; The gospel breaks forth in unclouded ray; Four witnesses clearly his deeds testify: None but proud infidels those truths can deny. In twenty-eight chapters St. Matthew thus shews His birth and his life, his death--how he rose. Mark corroborates these precious truths, In sixteen chapters those scenes he views. In twenty-four Luke writes with great zeal. St. John in twenty-one Christ's deeds doth reveal. The Acts in twenty-eight are here fairly given; To Romans, sixteen point the true way to heaven. Corinthians first, a like number contains; The second three less, and thirteen remains. In Galatians six; Ephesians the same. Philippians but four, Colossians the same. First Thessalonians five, in order doth stand; The second book three doth only command. First Timothy six; the second but four. Titus but three, Philemon one more. In Hebrews thirteen are plainly laid down; James's Epistle has five, his choice book to crown. First Peter has five, second three; then first John With five; John second only has one; Third John the same, and Jude has but one. And last twenty-two in Revelation. S. F.

HEBE--THE DISCONTENTED BEE.

BY THE REV. JOHN TODD, D. D.

There was a terrible commotion in the beehive. The sentinels at the doorway, ceased to fan with their wings that they might listen; the drones murmured with a hoarse voice; the bees ran in and out in great confusion; the work all stopped, and destruction seemed to reign in this bonied kingdom. What was the matter? After a great deal of noise and clamor, it was discovered that the bees had brought acriminal before their queen to know what should be done with her. The queen turned round slowly and majestically, as queens should do, and then inquired-- "What is the matter? Why have you brought that young bee before me?" "Please your majesty, she won't work!" "Won't work! A bee won't work!" "No, your majesty, and she is not only idle, but is all the time complaining and finding fault with everybody and everything, and thus she makes the whole hive unhappy!" "Hebe! is this so? What have you to say?" "Please your majesty," whined poor Hebe, "I'm the most unfortunate of all your subjects. The fact is, I'm not handsome! My face is small, and one of my eyes seems to squint, and though I'm an Italian bee, yet my dress is not rich gold; but has a dim leaden look, and my feet are large, and arms are hairy, and my ears are too large. In short I'm so plain, that nobody ever notices me, and I have no admirers, and I actually heard a gentleman say, 'how homely Hebe grows!' Those who are handsome and have admirers can afford to work--but for me there is nothing but chagrin and mortification!" "Foolish one!" cried the queen, "Now hear your sentence! You will I hope, have a long life--even nine moons long! You have already wasted four long bright days. I condemn you--to rise at early dawn, to go out at once and wash your face and hands in the dew that gathers in the clematis. Then you are to go from flower to flower to bring in honey sufficient to feed ten young bees. It will take you out twenty-five journeys every day, and require the honey of one hundred flowers each journey."

"Oh, dear!" cried Hebe, "to think of sucking twenty-five hundred flowers every day!" "Yes, and you must nurse ten young bees all the time, and thus mature one every day on an average, and you must do this during three moons. This is my sentence, you are not to appear before me till the end of that period!" The queen turned away, and the sister bees led poor Hebe to the door of the hive and pushed her out. At first she was bewildered and cast down. But the sun shone bright, and the birds sang, and the air was filled with her sisters coming and going, flying and singing. So she spread her wings and away she flew. A way, away she went over fences and trees till she found a field of white clover. Then she came down, and to her amazement, found it easy to work. In a short time she had drawn from her hundred clover-heads, and then flew straight back to the hive. In she came singing, and began to feed her young charge. And then off again--morning, noon and night, she was coming and going. Her young bees loved her, and rang with her, and went on in company as fast as grown. Sometimes she bathed in the dew of the eglantine, or the sweet jessamine; sometimes she swung on the raspberry blossom, sometimes mounted up on the linden or the locust full of white flowers, and sometimes on the crest of a lofty tulip tree, or rushed into the woods fragrant with honey-suckle. But every day she grew happier. Her songs were now cheerful and loud. She laughed at her former dread of work. And what was more strange and curious, just in proportion as she worked, she grew handsome! The bands that encircled her body became wide and bright like polished gold. Her wings shone like silver. Her eye grew bright and lost its squint--if it really ever had any. Her feet, kept clean by the morning dew, were in beautiful proportion. In short, there was not a happier or more beautiful bee in the whole hive. Even the lazy drones bowed and hummed admiration as she passed. At the end of her sentence she stood before the queen--"Hebe--the beautiful!" as she was then called.

"Ah," said the queen, "I see how it is. It is a law of God, that she who is willing to work, and do good to others, shall be happy and grow beautiful by the process. Beauty casts her mantle only on the industrious and good."

I FEAR I AM NOT ELECTED.

A careless old man, who had not attended a place of worship for twenty years, became very ill. I went to see him, and found him alarmed and anxious. I told him of Christ dying for the ungodly; that his blood cleanseth from all sin; and that whosoever believeth on him "hath everlasting life, and shall not come into condemnation, but is passed from death unto life." For some time he continued anxious, but without getting that peace which flows from believing. One day I called, and after trying to show him that Christ had suffered enough to atone for sinners, and had invited him to accept that atonement as for his sins, I asked him why it was that he would not believe God, and take Christ as his Saviour, and be saved. With tears rolling down his cheeks, the old man said--"Sir, I need not hide it from you--I fear I am not elected." He was thoroughly in earnest. Now, what are we to say to a man thus tempted? We are not to tell him there is no such thing as election, for there are scores of passages in

the Bible teaching us that there is. Whether men like it or not, it is a doctrine clearly revealed. But we are to tell him something like the following. This is a temptation of the devil to keep you away from Christ; so be on your guard against it. Election is true, but it is a doctrine with which you have nothing to do at present. It belongs to God's people, and to them alone. If you would come into my house, and take away some of my goods, you would be taking what did not belong to you; and just so, when you meddle with election, you meddle with what does not at present belong to you. What right has an unconverted man to think, or talk, or dispute about election? None whatever. When you hear such a one speak on the him subject, look in the face, and with a astonishment ask--"Sir, are you born again?"

What you have to discover is, not that you are an elect saint, but that you are a lost sinner. When you have discovered this, and been enabled by divine grace to take Jesus as your Saviour, and thus made your calling sure, your election, will be sure also. You will then be thankful for the doctrine; glad to think that God loved you with an everlasting love; and will have higher ideas of the "length" of that love which passeth knowledge. The truth is, as an old divine once said--"Election is against no man, unless he is against election." Rightly understood it does injury to no one, and does great good to God's people.

Your rule of duty is not what is written in the Lamb's Book of Life, but what is written in God's holy Word. "Secret things belong unto the Lord our God; but those things which are revealed belong unto us and to our children." (Deut. xxxii. 29.) The Bible tells us that the mercy of God is infinite, that the merit of Christ is infinite, and that the power of the Spirit is infinite. God's oath is--"As I live, saith the Lord God, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live." (Ezek. xxxiii. 11.) His invitations and promises are--"A just God and a Saviour, there is none beside me. Look unto me and be ye saved, all the ends of the earth." (Isaiah xlv. 22.) "Come unto me, all ye that labor and are heavy laden, and I will give you rest." (Mat. xi. 28.) "Him that cometh to me I will in no wise cast out." (John vi. 37.) Believe these promises; take God at his word, and look unto Jesus, and you need not fear election. It is a false inference from the doctrine that troubles you; and if you neglect salvation because of a decree which you do not understand, the sin lies on your own head--you are lost because of your own unbelief.

But why should you think you are not elected? No human being out of hell can ever know that he is not; and when God's Spirit is thus striving with you, why not rather believe that you are? You have as good a right to believe yourself one of the elect as any unconverted sinner that ever lived. You are somewhat like a man travelling to a railway station, intending to go by the train to a distant town. It occurs to him that perhaps there may not be a vacant seat, and he becomes afraid. But he meets one of the porters, who tells him that there are a great many carriages at the station, and that they will hold a wondrous number; and his fear is somewhat lessened. A little farther on, he meets the chief manager of the railway, whose word he cannot doubt, who informs him that never once, during the many years since the railway was opened, was man, woman, or child left behind for want of room; and now his fear is altogether gone. Perhaps you can make your own application of the story. When God, who cannot lie, tells you that his elect people are no scattered few but a multitude that no man can number; and that since the world began, never one came to him through Christ and was cast out surely you will no longer be alarmed by this groundless fear--What if I am not elected.

Do as John Bunyan did when assaulted by the same temptation. "Begin at the beginning of Genesis, and read to the end of Revelation, and see if you can find that there was ever one that trusted in the Lord and was confounded." Do as the old woman did, who resolved that if there were only three elect people in the world, she would strive to be one of them. "Be not afraid" of election, "only believe."

HUMAN TRAFFIC.--The enormous sums now paid as bounty for volunteers in the American army induces a resort to the most disreputable means for obtaining recruits. Many from Canada, the moment they cross the lines, are set upon by recruiting sharpers. They are first made drunk, then taken in the cars to Boston or New York, and, once enlisted, are sent off to camp in some isolated place where it is impossible to escape. The bounty money is pocketed by the sharper, with the exception of a few dollars which are given to the recruits. We are sorry to say that most of those engaged in this nefarious work are Canadians, as by this means suspicion is disarmed. From \$500 to \$1000 are frequently made, by one trip from the lines to Boston, by these sharpers. It is estimated that, of the sum of \$600,000 paid in bounties to General Spinola's Brigade, which was raised in New York, fully \$400,000 went into the pockets of the recruiting brokers, and only \$200,000 was left for the support of the families of the soldiers! We would advise young men, in visiting the States, to exercise caution, and avoid all intoxicating drinks and evil company. Should any one by evil chance, find himself in the hands of these sharpers, he should insist upon being taken to the nearest magistrate or military head quarters, where he can make his complaint.--Montreal Witness.

Deference to others is the golden rule of politeness and of morals.

Agriculture, etc.

DOCTORING SICK ANIMALS.

One of the best systems of medical practice ever known, and which will probably stand at the head of the list for all coming time, is Nursing. Good care will do more than all the medicine in the world without it. Medicine is sometimes very good, but the most skillful physicians have found they could do but little with serious cases without that intelligent careful watching at all times required for the removal or prevention of irritating causes, and known as good nursing.

The writer once owned a horse suffering from an excessive cough. Numerous remedies were prescribed by kind neighbors, enough, doubtless, to have killed him at once. It was concluded to discard all, to give the best attention to his wants, and avoid everything which causes or prolongs a cold. This was during the changeable weather of autumn--and he was blanketed whenever a chilly air was apprehended; he was worked very moderately, always avoiding perspiration, and he was fed on succulent food which was supposed to favor expectoration, and especially young clover. In a few weeks nature had performed a perfect cure; and if any one of the nostrums had accidentally been employed, and had not proved very prejudicial, it would unquestionably have received high praise for its efficacy. It is of the utmost importance to discriminate between a recovery by virtue of a medicine, and in spite of it.

To keep animals in health, is more important than to cure sick ones, and for this purpose a few leading rules should be always observed, and which cannot be out of place here.

1. Always feed regularly, as to time and quantity. Many animals are made sick by starving at one time, and stuffing at another. Especially, never overfeed.
2. The same rule must be observed with watering--and let the water be pure.
3. Never overwork an animal--regular and moderate exercise will enable a working animal to do more the year through, by all odds, than any hurried driving at one time and resting and overfeeding at another; and be infinitely less liable to disease.
4. Allow a regular supply of salt--it is useful, but an observance of the preceding rules without salt, will be incomparably better than their infraction with it.
5. Never feed musty or bad food. If musty fodder must be used, pass it through a rapid cutter, and moisten, salt and meal it.
6. Avoid unwholesome or poisonous plants in pastures and in hay.
7. Guard all animals against cold rain and snow falling on them, and against lying on cold wet ground.
8. All changes of food must be gradual. If from hay to grass, let the grazing be but an hour the first day, two hours the next, three the next, &c. The same caution must be carefully observed, in beginning to feed with roots, grain, &c.
9. Be careful that animals always have enough of exercise--and plenty of pure, fresh air. Stables must be well ventilated--animals often become sick from breathing foul air.
10. Lastly, and by no means least, let strict cleanliness be observed. All animals, even pigs, kept clean and carried, are found to maintain their flesh better, or fatten faster, than when dirty and neglected--and cleanliness is more important to health than for flesh.--An. Register.

SELECTION OF FRUIT TREES.--It is not the largest or finest looking trees that are the best. In fact, the eagerness to procure big trees at the expense of a full proportion of roots, which it is impracticable to take up with such trees, often results not only in the loss of the trees themselves by death, but it frequently requires years for them to recover and regain their thrifty state. Neither is it necessary that the tree be as straight as a candle, for a few year's growth fills up the crooks in a trunk, and makes it as straight to nearly so, as any other. The three great points are: To have healthy trees--to take them up with as perfect roots as possible--and to keep these moist and uninjured till they are set out again. These three requisites cannot be easily secured by taking large trees, while those of moderate or rather small size will readily furnish them all. Small trees are easily dug without mutilating the roots; they are packed for transportation safely and with facility; the labor of digging and packing and the cost of transportation are much less than with large trees; and they commence growing immediately, with little check in their vigor; and, if well cultivated, make the largest as well as the best trees at the end of five years. The late Dr. Lennicott, who was a successful nurseryman as well as orchardist, said, that of the trees which he sold to his customers, the full-sized symmetrical ones, never grew so well as the smaller ones, possessing less beauty of form. The reason was a curious one--he could never succeed in persuading the owners to shorten in the heads of the handsome trees while he could induce them to prune or cut back the others according to any directions he might give.

To sum up--procure small, healthy, well-dug and well packed trees of the best proved sorts only from reliable nurserymen; let them be well set out and well cultivated for successive years, and they will afford a profitable as well as satisfactory result.

NUTS TO CRACK.--Why is a plow'd field like feathered game? Because it is part-ridges.

Why are a lady's eyes like friends separated by distant clines? Because they correspond but never meet.