

Youths' Department.

BIBLE LESSONS.

Sunday, February 28th, 1864.

Read—ACTS XXVI. 15-32: The effect of Paul's defence on Agrippa. 1 SAMUEL V: Dagon falls before the ark. Recite—ISAIAH III. 7, 8.

Sunday, March 6th, 1864.

Read—ACTS XXVII. 1-12: Paul's voyage to Italy. 1 SAMUEL VI: The Philistines send back the ark. Recite—ISAIAH III. 7, 8.

VARIETIES.

A Cincinnati price current says that pigs were lively and dead hogs quiet on the last market days.

A NEGRO, undergoing an examination in the United States Court, when asked if his master was a Christian replied: "No, sir; he is a member of Congress."

The Christian hath such an harvest of glory and happiness coming as will never be fully got in. It will be always reaping time in heaven.

The object of conversation is to entertain and amuse. To be agreeable, you must learn to be a good listener. A man who monopolizes conversation is a bore, no matter how great his knowledge.

A machine, just put in operation at Kenosha, Wis., for the manufacture of matches, turns out at the rate of 1,000 matches per minute, 60,000 per hour, and working 20 out of the 24 hours, as is the intention, will produce 1,200,000 matches per day.

A TELEGRAM from St. Petersburg states that telegraphic communication is now open between that capital and Irkoutsk, on the frontier of Siberia, and on the route to Pekin. The distance from St. Petersburg to Irkoutsk is 5700 versts, and the post takes 23 days.

The march of progress is exhibited in the fact that Naples has just been lit with gas. The gasometer was solemnly inaugurated by the crown prince, and the street lamps will be blessed. Jerusalem is to be supplied with water, at a cost, according to an estimate of a civil engineer, of about \$8,000. The population numbers a little over 20,000.

A submarine vessel, of colossal dimensions, is now being built at Cronstadt, Russia, in the construction of which 2,000 tons of iron and steel will be used. She is to be moved by two large engines, worked by compressed air, is to be armed with a powerful spur, and will carry every accessory for fixing to the hulls of vessels large cylinders of powder to be fired by electricity.

St. JOHN'S RIGHT ARM.—A Madrid journal states that the Queen, "being somewhat indisposed, has ordered the right arm of St. John to be transferred to her private chapel from one of the churches in Catalonia, where it has long been kept. The relic will not be sent back to Catalonia until after her Majesty's confinement."

THE TOMB OF EZRA THE SCRIBE.—This is the age of commemorations. While we here in England are preparing to celebrate the three-hundredth anniversary of the bard of Avon, the Jews in the heart of Asia are bestirring themselves to erect a monument to the memory of the great restorer of their sacred writings. After having rested in his honoured grave for nearly 2500 years, the Jews of Bagdad have been roused to erect him a monument on the spot, which the most ancient tradition has designated as his grave, and the correctness of which there is no reason to doubt. This spot lies in the desert, near the confluence of the Euphrates and Tigris, and the monument to be established is the only one befitting the memory of a man as much venerated by Christians as Jews. The proposed monument is a college for the study of the writings preserved through his care for the civilised world. Contributions for this purpose have been forwarded from Bombay, London, and Paris.—Jewish Chronicle.

SINGULAR TRANSFORMATION OF HUMAN REMAINS.—The sexton of this Mearns parish, while digging a grave in the churchyard, came upon the body of a female, which presented a remarkable appearance. It was entirely changed into a substance of a flinty hardness—the face, limbs, hands, and feet still preserving their complete muscular form and roundness, and the body altogether strikingly resembling a marble statue. The substance was so hard that the gravedigger's pick struck upon it with a sound exactly similar to that caused by a hammer striking on flint or whinstone. The wood of the coffin was completely decayed, but the calico which wrapped the body was still in a state of good preservation. What makes the altered condition of the remains more remarkable is that the body of a man which was interred beside that of the woman about the same time was found decayed to the skeleton, and that no similar petrification has been observed in any other body in the same burying ground. The woman, who died of cholera about ten years ago, was between fifty and sixty years of age, and remarkably stout. She was buried at a depth of eight or ten feet, in a dry loamy soil. Whether this extraordinary phenomenon is due to some peculiarity in the earth of the graveyard, or in the condition of the body, or to both combined, we leave for the solution of the physiologist.—North British Daily Mail.

Correspondence.

For the Christian Messenger.

AUTOBIOGRAPHICAL SKETCH.

By REV. CHARLES TUPPER, D. D.

CHAPTER III.

CONVERSION, AND ENTRANCE ON THE MINISTRY.

(No. 11.)

The exercise of my mind was evidently productive of happy consequences with reference to some of my pupils. They were led to a serious consideration of their latter end. My earnest prayers with them, and affectionate addresses to them, tended, by the divine blessing, to impress them with a lively sense of the vast importance of being in a state of friendship with God, through faith in the Lord Jesus.

One of my scholars was a young man who, after extreme suffering, was obliged to have his right arm amputated by reason of the absurd and dangerous practice, then prevalent, of 'firing off the old year' on the last night of it. (It is hoped that this pernicious custom is now going into desuetude. Another instance of its lamentable effects came under my notice in the case of a man whom I subsequently baptized at River Philip, who was brought to death's door, and wholly lost the use of one leg, through the same folly.) In the case of the scholar to whom I have referred, by that mysterious Providence which sometimes brings good out of evil, the affliction endured by him was the occasion of his attending my school; and by that means he was aroused to a sense of his danger as a sinner.

The notice which he took of my exercise tended especially to call his attention to the subject of his own salvation. Having observed me to be a steady and moral man, maintaining prayer in my school, he regarded me as a real Christian. When, therefore, he perceived my deep concern, and dread of future woe, the thought came forcibly to his mind, that if such a man was in danger of being lost, and consequently had cause for anxiety and alarm about his everlasting welfare, surely his own state must be dangerous in the extreme. Hence he became deeply solicitous to obtain deliverance from the wrath to come, to which he felt himself justly exposed, as a guilty sinner.

After a long season of distress and dread, he obtained consolation in Christ. He was baptized by the venerable Thomas Handly Chipman; and after some years he entered the ministry. In this he labored with zeal and a measure of success. Though this brother, Rev. Henry Saunders—has been unable to preach for some years past, in consequence of bronchial affection, yet in his advanced age his health is in this respect somewhat improved, and he is now, in 1864, readily affording aid in efforts to further the cause of Christ, and to win souls to Him.

He who is now the Rev. Charles Randall, an esteemed and useful Minister of the gospel, was also one of my pupils at that time. Though only about eight years old, yet he attentively watched my exercises. Being ardently attached to me, he felt deeply interested in my welfare; and noticed with pleasure the change even in my countenance when I had obtained an evidence of pardoning mercy. He undoubtedly received abiding religious impressions at that session.

Two of my pupils, who were subsequently called home in their youthful days, had hopefully experienced a work of grace prior to this time. These became aroused to a lively sense of divine things. So strongly were numbers of the children exercised on the subject of religion, that they frequently retired together into a grove for social prayer; and, instead of spending their noontimes in childish sports, they held prayer meetings in the school house. Doubtless in some cases these impressions were evanescent; but unquestionably in others they were permanent. Some of these youths who did not make a public profession of religion till a considerable space of time afterwards, nevertheless have since regarded this season as the period of their first deep convictions of sin, and clear discoveries of their need of a Saviour. In the course of the summer following several of my pupils became members of the Baptist Church of Nictaux.

It may be remarked here, that in my school I always conscientiously refrained from all attempts to use any direct influence to induce those committed to me for instruction to unite with the denomination which I preferred. It appeared to me, as it still does, that candor and faithfulness demand this of every teacher of youth. At the same time I regarded it as in-

cumbent on me, not only to inculcate morality, and to caution my scholars against vicious practices, but also to impress upon their minds the necessity and importance of a change of heart; the possession of vital godliness, and the leading of a life of piety, in accordance with the requirements of the holy Scriptures.

It may be added, that parents evidently ought, as far as may be in their power, to place their children under the tuition of pious teachers. When the example and influence of instructors are unfavorable to the moral and religious interests of those committed to their care, deleterious consequences may be reasonably anticipated. These are almost invariably realized. On the contrary, where the rudiments of education are imparted under a pious influence, the happy effects become apparent in many instances. Religious revivals have frequently occurred in schools, academies, and colleges, where the instructors have been men of piety and zeal. Youths who went thither in a state of unregeneracy and impiety, in numerous instances have been rescued from destruction, and made the happy recipients of saving grace, and have also been rendered a rich blessing to their relatives, and to their fellow men around them.

The witnessing of the gracious influence which, to a considerable extent, pervaded my school, afforded me much comfort and encouragement.

For the Christian Messenger.

[We received the following letter some weeks since, but as our readers had just before then received two pretty long lessons on the subject, we thought it undesirable to overdose them, notwithstanding this had the writer's name. We expected to have heard from Mr. Rand. Having now seen him, and finding that although it is somewhat after date, yet as he thinks it unnecessary to make any alteration in it, we give it insertion, hoping that it may be the means of doing good to some.—Ed. C. M.]

THE SIN OF TOBACCO USING.

LETTER III.

By S. T. RAND.

Dear Brother,

When I commenced writing on the subject of Tobacco reform, how little I anticipated the feelings with which I should commence my third letter. I now feel that it is no longer necessary to conceal my name; but strong in the Lord and in the power of his might, I can say with the Psalmist, "I will speak of thy testimonies also before kings, and will not be ashamed."

I must give you a brief sketch of the history of these letters. They are intended to be a summary of two lectures delivered some weeks ago, at Wolfville, for the special benefit of our Educational Institutions at that place. I had learned with sorrow that the plague had broken out in those Institutions, and was raging with fearful violence. I had long felt that we were "verily guilty concerning our brother" in this matter, that we who do know the mischief and the wickedness involved in the use of the weed, were suffering sin in others, and being partakers of their guilt, by not lifting up our warning voice. I had done this occasionally. I had lectured privately and publicly on the subject, and always with success; but the loud call for interference never rung through my soul as it did when Dr. Cramp at the opening of the College term in September, with the infection to the right and to the left of him, lectured the young men on the pernicious use of tobacco, and complained of the annoyance to which he himself was continually subjected from its odious odor. I went home and made it a matter of earnest prayer. "Shall I go speak to those young men?" I asked, and a voice from my inmost soul answered go! and from heaven seemed to come the answer, go! and a voice from the ends of the earth seemed to answer, go! and a hollow groan, reverberating through the deep caverns of hell, seemed to answer, go! And a voice from the blessed book answered, "Howbeit this kind can come forth by nothing but by prayer and fasting." And so I fasted and prayed. In looking back upon the scene I can now say: "Oh my God I have cried day and night before thee." "In my distress I called upon the Lord, and cried unto my God," and, blessed, forever blessed be his name! My cry came in before him even into his temple. "How was I oppressed with a sense of my want of faith, and my lack of the Spirit's power, without which all our works are vain. How the coldness and worldliness of my past life horrified me. Oh how hard, how dangerous I found it to get down into the 'valley of humiliation'! How feeble was the grasp with which I held the 'shield of faith,' and the 'sword of the Spirit.' Ah, my brother in one of my terrible encounters with the adversary, both 'sword' and 'shield' flew out of my hands. But there was one with me in the darkness who recovered both sword and shield for me! replaced them firmly within my grasp, and gave me victory! And so all preliminaries having been adjusted, I went up and lectured on tobacco in the vestry of the Baptist Chapel at Wolfville. The attendance was not large. Before finishing all I had intended to say some of the feelings of my previous midnight wrestling came over me, and I broke down. I

felt that the matter had got into better hands, and would succeed. I left the meeting abruptly and left the brethren to conclude it as they chose. I was on my way to Liverpool, and passed the next day to Albany, glad that I had been enabled to "take up my cross," and witness for God. That night I rose from my bed and was enabled to pray the 51st Psalm right through. Then began to return to my wounded heart a peace and a joy and a hope, and a sweet assurance of my interest in the great atonement, which has been steadily gaining strength up to the present hour. Oh brother, I have walked with shepherds on the delectable mountains since then. I was out one or two mornings to "Point Clear" near the top of "Pisgah," and looked through the shepherd's "prospective glass." Twice or thrice I distinctly saw the celestial city, being able to hold the "glass steady," and so sweet and so melting was the sight that

"My soul presumes, I shall not lose,  
Thee, O Lord, my God, I will adore."

But to return. When I became more calm, I felt anxious to go back to Wolfville, and finish out my lecture, I did so. The attendance was smaller than at first. I presume the shock upon the nerves of some by my over excitement, on the former occasion had been too severe for them to seek the danger of a renewal. However I was perfectly calm this time, and put the matter right straight through. I then determined to publish the substance of my lecture in a series of letters. I wrote the two which have appeared before I left home. Since then I have been too much occupied with weightier matters to resume the subject until this morning.

And now I must tell you a little about these weightier matters. We have lately published a Tract in the Language of the Maleseets, the tribe of Indians residing in the Western and Southern parts of New Brunswick. In anticipation of my present visit, and hoping to revive tracts from England, where they were printed, I have been looking forward to this visit with much interest and prayer for many weeks. I left home on the 10th ult., under the conviction that I was going about my Master's business, and He himself was with me. Fame round by Parrsboro', Amherst, Sackville, Jone-ton, Shediac, and thence by St. John to this place. And the conviction with which I left home, steadily increased until I reached Fredericton. I have frequently been herebefore, and have been treated with great kindness by the christians of different denominations. I have preached in several of their chapels, and they have liberally responded to appeals for pecuniary aid to our Mission. And now felt a desire to tell them of the goodness of God, of the higher attainments to be made, and to urge them to come up to the "delectable mountains." I had an opportunity of preaching the first evening that I spent in the city. On the following Lord's day, I preached for brother Hurd, the pastor of the Baptist Church, in the morning, and in the afternoon for brother Leod, the pastor of the Freewill Baptist Church and editor of the Intelligencer. Knowing that brother Hurd was a smoker, I took care in the morning to put in a word on that subject which I hoped and prayed might be kindly received, and do good both to him and to others. Nor was I disappointed. My excellent brother has never intended to smoke again. A kind word that very morning from a "mother Israel," had done him more good than my lecture. Thus you see that after going forth weeping and "bearing precious seed," I am already beginning to come rejoicing, "bringing the sheaves." Bro. H and I have already had some interesting meetings together at the throne of grace, and also with others, publicly and private. One of which held yesterday morning at the study of Rev. Mr. Sterling, Free Church Presbyterian, I can never forget. There were present five ministers, we had agreed to meet at humble ourselves before God, and implore his help; to ask him to pour out his Spirit upon us and this city, and upon the Indian village opposite, and and upon our countries generally, and upon the whole world. And, dear brother, there was offered, I am bold to say, the sacrifice of the broken and the contrite heart, which God doth not despise. Such confession—such touching appeals to infinite love and mercy as I heard that morning, and such emotions filled my own soul, as we knelt there around the common mercy seat, I cannot soon forget. The meeting was commenced by a few remarks from each one—in which the necessity of our being ourselves deeply imbued with the Holy Spirit's influence, if our ministry is to be successful, was the chief topic. We must be "full of faith," it was urged, "and of the Holy Ghost." The 80th Psalm was read as a model revival prayer, and two verses of it were sung. We then knelt and prayed. The meeting closed with the doxology and the brethren agreed to meet each Monday, at each other's houses, to continue prayer and supplication in the Spirit, with all perseverance and supplication for all saints. After this never to be forgotten season, some of us "went up and looked toward the sea," and we could distinctly discern a little cloud rising out of the sea. And we saw by faith the heaven becoming black with clouds and wind,—heard the roaring of the terrible tempest sweeping over the city, and rolling away over the country, with thunder and earthquake and storm.—And we saw the clear sunshine after the storm, heard the singing of birds, the melody of angels, and earth and heaven holding jubilee,—for the Lord God Omnipotent reigneth." In a word we found that others had been praying. And we daily find a deep seriousness pervading man's mind. This has been deepened by the terrible steam-boat catastrophe on the river, an account of which you will have received before its reaches you. But it has filled this whole region with