

Bees and their Queens.

Experiments were tried by Huber to ascertain how a hive of bees would behave to a strange queen, after they had lost their own. He removed the native queen, and after a few hours he introduced a strange queen into the hive. The bees which mounted guard at the entrance of the hive immediately seized her and made her a prisoner, precisely as they would have done if their queen had still been among them. They did this each time the experiment was repeated. An interval of sixteen hours was suffered to elapse from the time they discovered the loss of their queen, and then a stranger queen was introduced to the hive. She was treated precisely as the others had been, as were also her successors in similar experiments, but in some instances, where they survived the pressure, want of air, and hunger for several hours, they are allowed to assume the position of queen of the hive. Twenty-four hours were then suffered to elapse after their queen had been taken away, before a foreign queen was put into the hive, and instead of being made a prisoner, she was welcomed with every sign of joy, and at once accepted as their queen; evidently they had arrived at the conclusion, that from the length of time that had elapsed there was no chance of their own queen coming back. This must have been from the reasoning in this way, because it was always the case, that if twenty-four hours had passed since she disappeared, the new queen was received with respect and obedience. A very striking instance of this is related. The lawful queen was removed at a time when she was busily engaged in laying eggs. After a time the news spread through the hive, and the usual consternation prevailed. They were left in this condition a great many hours, their agitation being the greater, that no new queen was ready for release from her cell; in fact, none of the royal cells had been built. They, therefore, proceeded to enlarge some of the cells containing the eggs of the workers. A stranger queen was then introduced, and directly she entered the hive, those who guarded the entrance, instead of making her a prisoner, received her with the greatest respect and satisfaction; they approached her, and touched her with their antennae, and gave her food. The news began to circulate through the hive, that a new monarch had arrived, and the bees kept pouring in, all of whom drew near in succession, and performed the same ceremony.—All the Year Round.

Discoveries at Pompeii.

The excavations at Pompeii are going on with an activity, stimulated by the important discoveries made at almost every step, and the quantities of gold and silver found which more than suffice to cover the cost of the works. Near the temple of Juno, of which an account was recently given, has just been brought to light a house, no doubt belonging to some millionaire of the time, as the furniture is of ivory, bronze and marble. The couches of the triclinium or dining-room are especially of extreme richness. The flooring consists of an immense mosaic, well preserved in parts, and at which the centre represents a table laid out for a grand dinner. In the middle, on a large dish, may be seen a splendid peacock, with its tail spread, and placed back to back with another bird, also of elegant plumage. Around them are arranged lobsters, one of which holds a blue egg in its claws, a second an oyster which appears to be triced, as it is open and covered with herbs; a third a rat fari, and a fourth a small vase filled with fried grasshoppers. Next comes a circle of dishes of fish, interspersed with others of partridges, hares and quails, which all have their heads placed between their fore feet. Then comes a row of saucers of all forms, supported by one of eggs, oysters and olives, which in its turn is surrounded by a double circle of peaches, cherries, melons and other fruits and vegetables. The walls of the triclinium are covered with fresco paintings of birds, fruits, flowers, game and fish of all kinds, the whole interspersed with drawings which lend a charm to the whole, not easy to describe. On a table of rare wood carving, and inlaid with gold, marble, agate and lapis lazuli, were found amphorae still containing wine, and some goblets of onyx.—Christian Messenger.

BEST METHOD OF KEEPING BEER.—Cut up the pieces as large as you desire. Pack it in a barrel or cask. Then make a brine as follows: 1. 2 lbs. salt to 1 gallon water, 1 oz. saltpetre to 100 lbs. beer, 1 tablespoonful of ground pepper to 100 lbs of beer. Put in the salt and saltpetre and heat it boiling hot, skim it, and then add the pepper. Pour it on the beer boiling hot and cover closely. Your meat will be good at any time. The philosophy is this: The hot brine closes the pores on the surface, preventing decay and the meat from getting too salt. Try it. If necessary, scald the brine over in the spring, or put on a new brine. Farmers can in this way have fresh meat nearly all the time. The meat should be taken as soon as it gets cold before it has acquired any old taste by exposure to the atmosphere.—American Agriculturist.

SOBERNESS.—To a young infidel who scoffed at christianity on account of the misconduct of some of its professors, Dr. Mason said, "Did you ever know an uproar made because an infidel went away from the path of morality?" The infidel admitted he had not. Then said the doctor, "you admit christianity is a holy religion, by expecting its professors to be holy and shun, by your very scolding, you pay it the highest compliment in your power!"

Missionary Intelligence.

Tavoy Mission.

The following interesting letter from Mr. Colburn of the Tavoy Mission, under date March 15th, 1865, is published in the Missionary Magazine for the present month:— I judge that in most of the churches a very wholesome discipline prevails. Indeed I have seen more evidence of the excess of legislative authority, so to speak, in the churches, than of remissness. Such crimes as adultery, fornication, theft, and the like are not only noticed and dealt with unsparingly, but the sins of falsehood, fraud, anger, absence from religious services without a reasonable excuse, and others of a similar kind, are regarded as grievous offences, to be similarly denounced by the church. I do not know but the spirituality of the Karen churches is about equal to that of a majority of the members in the churches at home; but I was unwisely, perhaps, expecting more. Yet all with one accord speak of it as a time of discouragement and coldness, yet not a time of indifference among the heathen. I could now station five assistants among heathen, who have called for teachers to come to their villages and teach their children to read, and also about the new religion. Call for Teachers among the Heathen.—The headman of a heathen village came to me in person and plead for a man to be sent to his village. Having no man and no funds I could not comply. He said, "We will feed him; only send him. But he must have clothes, books, and medicines, all of which are very expensive. He drew a long sigh of despondency with some mournful expression about his poor people, that I could not fully understand, and then brightened up as if a new thought had taken possession of his soul, and asked if his son could come and live with the teacher and learn to read. Another heathen came a long journey to talk with the Christians of a remote village, and after a few days went home. He learned about the time of the Association, and that it was customary to take the donations in at that time. He repeated his journey to put two annas into the hands of the delegate, saying he wished that to be given to the missionary, for the "cause of the eternal God, who is the only God." The last I heard of him, he had fully concluded to remove his family to that Christian village, and seek the Saviour. The Siamese Karens call loudly for teachers. We have neither men nor money. Tavoy Association.—Our Association was in a remote village, and was not so fully attended as I had hoped it might be. The more able men of the churches that I have visited, were not present. The delegates were chiefly young men. A good state of feeling was manifested, though nothing of marked importance. The leading sentiment seemed to be, the expression of joy and gratitude to God for the teacher's return, though not without many expressions of fear, lest I should soon remove to some other station. Relations of the Missionary and People.—I told them that the brethren in America loved them and prayed for them, and would do all they could to help them; yet they must not expect that we would ever be able to do as formerly;—that having introduced the gospel among them, they could not expect more than the support of a missionary, while the broad heathen world was calling for a knowledge of the first principles of the gospel. I told them I had not come to them with funds to educate their children, support their pastors, give books and medicines; but I had come with what I trust, would be better to them in the long run; with a warm heart and a cheerful readiness to take hold with them and build up the cause of God. I had come not to dictate, but to advise respecting the development of their own resources, and the best methods of using them for the glory of God. I had come to encourage them in right actions, and to assist them in every way in my power, with reference, not so much to the present gratification of the mass of Christians, as with a view to preparing them for a time when they should have no resident teacher. They must not then expect that I should assume all responsibility and perform all difficult tasks; for it would be better to guide them in the performance, and throw upon them some responsibility, that they may gain strength for days to come. I missionaries always lead them, I might perhaps say, "carry them," they would always be children. I want them to be men, and go alone, and in all my plans should keep this in view. I referred them to China, Japan and other places where there were no disciples, and asked if they did not think they ought to look after the church and provide for the heathen about them, and allow the Union to send the gospel to others? Yes, they thought that would please Christ. They said they had been discouraged, it was wrong to live in such inactivity; they were not happy. "If the teacher will only stay with us, we will take heart and try to spread the gospel." I need not repeat more; this will be sufficient to indicate the tone of my remarks, and the way it was received.

What the People propose to do.—One more item, however. When I told them how I lamented the want of interest in educating their children, and asked them what would become of the church, and the interest of Christ's kingdom, if things should go on a few years more at this rate, they felt deeply. The pastors lay in the night, talking over until after two o'clock in the morning, and in groups the following morning, they were talking about it, and asking what could be done. And the last day of the Association they proposed to give 500 baskets of paddy for a

school in town. They also voted to request Quail to return from Toungoo, and go among the heathen. They seem ready to do anything if they are led, but lack judgment and self-confidence. There are lay members that would go with Quail into Siam to preach the gospel and teach, but they have not strength to go alone.

Rangoon Mission.

LETTER FROM DR. STEVENS. Baptism at Rangoon.—Chinese Converts.—Rangoon, June 13, 1865.—Last Sabbath we had our regular communion in the Burmese church, when seven newly baptized persons were received into the church, two of whom were Chinese. These are the first of that race baptized in Rangoon. If they prove good men and true, we shall hope their influence will be of the right kind upon their countrymen here, for whom nothing of consequence has been done as yet, on account of ignorance of their language.

Henthada Mission.

LETTER FROM MR. THOMAS. Thongzai is on the banks of a stream which divides the Henthada and Rangoon districts. The Karen Christians in those parts belong to both the Rangoon and Henthada Missions. There are two small churches there looked after by the Henthada missionaries. One of these is called the Thongzai church, and the other goes by the name of its principle man, Ko Dway. Or we might follow Scripture examples and say, "Ko Dway and the church in his house." In going to and returning from Thongzai, I saw quite a large number of heathen Karens, and had my most solemn preaching season among the heathen for the year in that very journey. It was good to pour the living truths of God into the hearts of those dark minded Karens. I had seen some of the people in that region before; but this time I saw more, and felt that God opened the heart of this and that one to receive the things that were spoken. And as I approached the Irrawadi to recross it to return to the mission house in Henthada, there was a deep joy in my heart. Nay, it was something higher and more sacred than joy—a kind of assurance that I shall yet see a church of Christ east of the river, on the road to Thongzai.

Correspondence.

For the Christian Messenger.

AUTOBIOGRAPHICAL SKETCH.

BY REV. CHARLES TUPPER, D. D. CHAPTER VI. RESIDENCE AT RIVER PHILIP. (No. 4.) In fulfilling the Mission assigned me I visited Wallace. The people there were not so destitute of preaching as in some other places; as the late Rev. Robert Crane, a Methodist Minister, spent a portion of his time among them. It was, however, in accordance with his expressed wish that I labored a few days in his field. He and I had professed Religion in Aylesford, about the same time, and had occasionally united in holding meetings for prayer and exhortation. We also entered the ministry almost simultaneously. He was a man of genuine piety, and of a very amiable disposition. The diversity of our views was not suffered to produce the slightest degree of alienation, or shyness. In all our intercourse we never entered into any debate on points wherein we differed; but cordially united, so far as our sentiments accorded, in efforts for the furtherance of the Redeemer's cause, and the welfare of our fellow men. During my labors in Wallace he attended several of my meetings, and took an active part in the exercises. At Pughwash the number of inhabitants was then comparatively small; but the congregation was increased by the attendance of the captains of three ships, with a considerable proportion of their crews. It was pleasing to see two of them at my meeting at the mouth of River Philip, with several of their sailors. Both of these captains indicated their appreciation of my labors by voluntarily contributing to the funds of the Home Mission, by which I was sustained. At Goose River, where the people were very rarely visited by any minister, grateful mention was made of the faithful and zealous labors of Bro. David Harris, while on a Mission among them about a year before. His efforts appeared to have been attended with a Divine blessing. This tended to encourage in me the hope that mine would not be in vain. Thence I proceeded along the Shore to Bay Verte, preaching wherever a congregation could be assembled, though it might be quite small, and visiting families. All this region was very destitute of ministerial labor, and many of the people expressed thankfulness for my visit, and a desire for its speedy repetition. With this

request I complied; and was kindly received, and attentively heard, with a hopeful prospect of usefulness.

In all the region in which this Mission was performed, where there are now a number of Baptist Churches, there was not one at that time; and the number of persons even attached to Baptist sentiments was exceedingly limited.

On the 14th day of November an event of much importance to me transpired, namely, the birth of a daughter. This necessarily increased my responsibility, care, and solicitude. I deem it proper, however, to state here, to the praise of the glory of God's grace, that this child subsequently became a source of much consolation to her mother, especially during a long continued season of bodily infirmity, toward the close of her life, when the most assiduous filial tenderness was exercised by an affectionate and grateful daughter toward a fond and worthy parent. Her father also derives abundant comfort from the unquestionable indications of true piety, as well as her ardent affection for him; and from the fact that, as a prudent wife, diligently attending to the temporal and spiritual welfare of her family, she is the useful partner of a minister of Christ.

Toward the close of the year my heart was cheered by the encouraging circumstance, that a young married woman in Amherst obtained a joyful hope in Christ, and expressed a conviction that it was her duty to join the Baptist Church. On conversing with her I was fully satisfied as to the reality of the change; but did not deem it expedient to urge her to come forward immediately. After some delay her mind became depressed, as is frequently the case, and her confidence diminished. Though abidingly convinced of duty, yet she felt the cross to be increasingly heavy. At length, however, she attended a conference, with the determination to relate her experience, and offer herself for membership. But when she arose, she could not utter a word. The consequence was, that she returned home in a disconsolate frame of mind, and was not baptized for a number of years. Though it is my firm persuasion that every person proposing to join a Christian church should be required to give a reason of the hope entertained, and with the mouth to make confession, (1 Pet. iii. 15. Rom. x. 10. Heb. x. 22) yet it now appears to me, that in a case like this, in which probably every member of Church was satisfied with reference to the piety of the candidate, an exception might be made, so far at least that the answering of a few pertinent questions satisfactorily should suffice. (Rom. xiv. 1.)

Another case bearing some similarity to this may be conveniently recorded here. On Lord's day, December 5th, I preached in Amherst, and my evening discourse was founded on John xxi. 22. "What is that to thee? follow thou me." My Diary contains the remark, "In the latter discourse I enjoyed an unusual degree of liberty; it was not special to me, however, for years, that any special effect was produced. But when a young woman belonging to my congregation, whom I had often noticed as a remarkably attentive hearer, became seriously ill; she opened her mind freely to me, and stated that she was deeply and lastingly impressed by the hearing of that sermon. After a season of pungent distress, one evening while engaged in earnest prayer in her father's barn, she obtained such a believing view of a crucified Saviour as removed all disquietude, and imparted joy unspeakable." She went into the house with the full intention of declaring what God had done for her soul; but a sudden assault of fear that it might not be real deterred her. Though she entertained an abiding hope, enjoyed seasons of consolation, and delighted in public worship, and in the society of the pious, yet fears prevailed, and she concealed her exercises. Having been convinced that it was her duty to confess Christ, and be "buried with Him in baptism," and yet deferred it while in health, she now felt much disquietude on that account. A worthy Pedobaptist Minister, aware of this, kindly proposed to sprinkle her. But she replied, that she believed the Saviour was immersed; and she did not think it consistent to substitute something else. With penitence for the neglect of a command which could not now be fulfilled, she was enabled to look to the gracious Redeemer, and enjoyed a sweet assurance of pardoning mercy. In death she could commit her departing spirit into His faithful hands.

These cases, however, show how needful it is for those to whom the Lord has given a godly hope through grace, to confess and obey the Saviour immediately, in accordance with the practice that unquestionably prevailed in the days of the Apostles. (Acts ii. 38, 41. xiii. 12, 38-39. ix. 18. x. 47, 48. xvi. 22-24.)