

Youth's Department.

BIBLE LESSONS.

Sunday, August 20th, 1865.

LUKE xxiii. 39-56: Christ's death and burial. 2 SAMUEL xix. 1-23: Shimei is pardoned. RECITE—1 Timothy iii. 16.

Sunday, August 27th, 1865.

LUKE xxiv. 1-12: Christ's Resurrection. 2 SAMUEL xix. 24-43: Contentions in Israel. RECITE—Acts xiii. 34-37.

A Little Child's Prayer.

"A petition in the prayer of a very little child affected me deeply the other day. It was all his own, and lisped in a tone that seemed to come from the very depths of his little heart. 'O, heavenly Father, please not let the cow kick me, nor the horse kick me; and not let me run into the street, when my mother tells me not to.'"

Here is the feeling of helplessness. Straying from his mother's side, and begirt with dangers even at his own door, how weak is the little one! Who shall protect and defend him from harm? Tempted to disobey and forget, and to do those things which he ought not to do, where shall he get strength to do right? The child, even the little child, feels the need of help from One greater than he—greater, even, than father or mother; for no mother's eye can follow him every way, and no father's hand can be always near to befriend and save him; and this feeling of helplessness may lead him to look beyond father or mother, teacher or friend, to a greater than they all. If we have help at all, we must have the help of One who sees us all ways, who rules everywhere, who in his strength and greatness descends to be mindful of us, who will hear us, and will help us. This Almighty Being is God, the God of the Bible, who sent his dear Son to teach us to say, "Our Father," and to pray, "Lead us—not into temptation, but deliver us from evil;" and, more than all, has graciously added for the sake of those who might still think that children have no understanding of these things, "Suffer little children to come unto me, and forbid them not." How simple and necessary is prayer.—*Clark's School Visitor.*

The Rock.

I was bathing, and venturing beyond my depth, found myself sinking. I thought I must drown; but suddenly my feet touched a great rock in the bed of the stream, and I was saved.

How illustrative is this of Christian experience.

The streams of solitude are strong in their current and deep in their flow. God's children are struggling in them. They have great fear lest they go down, and the waters overwhelm them. Sorrows multiply, and thick darkness gathers, but there rises beneath them the ever-lasting Rock Jesus Christ, and they stand on a sure foundation, and are safe.

Fellow Christian, that Rock will follow you wherever you go, and it will buoy you up amid the flood, so that the waters shall not overflow you. You will touch it when you pass through the last river, and go up the other bank with joy in your heart and light in your face.

But the wicked have no rock to their feet.—They go down among the uncertain sands. They are consumed by care, overwhelmed by trouble, and without Christ. Oh, what a passage must theirs be through death and eternity.

The Drunkard's Home.

O, who can tell the sorrows of a Home made dark with sin? There pleasures never come; No sun-beam enters through that dreary door, Whence Love and Peace have fled forevermore. The stricken wife, the little children pale With want and hunger, the heart-breaking wail, The grief, the desolation, the despair, The muttered curse in place of praise and prayer, The cruel blow where kisses never fall,—O, God! how terrible! Heaven shield us all From such a home of want and wretchedness, From such a hell of discord and distress!

Be pitiful, O God! and whoso'er Goes up this wall of sadness and despair From stricken households cursed with want and sin, Let Thy good Spirit quickly enter in, To help the erring, raise the fallen soul, And win it gently to Thy sweet control; Till guilt shall vanish to return no more, And Peace shall smile where Discord reigned before, And every home a shrine of Love shall be, Made fit for thy dear angels, Lord, and Thee!

Answering questions by Scripture.

The following from the *Christian Secretary* is a good illustration of the frail foundation on which the practice of infant baptism rests:

A friend of ours was lately in company with an esteemed Presbyterian clergyman who was enjoying a visit with his relatives in one of our pleasant Connecticut villages. In the course of conversation the clergyman took occasion to remark that at his examination by the Presbytery for ordination he answered every question that was put to him by a direct Scripture quotation. "Ah!" said our friend, "that must have been quite unusual, as well as quite interesting. But, by the way, may I be allowed to ask with what particular passage of Scripture you answered the question (which of course was put to you,) concerning the grounds for infant baptism?"

"O—well—indeed," was the somewhat halting reply, "I ought to have excepted that in my statement; I did not answer that in any literal quotation of Scripture!"

With a pleasant smile on all sides the subject was dropped, and the conversation took a turn.

Scientific.

BREAD FOR THE BONES.

Bread and butter are the only articles of food of which we never tire, from early childhood to extreme old age. A pound of fine flour of Indian meal contains three times as much meat as one pound of butcher's roast beef; and if the whole product of the grain, bran and all, were made into bread, 15 per cent. more of nutriment would be added. Unfortunately the bran, the coarsest part, is thrown away; the very part which gives soundness to the teeth, and strength to the brain. Five hundred pounds of flour gives to the body thirty pounds of the bony element, while the same quantity of bran gives more than one hundred and twenty-five pounds. This bone is lime, the phosphate of lime, the indispensable element of health to the whole human body, from the want of the natural supply of which multitudes of persons go into a general decline. But swallowing phosphates in the shape of powders or in syrups, to cure these declines, has little or no effect. The articles contained in these phosphates must pass through Nature's laboratory;—must be subject to her manipulations, in alembics specially prepared by Almighty power and skill, in order to impart their peculiar virtues to the human frame; in plainer phrase, the shortest, safest, and most infallible method of giving strength to the body, bone and brain, thereby arresting disease, and building up the constitution, is to eat and digest more bread made out of the whole grain, whether of wheat, corn, rye or oats.—*Hall's Journal of Health.*

CHECKING PERSPIRATION.

Edward Everett, the finished scholar, the accomplished diplomatist, the orator, the statesman, the patriot, became overheated in testifying in a court room, on Monday morning, went to Faneuil Hall, which was cold, sat in a draft of air until his torn came to speak: "but my hands and feet were ice, my lungs on fire; in this condition, I had to go and spend three hours in the court-room." He died in less than a week from this checking of the perspiration. It was enough to kill any man.

Professor Mitchell, the gallant soldier, and the most eloquent astronomical lecturer that has ever lived, while in a state of perspiration in yellow fever, the certain sign of recovery, left his bed, went into another room, became chilled in a moment, and died the same night!

If while perspiring, or while something warmer than usual, from exercise or a heated room, there is a sudden exposure to a still, cold air, or to a raw, damp atmosphere, or to a draft, whether at an open window, or door, or street-corner, an inevitable result is a violent and instantaneous closing of the pores of the skin, by which waste and impure matters, which were making their way out of the system, are compelled to seek an exit through some other channel, and break through some weaker part, not the natural one, and harm to that part is the result. The idea is presented by saying that the cold has settled in that part.—*Dr. Hall.*

HOW PITCH IS MADE.

They first box the pine trees as some people do the sugar maple, by cutting a hole in the side that will hold about one quart. Then they proceed to scratch the tree above the box, and the pitch runs down and fills it in about three weeks. As they box 7000 or 8000 trees in one lot, they manage to get a large quantity of pitch, which they sell at from \$5 to \$8 per barrel according to the demand in market. After running about four months it stops, and what dries and hardens on the trees is scraped off and sold with the rest. Each year they scratch a little higher up the trees; many are cut as high as forty feet or more, and have been tapped at least twenty years.

A SECRET IN PLANT GROWING.

A Cincinnati correspondent of the *Gardener's Monthly* writes:—"An old friend of yours, by the name of Hutchinson, here, is the best plant grower that I have ever seen. He confines himself chiefly to roses, verbenas, bell-peppers, onionettes, and fuchsias, and a few other things; but it would delight you to see such fine healthy plants as he has got. It is worth going miles to see his green house,—and what do you think is his secret? Why, he pots in cotton-cow-dung, and nothing else. There is a secret for you! He gathers it up in the fall, and keeps it in a dry place. Before potting he puts it through a sieve; and when potting puts a little of the coarse in the bottom of the pot, (no crack or drainage of any kind,) and uses the fine round the sides. Everything thrives in it, from a begonia to a scarlet geranium. No peat! no loam! no leaf-mould! He propagates in sand; and pots in cow-dung! That is his Alpha and Omega."

A French chemist asserts that if tea be ground like coffee, before hot water is put upon it, it will yield double the amount of exhilarating qualities. Another writer says that "if a piece of lump sugar the size of a walnut is put into the tea-pot, you will make the tea infuse in one-half the time."

HOW TO SERVE A DOG.

A correspondent says this is the way: When attacked by a bloodhound or any other dog, raise your left arm and let him seize it; then instantly grasp his windpipe with your right hand, and squeeze it with all your might; that will disable him in two seconds. He opens his mouth to gasp, loses all power, and falls helpless. If you wish to kill him, keep your hold for a minute or two—he is done! You are ready for another. One at a time is all you need. I speak from experience with big dogs."

CURE FOR DYSENTERY.

Dr. Page of Washington communicates the following simple remedy for this complaint:—In a teacup, half full of vinegar, dissolve as much salt as it will take up, leaving a little excess of salt at the bottom. Pour boiling water on the solution till the cup is two-thirds or three-quarters full. A scum will rise to the surface which must be removed, and the solution allowed to cool. Dose, a tablespoon full three times a day till relieved.

"Flowers are not trifles, as one might know from the care God has taken of them everywhere; not one unfinished, not one bearing the marks of a brush or pencil. Fringing the eternal borders of mountain winters, gracing the pulseless beat of the gray old granite, everywhere they are harmonizing. Murderers do not ordinarily wear roses in their button-holes. Villains seldom train vines over cottage doors." And another adds, "Flowers are for the young and for the old, for the grave and for the gay, for the living and for the dead—for all but the guilty, and for the guilty when they are penitent."

Correspondence.

For the Christian Messenger.

AUTOBIOGRAPHICAL SKETCH.

BY REV. CHARLES TUPPER, D. D.

CHAPTER V.

LABORS WHILE AN EVANGELIST.

(No. 6.)

After continuing my labors for some weeks in Farrisborough and vicinity, and baptizing several persons who had obtained hope in Christ, I attended the Association in Newport. It commenced on the 24th day of June. The late venerable Joseph Crandall preached the Introductory Sermon from Rom. v. 21. About 80 had been added by baptism to the Church in Onslow, under the charge of Rev. N. Cleaveland, and not far from 100, principally colored people, to that of Halifax, under the care of Rev. John Burton. Two Churches were received, of which one was that of River Philip, organized by Rev. David Harris.

It was subsequently remarked to me, by one who had been constantly present, that it seemed useless for me to attend the Association; for I never uttered a word in public, excepting once in answer to a question with reference to the reception of the Church at River Philip. The statement was true, but the inference was incorrect. Young preachers who remain silent may derive much useful instruction from attendance at such meetings.

On my return, while preaching to a small company in a private house, on Farrisborough Shore, two young men came in who probably regarded themselves as gentlemen, and began to whisper and smile, and to hand round among the youths a singular snuff-box. It grieved me to witness such improper conduct, and to perceive that the attention of nearly or quite all my hearers was manifestly drawn from my discourse. Aware that a public rebuke, though kindly given, without naming any one, is very liable to offend those who are implicated, and perhaps also their relations and intimate friends, all of whom, judging from their own feelings, may allege that the preacher is angry, I bore with it for a considerable time; but at length deemed it indispensable to express my grief that any thing should be done to draw the attention of the people from the important subject to which it was invited. One of the young men prudently sat still; but the other arose immediately, and went out, evidently in a rage.

His father, who was a respectable and considerate man, subsequently spoke to me on the subject in a respectful manner. He admitted that his son was blame-worthy, and that had he been a member of my church, it would have been proper for me to administer the reproof that was given; but alleged that it was the duty of a minister to conciliate the unregenerate, in order to win them by love. In his view of the propriety of employing affectionate means to draw souls to Christ, I heartily acquiesced; but maintained, as I still do, that when persons, whether professors of religion or not, conduct in a manner adapted to disturb the congregation, to divert their attention, and to put it out of the power of the minister to proceed composedly with the exercises, the general welfare requires that they should be rebuked. In some cases it may be advisable to admonish privately; but not unfrequently "open rebuke" is requisite as a caution to others. In all regular public assemblies it is found needful to have a moderator or chairman to keep order, and consequently to check and correct disorderly conduct publicly. In ordinary religious meetings this duty evidently devolves on the officiating minister. If he neglect it altogether, he may indeed be regarded, like a father who exercises no authority and keeps no order in his family, as a "good natured man"; but he will do much harm by encouraging disregard to the decorum and solemnity that should invariably be observed in the worship of God.

The young man who had evinced resentment sought revenge, as many unwisely do, by complying with the temptation of Satan to deprive himself of the privilege of hearing the gospel, which is the appointed means of salvation. It was seldom that any man besides myself preached in that region. After some time, however, an aged man held meeting there, and the resentful youth came to hear him; but the sermon was ended before his arrival. By request I offered prayer; and at the close saw him standing without at a distance. When he saw me sit down and remain silent, he came in and took a seat. The preacher, who was an eccentric man, after sitting in silence for some time, arose, and—knowing nothing of this matter—looked directly toward the young man, who was near him, and remarked, "My friends, if any one of us has any thing in our hearts against any person, we may know that we are not right." This admonition, while strictly applicable to the case of the individual to whom it seemed to be especially, though unwittingly, addressed, is well worthy of being seriously pondered by every person that indulges a spirit of disaffection or animosity against any one. Lev. xix. 17, 18. Eccles. vii. 8. Mar. xi. 25, 26.

On the 15th of July, I visited Little Fork, where numbers were much exercised respecting spiritual things. Some had recently obtained hope, and regarded it as their duty to own and obey the Saviour by being "buried with Him in baptism," while other persons were strongly opposed to this. There existed also a diversity of views with reference to certain points of doctrine. At the close of meeting I was requested to read our Articles of Faith and Practice. While I was doing this, and repeating a passage of Scripture in confirmation of one of the Articles, an aged man remarked, "That is the doctrine of election; I do not like that." I replied, "You ought not to say so, for I was repeating the exact words of Scripture." "I can not help that," said he, "it is the doctrine of election, and I do not like it." He then proceeded to state, "You hold," &c. "Did you ever hear me say so?" said I. His reply was, "The Scripture says so." He added, "I think it is a pity that the eighth and ninth chapters of Romans were ever put in the Bible." Doubtless many others have thought the same; but it is not usually declared so frankly. His avowal of opposition to the doctrine, coupled with a distinct admission that it was plainly taught in the Bible, tended to decide the question in the minds of some who were in doubt upon the subject.

At River Philip, I rejoiced to find the good work still continuing; and had the pleasure of baptizing two more there, and five others at Westchester, where was a branch of the same Church. At the place last named the statement of Paul, "A great door and effectual is opened unto me, and there are many adversaries," was strictly applicable. Some who would gladly have obeyed and followed their Redeemer were prevented through the violence of opposition. One man was said to have declared that he would kill himself if his wife went forward, in baptism.

The grand adversary, however, found much more effectual means to mar the work of grace at River Philip, namely, by exciting animosity and contention between two members of the Church. Most of the others were either related or particularly attached to one party or the other. The case was unhappily allowed to come before the Church prior to the taking of the preliminary steps enjoined by the King of Zion. (Math. xviii. 15-17.) Hence was sadly illustrated the truth of that saying, "Where envy and strife is, there is confusion and every evil work." How earnestly should all Christians endeavor to keep the unity of the Spirit in the bond of peace! To this end they should be cautious to proceed invariably in exact accordance with the direction of sacred Writ.