

Youth's Department.

BIBLE LESSONS.

Sunday, February 19th, 1866.

LUKE xiv. 1-15: Christ teacheth humility. 2 SAMUEL II. 1-17: David made King in Hebron. Recite—MICAH vi. 6, 7, 8.

Sunday, February 26th, 1866.

LUKE xiv. 15-24: Parable of the Great Supper. 2 SAMUEL II. 18-32: Asahel slain by Abner. Recite—ACTS iv. 10-12.

A Song for Bread.

It was one of those cold, chilly days of November, when all seems so dull and dreary. The sky and everything else looked lifeless and cold, and the wind blew around the corners in a fierce way, as though it would whirl you away, if it could; and every now and then a wee little snowflake, that looked as though it fell before it was half ready, came hither and thither in an uncertain way, just as the wind pleased, you know. But we were safe within doors, and the room was warm as June, and we were chatting merrily around the dinner table, when there came a timid ring of the doorbell. Now, there is something peculiar in the ringing even of a doorbell. Did you ever think of it? Sometimes it is the firm, strong ring of the solid business man, who has all the world on his shoulders, and knows how to carry it; sometimes it is the sharp quick ring of the postman as he goes his rounds. Ah! how men learn to listen eagerly for the signal, or wait his coming with dread. Now it is the professional ring of the doctor, who would not disturb a feeble moaning patient; then the dainty touch of a fashionable lady out making calls; or the noisy repeated peal of the children just coming home from school.

But this was unlike all I have named; it sounded as though whoever touched the bell was but half assured of a right to do so, and so it was. A little child, a boy, perhaps six years old, was waiting with his bare feet on the cold stone steps, and the wind blowing through his torn cap. He wanted to "sing a song for a piece of bread!" "Let him have the bread," said one, "never mind the song."

"No," said another, "let us have the song." So he came into the hall, and down in the dining-room we listened. In a moment a clear sweet voice began singing, "Who'll care for mother now?" I cannot begin to tell you how sweet it was as it came ringing and floating down, and yet, it seemed to me so pitiful, as though it were full of tears. Poor little wanderer, scarce old enough to leave his mother's knee, who cared for him?

No living hand bathed his thin face with fragrant water when the golden sun came up and he left his wretched bed; no gentle fingers smoothed his tangled curls, or mended the rents in his miserable clothes; no pleasant breakfast table waited for him, with silver cup and spoon and nourishing food. So he wandered about like the child Luther, away over in Germany, singing songs for a bit of bread. When his song was ended, his little cold hands were filed with food, which he eagerly took and ate, and then he went out into the world again. Alas, little wanderer, what will become of him in the bitter cold days and nights that are coming—who will give to him "bread that shall never perish?" And yet, he is only one of a city full, and the world is, oh, so great, and there are so many cities! Children, pity the poor wanderer blown like the snow flakes hither and thither, with no home and loved ones, and when at night you are tucked tenderly away in your soft white beds, and a dear good mother leaves you with a good night kiss on your lips, sometimes pray for the poor neglected boy who sung for a piece of bread.

A NOBLE ANSWER.—In a sermon preached at Wesley Chapel recently, Rev. Thos. Sargent of Baltimore, stated that at a slave market in one of the Southern States, at which he was present, a smart active colored boy was put up for sale. A kind master, who pitied his condition, not wishing him to have a cruel owner, went up to him and said:

"If I buy you will you be honest?" The boy, with a look that baffled description, replied: "I will be honest whether you buy me or not."

This world, as Mr. Sargent said, do honor to any person of any age.—Washington Republican.

How to be saved.

Without seeing the Saviour, ask as you would if you did see him, speak, attend to his written words just as you would if you heard him speak them. "Blessed are they who have not seen and yet believe." Without seeing the white throne before which we must certainly stand in judgement, act as you will wish you had when you do see it. Without seeing the bright glory of the peaceful abode, and the joyous features of the white-robed society, act as vigorously as the worth of such a residence should prompt. Without looking down into the red atmosphere, where are thrown together "the fearful, and unbelieving, and abominable, and the murderers, and dogs, and sorcerers, and whoremongers, and all liars," act so as to avoid their company, and their eternity.

STIMULANTS.

An article which appeared in the Popular Science Review sums up in brief certain views on the nature of the therapeutic influence exerted by agents of the class 'stimulants,' to which we have already alluded, and which seem worthy of professional attention. The author, Dr. Anstie, notices the capital fact (which seems strongly to point out the necessity of a great reform in our classification,) that those actions of brandy, or of strychnin, for instance, which receive the name of 'stimulant,' par excellence, are in reality all of them the result of excessive and positively poisonous doses. He maintains that, unless we are to be involved in constant confusion and self-contradiction, the use of the word stimulant must be limited to physiological agents which simply restore vital motions to their moral level without inflicting any damage on organism; and, on the other hand, that such effects as excessive rapidity of circulation, convulsive action of muscles, fierce or garrulous delirium, and so on, so far from being justly attributable to stimulation, imply an influence precisely the reverse of the latter. The same agents, according to the dose in which they are applied, are either beneficial stimulants, closely approximating to true food in their therapeutic action, or simple unmitigated poisons, producing, as the case may be, narcosis, or acute, inflammatory irritation, or excessive secretory discharge, &c.; all these processes are but different expressions of the fact that a part of the organism has been killed. For partial death of the organism may for practical purposes be said to occur whenever the exact balance of force and material which constitutes our only reliable notion of life is interrupted in any way. As Dr. Chambers has acutely remarked—the function, for example, of mucous membranes is not to secrete mucous except in minute quantity; and it is, therefore, incorrect to speak of mucous catarrh as an instance of exalted or stimulated function; it is, on the contrary, a departure from vital conditions. Surely, in the presence of considerations like these, we shall cease to hear physiologists using such barbarous words as 'hyperstimulation,' and the like. The science of words is of too much consequence to be utterly neglected in the application of terms which, like the word 'stimulant,' represent ideas which form the very central point of all systems both of physiology and of therapeutics, while their different applications include the whole range of vital and of morbid causes. 'Stimulants' lie so frequently at the base of modern medical treatment; the things which are said to stimulate, and this particular word 'stimulation,' enter so largely into modern medical practice and writing, that we should like to see some more general agreement as to the point of view from which the action of 'stimulants' and 'narcotics' can be regarded. Dr. Anstie has boldly shattered some favorite idols of the cave; let their worshippers look to their gods.—Lancet.

Some of the Medical Almanacs perpetrate, or collect, some funny pieces of literature; perhaps on the principle of laughing away disease. They are probably often the best parts of the publication. Here are a few specimens:—

Biddy, hearing her mistress request Mr. Smithers to bring Dombey and Son with him when he came home to tea, put on two extra plates, and exclaimed, when he arrived alone, "Ma'am, the gentlemen have not come!"

"When I am a man," is the poetry of childhood. "When I was a child," is the poetry of age.

Take two letters from money, and there will be but one left.

What is the difference between a cat and a catalogue? One has claws at the end of its paws, and the other has pauses at the end of its clauses.

War, like the letter G, makes hosts ghosts.

"Have a drop of the crather, Michael?" "No, sure; I've joined the temperance pledge." "Yes; but didn't St. Patrick advise Tamothy to take a little wine for the stomach's sake?" "May be he did; but my name isn't Tamothy, and there's no throuble with my stomach."

Those who make too free with tumblers are very apt to become tumblers themselves.

What key opens the gate to misery? Whiskey.

What is the best musical instrument to drink? Piano-for-te, (tea).

War gives hard tack to its soldiers and hard taxes to its citizens.

"Gentlemen and ladies," said an auctioneer, "we sell no counterfeits here. These are the genuine Brussels carpets, made by Mr. Brussels himself."

O'Larey, gazing with astonishment on an elephant in a menagerie, asked the keeper, "What kind of a baste is that sittin' hay with his tail?"

THE MITE.—A gentleman called upon a wealthy friend for a contribution. "Yes, I must give you my mite," said the rich man. "You mean the widow's mite, I suppose," replied the other. "To be sure I do." The gentleman continued, "I will be satisfied with half as much as she gave. How much are you worth?" "Seventy thousand dollars," he answered. "Give me then a check for thirty-five thousand, that will be just half as much as the widow gave; for she gave all she had." It was a new idea to the wealthy merchant.

Agriculture etc.

WHAT IS A COMPOST.

This name is properly applied to any manure made by mixing various substances of fertilizing value, so that by their action upon one another, or by the effect of the mixture, their joint value is enhanced. Thus, when we mix a bushel or two of lime, slackened with brine, or of ashes, with a load of muck, the result is a compost worth more to the soil than both applied separately. So when we take bone dust, hen manure, and leached ashes or plaster, in judicious proportions, we make a compost which is good for manuring corn in the hill, for a top-dressing for grass, etc., and so composed or "composted" as to be more conveniently handled and worth more than if separate. "Compost" does not mean anything in particular, but all compound manures in general which farmers make.—American Agriculturist.

MANURE AND MULCH ORCHARD TREES.

The manuring of trees may be done any time up to early spring. Give a good coat of coarse manure as far out as the branches extend. It has been suggested that peach-trees may be kept back late enough to avoid spring frosts by giving a heavy mulch on the roots after the ground is well frozen.—Ib.

TO MAKE CATTLE EAT STRAW.

I take this method of informing the many farmers who have stock to feed that if they try the way suggested below, I venture to say it will give better satisfaction than any other.

In the first place, we never thresh our grain until the corn fodder is all fed. The fresher straw is fed, after threshing, the better cattle will eat it. When threshing, all the straw that can be is crowded back into the barn before it gets wet; besides a good share need not go out at all, as it can be thrown on the mow from the separator. I separate all the chaff from the straw that we possibly can, as chaff is considered as good as hay. As soon as the separator leaves the barn floor you have room for the chaff, which we feed the first thing after stalks.

Now comes the feeding of straw, by mixing it thoroughly with hay, say about one-half of each. It may be thought a great deal of work, but after trying it you will find it easy enough, especially when you see how nicely your cattle will devour it. The way I do it is this: I throw down upon the barn floor, at night feeding, as much hay as will feed the stock night and morning. I then spread the hay first on the floor, shaking it well, so that it will readily mix when you come to apply the straw as evenly as possible over the hay; then commence at one end with a fork and shake the whole until it is thoroughly mixed. The best way is to go over it twice. When it is thus prepared feed it out. The balance is all ready to feed in the morning.

Another benefit is derived from shaking the hay—the dust is all removed which is known to be injurious to all domestic animals. The grass seed that can be collected by sweeping the floor once a week and running through the fanning mill, is quite an item. We have always grass seed enough for our own use, and to sell by managing in the above manner. The straw that is refused (there always will be some if the cattle are fed as they should be) in the manger can be used for bedding, as it will be all the better for its being quite short. My father, an old Swiss farmer, says this is the method practiced in his country, and you know they boast of having sleek cattle in Switzerland.—Cor. Wis. Farmer.

HOW TO TREAT FROZEN LIMBS.

The juices of the fleshy tissues when frozen in their minute cells, at once become in each of these enclosures crystals, having a large number of angles and sharp points and hence rubbing the flesh causes them to cut or tear their way through the tissues, so that when it is thawed the structure of the muscle is more or less destroyed. The proper mode of treatment is this:—When any part of the body is frozen, it should be kept perfectly quiet until it is thawed out, which should be done as promptly as possible. As freezing takes place from the surface inwardly, so the thawing should be in the reverse order, from the inside outwardly. The thawing out of a portion of the flesh, without at the same time, putting the blood from the heart into circulation through it, produces mortification; but by keeping the more external parts still congealed until the internal heat and the external blood gradually soften the more interior parts, and produce circulation of the blood, as fast as the thawing takes place, most of the dangers are obviated. If the snow which is applied is colder than the frozen flesh, it will still further extract the heat, and freeze it worse than before. If it is the snow of the same temperature, it will keep the flesh from thawing until the rest of the body shall have effected it, thus preventing gangrene. Water in which snow or ice has been placed so as to keep its temperature at 32° Fahrenheit, is probably better than snow.—Medical Journal.

In a curious article on the "Causes of Hurricanes and Meteors," the Scientific American thus concludes: "If the earth should be stopped in its orbit, it would begin to fall straight towards the sun. As it approached, more near to that great source of heat it would soon reach a point where the temperature is high as two hundred and twelve degrees, and then all the waters of the ocean would be evaporated. As it drew still nearer the rocks would be melted, and afterwards they also would be evaporated. Before it reached the sun, this solid earth would be

converted into a vast volume of red-hot gas, which, when it fell into the fiery atmosphere of the sun, would merely produce blasts of wind from the point where it struck, outward in all directions.

Correspondence.

For the Christian Messenger.

Exposition of John III. 5.

MR. EDITOR,

The exposition of the above text given by H. in the Messenger of the 18th, is to me exceedingly difficult to comprehend. He appears to suggest the idea of two regenerations, pertaining to one soul. His interpretation is ambiguous. You will probably receive explanations from others; but I will make a few remarks expressive of my own views on this passage.

At the outset I will give the text a rendering different from the one furnished in King James' version. Reading it thus: "Except a man be born of water, even the spirit, he cannot enter into the Kingdom of God." My reasons for this are:—

I. Because the scriptures do not elsewhere teach that the soul is the subject of two regenerations. One the product of water, the other the product of the Spirit. Nor do the scriptures teach that water is as essential as divine influence in producing the one regeneration of the soul, nor even that it is at all requisite in this matter. And the general teaching of scripture must be consulted in the interpretation of seemingly difficult passages.

II. Jesus Christ was a model teacher and he illustrated the subjects he taught by figures drawn from customs, circumstances and scenes, with which his pupils were familiar. Nicodemus was a scholar, who though a Jew of some attainment and official importance, needed to be taught the first principles of the christian religion. Yet as a Jew he understood the use of water, literally, as employed in their ceremonies, both domestic and religious. See Num. xix. 7. Lev. xv. Heb. ix. 10. And also figuratively, as the term was employed by the prophets to denote the cleansing influences of christianity, and the purity of the refreshing blessing it bestows. See Isaiah xxxii. 2: xlv. 3: lv. 1.

Now Christ was teaching Nicodemus that man is unholy; that he must become holy in order to enter into the Kingdom of Heaven. To illustrate this point he says: "Except a man be born of water," that is except a man be purified, but lest Nicodemus in his spiritual ignorance should think only of an external purity, such as was effected in their rites by water, He would have him understand that although represented by this Jewish cleansing, it was a cleansing of soul that was requisite, which only the spirit could secure, and which was secured, only by a renewal of soul. Christ drops the term water and uses it no more in this lesson, or this connection, though he follows out the subject and says in the 7th verse, "Ye must be born again" or born from above.

III. A third reason is that the Greek word, "kai" which is in this text translated, and, is with propriety frequently rendered "even." I will present two texts of one character, in one of which it is translated "even," in the other "and" In 1 Cor. xv. 24, Paul says, "Then cometh the end when he shall have delivered up the Kingdom to God even the Father," God and the Father being one and the same person. Again in Rev. i. 6. We have it: "And hath made us kings and priests unto God and his Father." Are not God and his Father one and the same person in this text as much as they are in the first named text? "and ought not the word 'kai' be translated even in the last text for the same reason that it is in the first?"

From these texts it appears that the translators have not very closely followed the sense of the text in the rendering of this little word, which causes some obscurity in the text under consideration. They may have been warped in rendering this text, by the same influence which caused them to transfer the word Baptize, and to translate the word "Paska," "Easter," Acts xii. 4. God made the vascinating Spiritualist Balaam bless, though the rewards of divination were given him to curse; and he will not allow kings or divines to make the Bible teach what he has not spoken. Nicodemus evidently understood Christ to teach regeneration by the Spirit; and soon after this, near the close of the feast at Jerusalem, when Jesus propounded the same doctrine in other words, and figuratively used the term water, to denote the purity of the Spirit's truths, John vii. 37-39, some of the people were inclined to make him a prisoner, Nicodemus defended both his person and doctrine, John vii. 51, 52.

IV. A fourth, and last reason that I will now give, is, that wherever regeneration is introduced in the Apostles' writings, it is not referred