

Youth's Department.

BIBLE LESSONS.

Sunday, April 16th, 1865.

LUKE XVII. 1-20: Christ teacheth to avoid offences.
2 SAMUEL VI. 1-23: Removal of the Ark.
Recite—MATTHEW V. 44, 45.

Sunday, April 23rd, 1865.

LUKE XVII. 20-37: Christ's kingdom. 2 SAMUEL VII. 1-17: God's covenant with David.
Recite—MATTHEW III. 1-4.

An early Lesson.

"I well remember," said a gentleman, "my first lesson in human sympathy and kindness to a stranger. I was then six or eight years old. My mother said to me one morning, 'I hear there is a sick sailor-boy down at the terry wharf, in one of the vessels. Do you want to go and carry him something good to eat and drink?' I thought how it would seem for me to go down on such an errand among rough sailors. I was afraid of being laughed at, and I said I did not want to go.

"My child," said my mother, 'suppose you were far away from home, sick, in pain, weak, and sorrowful, would you not be glad to have some one come and see you, and bring you something you would like? He is sick and sad, with no mother or sister to comfort him.'

"I should like to go, dear mother," I said. I went, and found the poor fellow sick in his berth, and not another soul on board. I remember he was much touched by my coming and waiting on him. This little seed of mercy, sown in my young heart, has been growing ever since."

This gentleman is rich, with every thing the world can give him to enjoy, and yet he finds his highest enjoyment in visiting the poor, sympathizing with them in their misfortunes, and helping them. He has a Sabbath-school for children who have hardly clothes to come in, and a corps of teachers who sew and make the poor children garments to keep them comfortable. He makes it his business, like his divine Master, to go about doing good.—*Child's Paper.*

JORDAN WATER FOR SALE.—A shop has been opened in Paris for the sale of water from the river Jordan, for the benefit of those who wish to have their children sprinkled with drops from this historic stream.

The Watchman and Reflector observes "Here we have to acknowledge that pedobaptists have the advantage of us. It is easier to import sprinkling than immersion.

So long as you see one star in the sky, the sun is not risen? so long as one leak admits the water, the ship is not safe; so long as one sin reigns in a man's heart, and is practiced in his life, Jesus is neither his Saviour nor his King.

Count as special instances of Divine interposition in your history, cases in which God signally appeared for your relief. How many do you find yourself able to recall? Then read, "And the Lord was angry with Solomon because his heart was turned from the Lord God of Israel, which had appeared unto him twice."

Happiness is made up of small pleasures, and domestic peace is the column which these little tracteries grace and adorn.

Let a man do his best, and the world may do its worst.

He who gives way to angry invective leads us to suppose his cause is bad.

Truth is the picture, the manner is the frame which displays it to advantage.

A man may betray the cause of truth by exhibiting unseasonable zeal.

AGRICULTURE.

PEAS covered six or eight inches deep will produce twice as much as those covered but an inch, they will continue flowering longer, and the vines are more vigorous and do not lie down, as is often the case when shallow plantings are made.

APPLES.—The *Springfield Republican* says, "The promise of an abundant apple crop next year is rendered dubious by the prospect of an immense crop of worms. Anybody who takes the trouble to look can see their embryo nests near the ends of apple twigs, and by clipping them off, can save a deal of wormy and rotten fruit next year. It will pay to do it.

CURRENT AND GOOSEBERRY TREES.—Take sprouts of last year's growth of Currant and Gooseberry trees, and cut out all the eyes or buds in the wood, leaving only two or three at the top; then push them about half the length of the cutting, into mellow soil, where they will take root and run up a single stalk, forming a beautiful symmetrical tree. If you wish it higher, you have only to cut the eyes out again a second year. They have been known to attain six feet in height. This places the fruit out of the way of fowls, and prevents the gooseberries from mildewing, which often happens when the fruit lies on or near the ground, and is shaded by a superabundance of leaves and sprouts. It changes an unsightly bush, which cumber and disfigures the garden, into an ornamental dwarf tree. The fruit is larger and ripens better, and will last on the bushes by growing in perfection until the fall.

SCIENTIFIC.

A NEW AND IMPORTANT INVENTION.—The Cleveland Leader says that James F. Craig has invented and patented a new steam boiler, which will work an entire revolution in steam boilers of all kinds, and particularly where a large amount of fuel is used, in making a saving of at least nine-tenths of the fuel now required for ordinary boilers. The mode of its operation is to start the fire by the natural draught of air, and when the coals are ignited, close the opening beneath the grate and the top of the flue—supplying air for combustion by means of a force pump, which after passing through the fire is injected as flame into the substance of the water, which instantly starts the generation of steam, although the mass of water be not above one hundred degrees Fahrenheit. On trial it was estimated that less than one pound of coal would develop a horse-power of an hour, saving something like nine-tenths of the fuel commonly consumed. The boiler, which is only six feet in length and three in diameter, developed, for several hours, steam enough for a thirty horse-power engine, from but a few shovels full of coals.—Its main feature is the entire economy of all the heat generated.

AN ENGLISH CURE FOR DRUNKENNESS.—There is a famous prescription in use in England, for the cure of drunkenness, by which thousands are said to have been assisted in recovering themselves. The receipt came into notoriety through the efforts of John Vine Hall, commander of the "Great Eastern" steamship. He had fallen into such habitual drunkenness, that his most earnest efforts to reclaim himself proved unavailing. At length he sought the advice of an eminent physician, who gave him a prescription which he followed faithfully for seven months, and at the end of that time, had lost all desire for liquor, although he was for many years led captive by a most debasing appetite. The receipt, which he afterwards published, and by which so many other drunkards have been assisted to reform, is as follows:—Sulphate of iron, five grains, magnesia, ten grains, pepper water, eleven drachms, spirit of nutmeg, one drachm, twice a day. This preparation acts as a tonic and stimulant, and so partially supplies the place of the accustomed liquor and prevents that absolute physical moral prostration that follows a sudden breaking off from the use of stimulating drinks.

A cement, which is a good protection against weather, water and fire to a certain extent, is made by mixing a gallon of water with two gallons of brine, then stir in two and a half pounds of brown sugar and three pounds of common salt. Put it on with a brush like paint.

Common cut nails are easily driven into hard wood if rubbed with a little soft soap; saliva is better than nothing for that purpose.

HOW OFTEN DOES CHRISTMAS DAY FALL ON A SUNDAY?—The answer to this question is,—that it falls on the Sunday once in seven years on an average. This cycle is 28 years (7—the days of the week—multiplied by 4—the years of a bissextile period). In twenty-eight years, Christmas Day occurs four times on a Sunday. Christmas Day will happen on Sunday in the years 1870, 1881, 1887, and 1892,—the periods being six, eleven, six, and five years respectively. One leap-year occurs in the first period, and one in the third period, completing the week in six years; two leap-years occur in the fourth period, completing the week in five years; while three leap-years occur in the second period, completing the period in eleven years, and leaping over the Sunday in 1876. The year 1892 will be the next in which the days of the week and the month will correspond throughout with 1864. An interruption to the regularity of the cycle will occur in 1900, which, though divisible by four, will not be a leap-year.

MORE NATURAL WONDERS.—California has been distinguished for its wonderful natural curiosities; but a party of geological explorers of the State, under the direction of Prof. Whitney, of Yale College, has recently discovered still more remarkable regions than those which have been the great object of interest to all travellers to the Pacific States. The new discoveries are in the valley of the Kern river, and include mountains 15,000 feet high, the highest in the United States, and higher than Mont Blanc; perpendicular walls of rock 7,000 feet high, or twice as high as those in the Yosemite valley; and a grove of trees, 25 miles in extent, bigger than those celebrated trees into whose hollow trunks three horsemen could ride abreast.

The coins of the United States will hereafter bear the motto "In God we trust," a somewhat close approximation to the British motto of "Dieu et mon Droit."

COOKEBY.

The best way to cook potatoes is to bake or roast them in an oven; when done, crack the skins open and allow them to dry out for a few minutes before placing them on the table.

Odors from boiling ham, cabbage etc., are prevented by throwing red pepper-pods or a few pieces of charcoal into the pot.

For French rolls, add two ounces of butter and a little salt to a pint of boiled milk; while tepid, sift in one pound of flour, one beaten egg, one table spoon of yeast; beat these altogether well; when risen, form the rolls with as little handling as possible, bake on tins.

Correspondence.

For the Christian Messenger.

Our Sabbath Schools.

An Address delivered by REV. W. G. GOUCHER, to the Baptist Sabbath School Convention of Yarmouth County, held at Deerfield, on March 15th, 1865. And published by request of the Convention.

Mr. President, Brethren, Sisters, and friends. In discoursing to you at this time, upon this subject, we wish to be practical, rather than theoretical. We have more desire to bring before you the facts of the case, plainly stated, than to treat you to any flourishes of rhetoric, or freaks of imagination. These have their time, their place, and their effect, but the subject with which we have now to do, is fraught with living realities and requires to be soberly treated, and prayerfully considered. The welfare of undying souls is concerned. Public christianity, is here involved, and true piety, both public and private is here interested. In speaking of our Sabbath Schools, we will call attention to them as,

1. AN INSTITUTION.

By institution is signified an establishment, an organized society, formed either by law, or the authority of individuals for promoting an object, either public or social. The Sabbath School is an institution formed for the promotion of an object, for the accomplishment of a purpose. It is a popular and extensive institution of the age. It has extended into all countries where christianity has gained a home. In all these lands it is growing in magnitude and importance; but popularity is no guarantee of veracity. Progress is no evidence of right. Error travels at almost lightning speed, while truth is like the sun in its course, slow, steady, and majestic. And yet many a man has accepted a dogma solely on the ground of its popularity. To this the masses are everywhere inclined, while there is an occasional one singularly grave, who resolves to believe nothing any other person is known to believe. There are however a few, who examine questions, and study both their theory and practice ere they commit themselves to any given course of action respecting them. And when they arrive at conclusions by the aid of the best possible evidence they can obtain, their duty is no longer doubtful. They no longer hesitate, but conduct themselves in harmony with their convictions. These are the salt of society; lights in dark places, the life-preservers of moral practice, and consistent piety in every age.

We have said that the Sabbath School has become a popular and extensive institution. We ask, has it just claims to the patronage given it? Is it deserving of all the support it receives? Is its popularity well and truly earned? To all these questions we deliberately but unhesitatingly answer, Yes. Does it rest upon human authority alone? No. It is the development of an earnest christianity, and like the development of all true christianity, of necessity, thoroughly in harmony with the word of God. For the same spirit that moved holy men to write the Bible, works in men now, and moves them to say and do in agreement with, and only in agreement with the Bible. The work the Sabbath School undertakes is appointed of God. The men to perform it are appointed of God. If you turn to Deuteronomy vi. 6, 7, you read, "And these words, which I command thee this day, shall be in thy heart, and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thy house, and when thou walkest by the way, and when thou liest down, and when thou risest up." This is just the work of the Sabbath School. To instruct the young. The persons here named as instructors, were not strangers to the nature of the work, but those who had the words in their heart. They were not enemies to the success of the work. They were not persons of another religion, or nation and tongue, but the fathers and mothers, those near of kin, whose interests were identified with the work and its successes. This ordinance of Jehovah pertained throughout all the Jewish dispensation; and we think has never been revoked by Him. Though it became in process of time and through the influence of circumstances, sadly neglected, as appears from the fact that the prophet Malachi some 400 years before the christian era told the Jews reprovingly, "Behold I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord, and he shall turn the hearts of the fathers to the children, and the hearts of the children to their fathers, lest I come and smite the earth with a curse." Mal. iv. 5, 6. Elijah

in this case was John, as may be seen by reference to Mat. x. 14: Luke i. 17. And the work named was to be performed in connection with the gospel dispensation. Christ on more than one occasion sets us an example of interest in the welfare of the young. The same truths that were to be taught the Jewish youth, mentioned in the 58th chapter of Deut., are component truths in the gospel of Jesus Christ; and we need no higher authority for teaching them and every other bible truth, than is conveyed by the commission of Christ, "Go teach all nations," Mat. xxviii. 19. Certainly our neighbours as well as strangers; the young as well as the old; our own youth as well as those of other people, are here intended. The command here under the gospel is very similar to that under the law only more extensive. The work is the same, it is teaching. The workers are similar, they are those who have the truth in their hearts; who understand the matter and are interested in it. The teaching authorized by the commission is a primary work. Says Christ "Go teach." So the work of the Sabbath School is primary. The Sabbath School is an institution especially for the young. Its object is to teach them—not to confer gospel rituals upon them,—but to acquaint them with the truths of the gospel. This is the direction, both in the spirit and letter of the commission. The ritual ordinances of the gospel are exclusively for the taught and believing.

True, there is no definite plan sent down from heaven for the organization or formation of a Sabbath School, and we claim no infallibility in our methods of working. We ask no chartered corporation from either Church or State. We satisfy ourselves that the work is of God, and on whom the responsibility of its performance rests, and then set ourselves about it in the most consistent manner we can possibly discover. The way most likely to insure the greatest possible success.

In what we have already said, we have stated that we consider the Sabbath School has a design. We will now speak more particularly of—

2. THE DESIGN OF OUR SABBATH SCHOOLS.

A Sabbath School is supposed to be sustained and directed by those of more mature life. Who have acquired stability of habit, knowledge of the truth and, are, from experience and interest, rather than official designation, the supervisors of society, the guardians of youth. While the true design of the Sabbath School consists in its relation to the young, yet it excludes none, who need or wish to obtain scripture knowledge, from participating in it. Its provisions are sufficiently ample, and its arrangements copious enough for the accommodation of them all. The intelligently pious are required to enter as instructors. Thus the experienced and inexperienced are brought together in one common cause of instruction, imparting and receiving. The Sabbath Schools' true design, then, is not to amuse, but as we have already said to teach. Not abstract geography, nor mathematics, nor philosophy, nor even the elementary branches of secular education, but christianity—Bible christianity beginning with the elementary principles of that sacred education and following up the course of instruction embracing all the theology of the bible as understood by us. And thus training those who by the providence of God have been committed to our care in the truth, the whole truth, and nothing but the truth of the religion of the Lord Jesus Christ contained in the Bible. Will any say that this is an unworthy design. Unworthy the heads and hearts of those engaged in it? Is there any thing good for us to believe, that is not good for our children to believe? Has God made any reserve respecting the faith of our youth? Has he anywhere restricted us on the religious doctrines of the bible we should teach them? Are only a few of the gospel truths important? Is the ritual of christianity of no importance? Is it not important that our young people, many of them young members in our churches, be properly indoctrinated in the truth? Is it not highly necessary that they understand the peculiarities of the christian faith? The ordinances of the christian church; its constitution, discipline and terms of membership? Responsibilities are rapidly accumulating upon them. They are soon to be the warp and woof of society; and it becomes us to interest them in the Bible, and assist them in tracing out its teaching to a correct knowledge of it. Has God made it obligatory on us to teach our youth that "God so loved the world that he gave his only begotten son that whosoever believeth in him should not perish but have everlasting life;" and that all persons ought to love God; and add to this a little history of events and individuals mentioned in the Bible, and some description of scenery there introduced and to these topics