

Youths' Department.

BIBLE LESSONS.

Sunday, April 15th, 1866.

JOHN xi. 39-57: The raising of Lazarus. 1 KINGS xi. 1-13: Solomon's foreign wives and idolatry. Recite—HEBREWS xii. 1, 2.

Sunday, April 22nd, 1866.

JOHN xii. 1-19: The anointing. 1 KINGS xi. 14-25: Solomon's adversaries. Recite—PROVERBS iv. 14, 15.

We have been much gratified at the amount of interest our young readers have manifested in cracking the nuts given under this head. We hope the kernels have repaid them for their labor. Their acquaintance with the Scriptures will be refreshed by these efforts. Quite a number have sent on answers to the "puzzles." We have regretted that we could not mention all their names, as a reward for their industry, but were unable to do so, seeing that we had "gone to press," with that part of the paper before their solutions arrived. We have some very acceptable contributions in this line, and shall insert one each other week, giving the solution in the week intervening.

Scripture Puzzle.

GIVE in order, the names described below; and the initials will show an institution blessed of God, and held in high estimation in Nova Scotia.

- 1. The king who made an ivory house.
2. A city from which David brought much brass.
3. The father of Hoshea.
4. A king of Persia.
5. The prophet who predicted death to a king of Judah, to whose life the Lord afterwards added fifteen years.
6. The first shepherd.
7. The king of Babylon who ordered the house of God to be rebuilt at Jerusalem.
8. One who had the care of King David's camels.
9. The given name of one of the apostles.
10. The man who, fearing to dwell in a "little city, went and dwelt in a cave."
11. The fourth river that came out of Eden.
12. One of the great deceivers mentioned in the Book of Revelation.
13. The people who became David's servants.

Parrsboro, Cumberland Co., March 20th.

The Lost Lamb.

Many years ago, when I was taking a walk, at the bottom of one of the loftiest mountains in the Highlands, I met a shepherd boy whom I knew, a kind pious lad. He had by his side a plaid, with something wrapped carefully inside it.

"Gregory," I said, "what is that you have got in your plaid?"

"It is a poor forsaken lamb," said he. "When I was going my rounds this morning, I found it lying on the cold ground. It had strayed from the fold, and would soon have died. I took it up, wrapped it in my warm plaid, and am now about to carry it home."

"And what," I asked, "do you intend to do with it?"

"I will feed it," said the kind shepherd boy, "and it will soon be all right again."

He did so. The poor lost lamb revived, grew, and became one of the liveliest and strongest sheep of the flock. It must have pined and died if my kind friend had not had compassion upon it.

It made me think of another Shepherd. I remembered that Jesus had left the ninety and nine sheep in the wilderness, and gone after the one that was lost. I could in imagination see Jesus walking over the cold mountains of this world. He finds the poor dying lamb. Filled with love, he says to it, "Live." He takes it into his arms, carries it in his bosom, feeds it with the pure milk of the word—with the finest of the wheat.

Have you met with this good Shepherd? His sweet voice is now calling loudly to you to come to him.

A little lamb one afternoon Had from the fold departed; The tender shepherd missed it soon, And sought it broken-hearted.

Not all the flock that shared his love Could from the search delay him, Nor clouds of midnight darkness move, Nor fear of suffering stay him.

But night and day he went his way In sorrow till he found it; And when he saw it fainting lie, He clasped his arms around it.

Then, safely folded to his breast, From every ill to save it, He brought it to his home of rest, And pined and forgave it.

And thus the Saviour will receive The little ones who fear him, Their pains remove, their sins forgive, And draw them gently near him.

Blest while they live, and when they die, When flesh and spirit sever, Conduct them to his throne on high, To dwell with him for ever.

Father William's Stories.

Words.

Beware of impure words. Filthy conversation is a fruitful means of corruption. It is a channel by which the impurity of one heart may be communicated to another. And we know who hath said, "Evil communications corrupt good manners." Words are an index of the state of the heart. "Hence," says Christ, "by thy words thou shalt be justified, and by thy words thou shalt be condemned; and for every idle word that men shall speak, they shall give account thereof in the day of judgment." There are those whose conversation is filthy and disgusting. Parents should guard their children from such. They should themselves avoid every indelicate expression, and check the first appearance of any such thing in their children. Avoid foolish talking and jesting. Children, let your words be pure.

Dean Ramsey, of Edinburgh, estimates that there are seventy-five thousand sermons preached in England and Scotland every Sunday, or about four millions every year.

PERFECT CONVERSATION.—The first ingredient in conversation is truth, the next good sense, the third good humor, and the fourth wit.

Agriculture, &c.

Extracts from the Report of the Provincial Board of Agriculture.

"From the Return submitted herewith showing, in detail, the present condition of the various Agricultural Societies of the Province, it will be observed that the total number of Societies is 48, being an increase of 11 Societies during the year.

The number of Counties containing Societies is 18, so that every county in the Province now contains at least one Society.

The present total number of members of Agricultural Societies, (actually attested) is 2198, as compared with 1744, last year, showing an increase of 354 members. The total amount of subscriptions paid by such members is \$2384, being an increase on the amount of the year of \$525. The total amount of grants to Societies is \$3314, being an increase of \$304.

It is provided by the Act that the grants to Societies shall be apportioned to them in rateable proportion to the subscriptions of their members actually paid during the year, at the rate of \$2, of grant for \$1 subscribed, but under the limitation that no society shall draw more than \$200, and that the whole societies of one County shall not collectively draw more than \$240. We have now had two years' experience of the practical working of this system, and the results have been upon the whole satisfactory."

"The annual reports received from the various agricultural societies afford ample evidence of activity and zeal, and (what is of far greater importance) a general desire on the part of members to devote the funds at their disposal to the legitimate objects contemplated by the Act for Encouragement of Agriculture. Agricultural Exhibitions and Ploughing Matches have been held by some of the societies; but most of them have devoted their funds to the purchase of improved breeds of stock, in accordance with the expressed views of the Board that the improvement of stock should be the chief aim of societies under the present circumstances of the country."

"The Hon. Dr. Tupper, Provincial Secretary, and the Hon. W. A. Henry, Attorney General, having visited England on public business last summer, were requested by the government to make enquiries, and to purchase, if favorable opportunities offered. They found that owing to the season of the year and other circumstances the time was a favorable one for obtaining valuable horses at unusually low prices. Purchases were made of four entire horses, and four mares, all, except one of the mares, thoroughbred; likewise of 25 rams, ewes and lambs of the pure Leicester breed. The animals arrived by the steamer "St. Lawrence," in the month of September 1865."

"With the view of rendering the horses as serviceable as possible the Board have determined to send them into the country for the ensuing season, under charge of competent and careful men. The number of horses (four) is too small to travel the whole Province, and it is proposed, therefore, to send to counties in rotation in successive seasons. Some of the richest agricultural counties in the western, northern and eastern parts of the Province may be supplied this season, and the extreme western, and all the southern shore counties, as far as possible, next year.

The Hon. Alex. Macfarlane, President of the Board, having visited Canada last summer, was desired to embrace the opportunity to obtain if possible, some suitable horned cattle and sheep. He accordingly purchased two Durham bulls and one Durham heifer; likewise 28 sheep and lambs of Cotswold and Leicester breeds. The bulls and heifer have been kept at Pictou during the winter. As it is desirable to render these animals available for use during the ensuing season, it is proposed to bring two of the Durham cattle of Halifax, to be sold by public auction during the present sitting of the Legislature.

The sheep imported from England, as well as those obtained from Canada, were sold by public auction, with a view to their general distribution throughout the Province."

"The Board have had under consideration for some time the subject of a Stock Farm; and it has become obvious that such an establishment

is absolutely required. On a farm of this kind the imported horses, and other animals, might be kept in safety and health at a moderate expense, and their services given to the country in the season. Pure breeds might be permanently maintained without the necessity of constant importations, and Societies, or private individuals desirous of such might visit the farm at their own convenience, and select such surplus animals as would answer their purpose. Such an establishment would likewise afford scope for introducing to the notice of our farmers some of the more recent improvements in farm buildings, and improved modes of cultivation adapted to the country."

"Whilst the improvement of live stock has steadily engaged the attention of the Board during the past year, they are not insensible to the great importance of improved methods of cultivation. Much of our richest land is lying in a comparatively barren state, from want of drainage, and the Board have been considering in what way an impetus could be given to thorough drainage in the Province.

Many farms, originally fertile, have become barren from a spoliation system of carrying off crops, year after year, without returning manure to the soil. In these cases probably the most effective application will be found to be some rich form of phosphatic manure, such as bone or fish manure or superphosphate of lime, for the phosphates seem to be sparing in quantity in our soils. As our farmers have at present great difficulty in obtaining bone-dust, although many hundreds of tons of the raw material annually go to waste even in the city of Halifax alone, the Board have determined to offer a bonus of \$600 any party who will carry into effective operation in a suitable locality a Bone Mill of sufficient size to supply the wants of our farmers.

The growing importance of Flax as a British American crop has induced the Board to import 10 bushels of the best Riza Flax seed, which is well known to be greatly superior to the common flax grown from year to year in the country. Should the results prove satisfactory, a greater importation may be made next season.

It must be gratifying to every well wisher of the Province to observe that so much genuine interest is being evinced at the present time in agricultural improvement. We have been hitherto dependent upon foreign countries for the supply of a large portion of the common food of our people, and under any circumstances such dependence is not desirable. Without an abundance of the necessaries of life, at reasonable rates, for our labouring population, neither fisheries, arts nor manufactures can permanently prosper. Agriculture is naturally looked upon in every country as the basis of all national wealth, and it is fortunate for the Province that Nova Scotians are day by day realizing more and more fully the opprobrium that attaches to a country that has extensive tracts of waste lands, and yet fails to afford a sufficient supply of food to its people. It is true indeed that the great Fishing, Shipping and Mining Interests have brought upon our people an embarrassment of riches, and have tended to withdraw both capital and labour from our farms. But the great success that has attended these branches of industry has created profitable markets for farm produce, and given an impetus to agricultural progress that is likely to be productive of the best results. Let us not blame the soil, because we neglect to cultivate it. So surely as the energies of our people are applied to the cultivation of the soil, so surely will a carpet of luxuriant verdure spread over our hillsides, and our deserts blossom as the rose.

The cultivation of Live Fences.

A correspondent of the Canada Farmer in writing on this subject says:—

The principle which I have adopted in setting the plants, may be termed the ditch and mound process; the ditch serves a double purpose, the first, to furnish material for making the mound, or covering for the plants, as well as for their protection; in the second place, it supplies an open drain for taking the waters from the adjoining land. The first object in making a fence is to have it straight, and as level as the face of the ground will admit. After setting stakes on the line on which you intend your hedge to grow, you will place a cord four inches from the stakes, and another eighteen or twenty inches from the first; these cords will show the width of your drain; then cut the turf with a spade along each inside the cords, at an angle of thirty degrees, or more, according to the nature of the soil. You will next proceed to make a bed or flat, upon which to lay your sets, by taking a spit off the turf and lay it in line with your stakes, sloping back to preserve the angle as indicated above, and one foot wide, and showing a level surface. You are now prepared to place the sets which should be laid flat, and but six inches from each other. The sets should be cut six inches from the root, and laid so as to project one inch from the face of the mound, and then take another spit of turf and lay grass side down, upon the sets, still preserving the same angle. Care should be taken that the covering be made compact, so that the plants may not suffer from drought. You are now ready to complete the mound, which should be two and a half feet on the base, and at least one foot deep on the sets. The bottom of the ditch should be made on an incline, that the water may run freely from the drain. Although the hawthorn is a hardy plant, it does not relish cold feet, or a surplus of drink. The soil on which my hedge is planted, is a stiff clay, which is not so favourable for a rapid growth of plants, as a more sandy or gravelly soil; yet I have not lost one plant in every

hundred that I have planted. I omitted to state that the turf left between the edge of the ditch and the sets should be shorn off the grass of sufficient depth to prevent it growing. The ledge thus formed will serve to catch the earth that may be washed or crumble from the face of the mound, and being deposited in the ditch.

Correspondence.

For the Christian Messenger.

Letters on Revision.

LETTER I.—GOD-SPEAKING TO MEN IN THEIR OWN TONGUE.

When God created man he endowed him with intelligence and consciousness, and gave him language, as a medium for the interchange of thought and feeling between one individual and another of the race. And when he spoke to our first parents, after they had sinned; to Abraham, in his native land; and afterward in the land of his sojourn; and to the Israelites, through Moses and the successive prophets; he addressed them all in their own native language, with which they were perfectly familiar, and which they could understand at once, without laboured effort, or explanation from others.

When the Lord Jesus appeared among men to introduce his holy religion, he affected no singularities of dress or speech; nor did he seek to separate his religion from the language and acts of every-day life. All these he made tributary to his one grand design, and declared "My food is to do the will of Him who sent me, and to finish his work." (Jno. iv. 34.) He drew his illustrations from the common scenes and occurrences around him, with which his hearers were well acquainted; and clothed those illustrations in language familiar to the ear and the heart. He did not attempt nor wish to invest his religion with awe and sublimity in the popular estimation, by shrouding it in mystery, after the manner of the Pagan or the Papist, or by veiling it with the obscure and meaningless utterances of an unknown tongue. Through their usual channel of receiving and imparting knowledge, he sought to arrest and fix the attention of his hearers, and draw them to himself and the practice of his requirements. He was not afraid of making the distinguishing truths and principles of his heavenly religion too easy or too common, by clothing them in the well understood and expressive language of the sons of earth in the ordinary intercourse of life.

And when Jesus had been crucified and raised again from the dead, and God would have the good news of pardon and salvation through his name made known to the thousands of Jews who had assembled in Jerusalem, at the feast of Pentecost, from all the surrounding countries, he bestowed on the apostles the gift of tongues; that those multitudes might have the glad tidings announced to them, every man in his own tongue wherein he was born.

And when expressions in the written word had become obsolete or obscure to the Jewish remnant who had returned from their seventy years captivity in Babylon, Ezra the priest, and his assistants, "read in the book, in the law of God, distinctly, and gave the sense, and caused the people to understand the reading." (Neh. 8: 8)

The Psalmist also, in giving utterance to his own experience, declares: "Thy word is a lamp to my feet, and a light to my path" (Ps. 119: 105) But how could it have been so, if he had not clearly understood it? God says, through his servant Jeremiah: "He that hath my word, let him speak my word faithfully," implying the speaking of just what God directs, in such language as may be readily and correctly understood. (Jer. 23: 28)

God saw fit that there should be many languages among the inhabitants of earth; and his holy book, the Bible, untold to sinful men his wondrous plan of redeeming mercy through Christ. But each of the separate books composing the Bible was originally written in only one language; the books of the Old Testament in the Hebrew, and those of the New Testament in the Greek. The Bible, then, must be faithfully translated from the Hebrew and Greek into all the different languages which are spoken; that every man may be permitted to read and hear, "in his own tongue," of "the wonderful works of God" for the salvation of our fallen race.

If any people, therefore, are without the Bible, it should be correctly translated into their language or dialect, by competent Christian scholars, and copies of it be printed and proffered to them. If any have a version that has become in part obsolete and obscure, let its obsolete and obscure or antiquated expressions be removed, and the entire volume be made to reflect, with clearness and fidelity, the light of God's truth. And if any people can be favored with such a corrected version; let them joyfully receive, prize, and use it; and delight to hear their heavenly Father speaking to them his words of truth and love, in the beautiful simplicity and fervor of their mother tongue.

Such a version in the English language, it is believed by many who have examined it, may be found in the octavo edition of the Revised New Testament, recently issued by the American Bible Union. Let it have a fair trial.

AQUINAS.