

Youths' Department.

BIBLE LESSONS.

Sunday, June 3rd, 1866.

JOHN xiv. 1-14: Christ comforts his disciples. KINGS xiii. 23-34: Jeroboam's disobedience. Recite—EZEKIEL xxxvi. 26, 27.

Sunday, June 10th, 1866.

JOHN xiv. 15-31: Farewell discourse of Christ. KINGS xiv. 1-20: Ahab's prophecy. Recite—1 JOHN iv. 20, 21.

For the Christian Messenger.

Answer to Scripture Puzzle.

SEARCH the Scriptures JOHN v. 39.

- 1. Samaria. 1 Kings xvi. 24-28. 2. Eliab. 1 Samuel xvii. 13. 3. Agrippi. Acts xxvi. 28. 4. Rephidim. Exodus xvii. 1. 5. Cedar. 1 Kings iv. 33. 6. Hobab. Numbers x. 29. 7. Terah. Genesis xi. 27. 8. Huldah. 2 Kings xxii. 16. 9. Elymas. Acts xiii. 11. 10. Shechem. Joshua xiv. 32. 11. Cana. John ii. 11. 12. Rehoboam. 1 Kings xi. 43. 13. Israel. Gen. xxxii. 28. 14. Philippi. Acts xvi. 12. 15. Tabitha. Acts ix. 40. 16. Uzzah. 2 Samuel vi. 7. 17. Rahab. Joshua vi. 22. 18. Eglon. Judges iii. 15-22. 19. Sardis. Revelation iii. 1.

C. E. L.

Amherst, April 7th, 1866.

Give as you'd take.

NURSERY SONGS OF SCOTLAND.

My bairnies dear, when you go out With other bairns to play, Take heed of everything you do, Of every word you say; From tricky, wee, mischievous loons Keep back, my bairns, keep back; And aye to all such usage give As you would like to take.

To twist the mouth and call ill names Is surely very bad, Then all such doings still avoid, They'd make your mither sad. To shield the weakly from the strong, Be neither slow nor slack, And aye to all such usage give, As you would like to take.

A kindly word, a soothing look, Have ready aye for all; We are one Maker's handiwork, He made us—great and small— We're all the children of his care; O, then for His dear sake, Be sure such usage still to give, As you would like to take.

Uncle John's Story.

"Uncle John is coming!" shouted the children, and instantly four pairs of little feet went scampering down the gravel walk, each striving to be the first to receive the cordial embrace and affectionate kiss from mamma's brother, dear Uncle John.

Uncle John was always a welcome guest at Elm Cottage. There was a pleasant room overlooking the garden, which had been for a long time reserved for his especial use, and which had been on this very day thoroughly swept out and garnished in anticipation of his arrival. As he came up the broad avenue, holding a child by each hand, with two more clinging to the skirts of his coat, he looked the picture of good-nature and content.

Uncle John had the most unwavering faith in, and reverence for children, and they, with their unerring instincts, knew it. The afternoon had been oppressively warm, and the children had been allowed, as an especial favor, to sit up an hour beyond their usual time. They were heartily enjoying a romp on the lawn, when mother's voice was heard, in gentle but decided tones, summoning them to the nursery. Reluctantly they brought their game to a close, and with lagging steps entered the house.

"Mamma," said Jack, "please give us half an hour longer! I, for one, am not a bit sleepy, and our game is not half finished." "No, my dear," replied his mother; "I have already indulged you as far as I think best. Now, bid Uncle John good night, and Addie, come and kiss mamma, and then go up to nurse, who is waiting for you. Above all, children, do not forget to thank your Heavenly Father for having given you such a happy day."

The children's faces, which had been slightly overcast, resumed their former cheerfulness as they severally bade us good night, excepting Jack, who walked sullenly up stairs without wasting civilities upon anyone. Mamma sighed audibly, but said nothing further.

On the following day, as we had had the promise of a ramble and a picnic in the woods, you may be sure we were all awake betimes,

Jack's brow was unclouded as he gave mamma the usual morning kiss. The ceremony of breakfast having been gone through—for, of course, none of us children had any appetite—we began to muster our forces for the day's sojourn in the woods. Numberless baskets were put in requisition, filled with all sorts of appetizing things, and by ten o'clock the cavalcade was in readiness, Uncle John and mamma heading the procession.

The pleasures of that day will long dwell in remembrance. After we had exhausted every available source of amusement, and had eaten our luncheon with vigorous appetites, in striking contrast with our indifference to the morning meal, we all gathered around Uncle John, who was stretched at length beneath the shade of a large oak, and unanimously voted to hold him prisoner until he should agree to tell us a story. Uncle John's collection of stories was inexhaustible. He always drew largely upon his own experience; consequently, the impression upon us children was all the deeper and more lasting. He readily acceded to our request, and as soon as we were all seated, thus commenced:

"Children, I will tell you a sad but true story. It is an incident in my own early life, and one which I can never forget. Although nearly thirty years have passed since the occurrence I am about to relate, the recollection of it still rankles in my heart, awakening even now the most painful emotions of grief and shame. I was a headstrong and wilful boy, and although I loved my mother dearly, I often wounded her kind and loving heart, and, as I have reason to believe, caused her many hours of pain and bitter sorrow.

"When I was about the age of Jack, my mother's youngest sister came from her home in the West Indies to spend the summer with us, and to relieve my mother, whose health had been for a long time delicate, of some of her household cares. She had brought as a present to myself and my younger sister, who bore her name, a set of battle doors and shuttlecock.

One lovely evening we were out upon the lawn playing in high glee. We had practiced until we had become quite expert in the game, and had sent the delicate shuttle backward and forward for the hundredth time without allowing it to touch the ground, when, in the midst of our eagerness and excitement, Susan, the nursery-maid, came with a message from mother to the effect that it was past our usual bedtime, and, as the dew was falling, we must come in immediately.—Lucy, good and obedient child that she was, without a word of dissent, threw down her battle-door and ran into the house.

"But I stood rooted to the spot, declaring firmly that I would not go; that I was not a baby to be sent to bed at dark, and Susan might tell my mother so. I lingered out of doors until the twilight was rapidly merging into night, when I stalked sullenly to my own little room, so carefully fitted up by that mother's watchful care, whose tender, loving spirit I had so deeply grieved. I lay tossing on my prayerless bed long after midnight. I had not invoked the care of my Heavenly Father, or implored his forgiveness for the sins and follies of the day. How could my sleep be peaceful and refreshing?

"I awoke from my feverish restless slumbers at the first dawn of day, and with the morning light came bitter repentant thoughts, and a resolution to seek forgiveness, first of Him who is ever ready to welcome back his erring, penitent children, and then of my dearest mother, to whom my next obedience and love were due. I hastily dressed myself, and on knocking at my mother's door, it was softly opened by my aunt, who told me sorrowfully that mother was very ill, that the physician had given orders that she must be kept very quiet, and free from everything that could agitate her. I rushed back to my own little room, and threw myself on the bed, in a perfect agony of grief and remorse.

"Five weary days dragged themselves along, and all the while my mother lay dangerously ill, until at length, one summer evening, as the sun was going down in a perfect sea of glory, angel forms bore her pure spirit up the shining ladder to that immortal land where there is no more pain.

"Those loving lips were forever sealed, never to speak the words of forgiveness which my penitent, agonized heart so longed to hear! No words can portray my sorrow and remorse. It seemed beyond endurance. It was only at the foot of the cross, and on the bosom of a merciful and compassionate Saviour, that my sad heart found at last peace and comfort.

"My dear children, God has placed over you parents, who have a right to your instant and unqualified obedience. Yield it cheerfully and without murmur, although you may not always see the wisdom of the command. Let it be your constant aim to seek the happiness of those who have all your lives long sacrificed and toiled for you. Then you will never know the feeling of remorse and unavailing sorrow which, sooner or later, must plant with thorns the pillow of the thankless and disobedient child."

There were not many dry eyes in our little group when Uncle John finished his touching recital, and we wended our way homeward, sadder but wiser children.—The Quiver.

The Face in the Glass.

At first it was a baby face, round dimpled and innocent, laughing and crowing at itself as the nurse held it up to amuse it by the pretty reflection; then it was the face of a little girl, who had climbed upon the chair to look at the rosy, chubby image, and wonder how there could be "two of her."

Afterward it was the face of the young maiden who stood often before the mirror, plait-

ing her hair, and putting on her golden ornaments, and adorning herself for the eyes of those she loved and desired to please.

And now it is an older face, that sees the approach of wrinkles "crow's feet;" and these defects which the hand of Time has impressed upon it, it is not wrong to notice, because the old changed face makes the heart thoughtful, and reminds it that it is drawing nearer to its eternal home.

There are some beautiful verses in the Bible which the old heart thinks of, as the old face answers to itself in the mirror. They were written by one of the apostles, "James the Less, the son of Alphens." He is said to have written them not long before he suffered death as a Christian martyr.

These are the verses: "Be ye doers of the word, and not hearers only deceiving your own selves. For if any be a bearer of the word and not a doer, he is like unto a man beholding his natural face in a glass: for he beholdeth himself and goeth his way, and straightway forgetteth what manner of man he was. But whose looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed."

Dear children, every day you and I look into the mirror to see if our faces are clean and our hair smooth and our attire becoming, and such as will be pleasing to our earthly friends; shall we not also look into the mirror of God's holy word, and see if our hearts are cleansed by the precious blood of Jesus, and clothed with the robes of his righteousness, so that we may perceive in them something of his image, and may try to grow more into the likeness which will satisfy both our Heavenly Father and ourselves?

The Evangelical Alliance.

The next Session of this Christian combination is to be held in Amsterdam, Holland, commencing on Sunday the 26th, of August, and continuing for the nine subsequent days. The following is a list of the subjects allotted to the five different Sections into which the Alliance for convenience, so that the objects of the Alliance may be more considered:—

Section I. Christianity in its Present Condition: comprising Reports of its state: 1st, in Holland and Belgium; 2nd, in England and America; 3rd, in Germany and Scandinavia; 4th, in France and Switzerland; 5th, in Italy, Spain and Portugal; 6th, in Russia, Greece, and the Slavonic nations. These reports are to be condensed summaries, and to be accompanied with free discussions.

Section II. Christianity in its Relations to Human Society; its relation to the different nationalities; religious freedom; the influence of the Gospel on education, literature, and science; the school and the Bible; Sunday schools; Young Men's Associations; the Gospel and the family; the Gospel and the press; realistic tendencies in literature and art.

Section III. Christianity and Science: Theology, its condition and present problems and functions; modern theologians; the latest tendencies of orthodox theology; the spirit of criticism; skepticism and neology; the catholic character of the different church confessions.

Section IV. Christianity and Human Misery: Christian philanthropy; the Gospel and the poor; aid by the State, by the Church, and private alms—the value of each method, and how they supplement one another; societies; asylums; tract and book societies; measures for relief of social wants.

Section V. Christianity and Heathenism: the missionary work, its dangers and defects and needs; the best methods of propagating Christianity; Israel and the heathen world.

The Committee of the Alliance residing in Holland make the following reference to the aims and objects of the Alliance, and their hopes respecting the approaching session:

"Holland in merely material respects cannot indeed be compared with the larger States of Europe. Yet its peculiar cosmopolitan character gives it a prominent, and in some respects a central, position in the religious and intellectual life of Europe. Our land has from the first been the home of true faith and real freedom; and hence it is now looking forward with strong desires to the blessing of the approaching Conference of the friends and members of the Evangelical Alliance. The great object of this Alliance is in fact popular in our land; and therefore we can promise with confidence that we shall not fall behind the Christians of other countries in a hospitable reception of the members of the Alliance. All due efforts shall be made to realize the great idea which the Conference has in view, that thus we may help in the building up of the one Christian communion to the honor of Jesus Christ."

Agriculture, &c.

HOW TO MAKE A CONCENTRATED MANURE.

By a little attention, a manure may be produced which will possess an equal degree of fertilizing power with guano, or other expensive substances, and at a much cheaper rate.

Proceed as follows:—Construct your stables in such a manner that the urine from the stock, and particularly from horses, shall be all emptied into a large reservoir in the barn-yard. Into this excavation, put all the weeds, waste vegetable matters, &c., of your fields or kitchens, throwing over each layer, as it is packed in, a

thin coating of the following composition, viz., sal-ammoniac, one part; and lime, two parts. This is to be sprinkled on each layer of weeds, &c., of six or eight inches in thickness; and upon this, or upon each of these layers, is placed a thin layer of earth. After the reservoir is filled, sprinkle over the top-layer, from time to time, a thin layer of plaster (sulphate of lime) This will prevent the evaporation of the ammonia frumed in the mass. Next, into the reservoir so filled, let all the urine from the stock gradually drain, so that it runs over and entirely through the mass. From six months to one year may be necessary fully to incorporate the materials; but when ready, 1 cwt. of this manure, mixed with common barn yard manure, will contain more rich vegetable substance than the same weight of ordinary guano. Its effects may not be so evident as the guano in the first crop, but its action will be increasingly manifested in succeeding crops. As a general rule, small grains, such as wheat, rye, oats and barley, require a less concentrated manure than potatoes and garden vegetables generally; you can therefore vary by mixing with a light manure.

HOW TO RAISE TURKEYS.

A farmer's wife writes the American Agriculturist as follows:—In the first place, select a good kind. The autumn or early in winter is the most favorable time for that—just before the birds are sent to market. Keep them well during the winter; make pets of them if you like. Mine eat from my hand, and answer to my call. In the spring, and a few days before they begin to lay (which is about two weeks after moulting), put them in an enclosure, where it is most desirable to have their nests, and where they can not get out. After they have made their nests, they may be let at liberty, without any fear of roaming or straying. Next, take good care of the eggs. They should be gathered carefully every day and placed between layers of flannel or cotton, in a place of uniformly cool temperature, and turned over every day. In spring, after the turkeys begin to lay, it is often cold enough to freeze the ground, when, if the eggs are suffered to lie out, they will become chilled, and will not hatch. In warm weather, it is not so necessary to protect the eggs. As soon as the birds are hatched, feed them with warm bread and milk, well peppered, with boiled eggs added; or with lopped milk, thickened with cooked corn meal, canaille (wheat middlings) which is better. A little care in these matters will repay all efforts. Before I knew how to take care of the eggs, I had 30 eggs one year, and but one of them hatched. The next year I set 40 eggs, and nearly all of them hatched, and the birds lived.

NATURE'S ADAPTATION OF VITAL FORCES.

The natural history of a wheat grain shows us that the leaf is only a modified portion of the stem, and the flower, with its pistil and stamens, and coloured leaves or corolla, is only a modification of leaves. In this interesting feature of what is termed the morphology of the plant we find an instance of a law which pervades the whole of organized nature—viz: the adaptation of similar means in the production of widely different results. And it is a law which, as far as our reason can tell us, is one of necessity. Were man, for instance, with his knowledge and experience, and assuming him to have the artistic skill, called upon to make a plant, he would form the roots and the stem; he would then modify the material of the stem into flat expansive processes, through which the vital fluids of the body could circulate, and become aerated by the atmosphere. He would then alter these processes into the complex and beautiful arrangement by which the species would be propagated. It would not be consistent with the unity and perfection of the plan were he now to introduce new textures. He would make use of the leaves, and would modify one into a bract, another into a calyx, another into a stamen, and thus constitute a flower. And the necessity of this is apparent, for the flower has to be nourished through the medium of leaves, and therefore on just the same plan throughout. And so we find that Infinite Wisdom has adopted that which our reason calls perfection in the creation and organization of the world. But He has done much more, for He has endowed created things with a law by which they are not only perpetuated in time, but are also adapted to the purposes of existence. Thus, under the operation of that law, the roots, the stem, the leaves, and the flower of the plant act in perfect harmony with each other, and seldom vary from their primitive form. If, however, man steps in and alters the circumstances of existence, the law which is immaterial and cannot change, refuses to cooperate with a nonnatural condition of the being. Take a plant, for instance, out of its wild and natural locality, and cultivate it highly; it is charged with a greater amount of nutrition than it was designated to assimilate, and we now see that remarkable change of the conversion of the stamens of the single plant into the leaves of the corolla of the double. But "naturem expelles furca, tamen usque recurret." Take away the excess of nutriment, and the plant will return to its original form, the leaves will become stamens, and the flower single again.—Dr. BREE, F. L. S., in the Field.

VARIEGATED LEAVES AND DOUBLE FLOWERS.—Variegated foliage and double flowers, according to Professor E. Morren, never occur together on the same plant. The Professor explains that variegated leaves (the partial disappearance of chlorophyll) is a proof of weakness, whilst the doubling of flowers is a proof of strength; and as both these conditions cannot possibly occur at the same time, variegated leaves and double flowers in the same plant are an impossibility.—The Farmer (Scottish.)