

Youths' Department.

BIBLE LESSONS.

Sunday, March 25th, 1866.

JOHN x. 19-42: Christ discourses with the Jews. 1 KINGS ix. 10-28: Solomon's transactions with Hiram.

Recite—PSALM CXXXIX. 1-4.

Sunday, April 1st, 1866.

JOHN xi. 1-16: The death of Lazarus. 1 KINGS x. 1-13: The Queen of Sheba's visit. Recite—GALATIANS v. 19-23.

Solution of Scripture Puzzle on page 76.

READ the initials downward and you will perceive "The Micmac Mission."

- Timothy. 1 Timothy iv. 12.
Haman. Esther vii. 10.
Elijah. 1 Kings xvii. 6.
Moses. Exodus ii. 31.
Isaac. Genesis xxii. 10.
Cain. Genesis iv. 8.
Methuselah. Genesis v. 27.
Ai. Joshua viii. 28.
Candace. Acts viii. 27.
Maleleel. Luke xiii. 37.
Isaiah. Isaiah i. 1.
Samuel. Samuel iii. 4-10.
Shemaiah. 1 Ch'on. xxvi. 4.
Iahmael. Genesis xxvi. 12.
Obad. Matthew i. 5-6.
Nod. Genesis iv. 16.
W. F. ARMSTRONG.

Business first, and Pleasure after.

A FABLE.

"Put the young horse in plough," said the farmer; and very much pleased he was to be in a team with Dobbin and the gray mare.

"Where are we going now?" he said, when he got to the top. "This is very pleasant."

"Back again," said Dobbin. "What for?" said the young horse, rather surprised; but Dobbin had gone to sleep, for he could plough as well asleep as awake.

"What are we going back for?" he asked, turning round to the old gray mare.

"Keep on," said the gray mare, "or we shall never get to the bottom, and you'll have the whip at your heels."

"Very odd indeed," said the young horse, who thought he had had enough of it, and was not sorry he was coming to the bottom of the field. Great was his astonishment when Dobbin, just opening his eyes, again turned, and proceeded at the same pace up the field again.

"How long is this going on?" asked the young horse.

Dobbin just glanced across the field as his eyes closed, and fell asleep again, as he began to calculate how long it would take to plough it.

"How long will this go on?" he asked, turning to the gray mare.

"Keep up, I tell you," she said, "or you'll have me on your heels."

When the top came, and another turn, and the bottom, and another turn, the poor young horse was in despair; he grew quite dizzy, and was glad, like Dobbin, to shut his eyes, that he might get rid of the sight of the same ground so continually.

"Well," he said, when the gears were taken off, "if this is your ploughing, I hope I shall have no more of it." But his hopes were vain; for many days he ploughed, till he got, not reconciled to it, but tired of complaining of the weary, monotonous work.

In the hard winter, when comfortably housed in the warm stable, he cried out to Dobbin, as he was eating some delicious oats, "I say, Dobbin, this is better than ploughing; do you remember that field? I hope I shall never have any thing to do with that business again. What in the world could be the use of walking up a field just for the sake of walking down again? It's enough to make one laugh to think of it."

"How do you like your oats?" said Dobbin.

"Delicious!" said the young horse.

"Then please to remember, if there were no ploughing, there would be no oats."

Joe and his Brother.

Joe was sent to his room for a fault. His brother crept up stairs and said, "Joe, you know you've been a naughty boy; don't you feel sorry?"

"Yes."

"Well, Joe, shall I pray for you?"

"Yes."

They knelt. The boy prayed, and on rising he said, "There, Joe, don't you feel better now?"

"No, I don't."

"Then I had better pray again, hadn't I?"

"I think you had."

They knelt, and the boy prayed again.

"There, Joe, don't you feel better now?"

"Then let us go down and tell mother."

That boy understood the text which tells us to pray for one another.

Fine natures dislike finery, but coarse ones may dislike both fineness and finery.

How to be safe from Drunkenness.

This is a time when every well-wisher of humanity should admonish the young to beware of the evil of strong drink. I am alarmed to see the prevalence that there is of intemperance. You have known cases in which a fire broke out in a building, and engines came and poured their streams upon it, until at last the flames were subdued, and great clouds of smoke rolled up, and one by one the engines were taken away, and policemen set to watch the place; and by and by the flames broke out again, here and there, so that it was necessary to again invoke the engines, although the fire had seemed to be extinguished.

Now, the human heart is so inflammable, the passions are so tempting, that it is necessary to keep playing upon them all the time. For there is a recurring liability in every generation to lapse into intemperance. And there is this about it: that the temptations are most insidious, the appearances are most specious, the risks are terrible, and the expectations are exactly contrary to the probable result. Men do not expect to be drunkards suddenly. The work of their degradation is gradual. At first they take a social glass for social reasons, not dreaming that the time will come when their appetite for strong drink will be irresistible; and, with more and more frequent indulgence, the habit increases, and at last carries them beyond their own control. They sip and sip, always declaring that they could stop well enough if they wanted to; but they never stop. They slide down step by step, till life is blighted. Their noble powers are wasted. They have lost the errand of life; and, even if men at a late period do reform, still their life is gone.

It seems the most fatal thing in the world—this fascination, this infatuation, that falls upon men in this respect. Sound a trumpet, call the roll of drunkards, bring up the hideous crew—that are now lost—and assemble them on some vast plain, and go through the ranks, man by man, and find me if you can, one that set out to be a drunkard. Find me one that did not expect to get clear of drunkenness. You that tamper with the dangerous beverage are putting your feet in the very prints that their feet made, you are repeating the same things that they said, and you are going right straight down to destruction as they went. And I say to you, "Watch, take care! be vigilant! Adopt the let it alone principle!" One thing is very certain: he that leteth strong drink alone is safe, so far as this vice is concerned. Who else is safe, God only knows.

PROVE IT, SIR, PROVE IT!—"What would you do, if a man, for example, told you, to your very face, 'you lie'?"

"What would I do? Why, I wouldn't knock him down, but I'd tell him to prove it. 'Prove it, sir, prove it,' I'd say. 'If he couldn't prove it, he'd be the liar, don't you see; but if he did prove that I had lied, I ought to pocket the affront; and there I expect the matter would end.'"

Agriculture, &c.

BROOM CORN.

Mr. Editor,—

In answer to enquiries respecting the culture of Broom Corn I would say.

The soil best suited is a light sandy loam, free from weeds and stones, such as would answer well for Indian Corn.

The best manure is from the pig pen, but good well rotted manure of other kinds will answer, but not being so strong as that made from hogs requires a larger quantity.

The time to plant is from first to middle of May, or when the blossoms are first seen on the cherry or bilberry trees.

The land being well ploughed and harrowed strike it in drills about three and a half feet apart, fill the drill with manure and cover it with earth two or more inches, let the top then be smoothed off. Make a mark along the centre of the row an inch deep and scatter the seed as if sowing garden peas, cover with a rake and if convenient pass a small roller over it; when much is sown labour is saved by using a seed sower as with manolds and turnips.

When two or three inches high plough or hoe between the rows to keep down weeds and loosen the soil, and weed out and thin in the rows leaving the plants four to five inches apart; on first coming up the young plant looks like barn grass, and a little care is required in weeding—no further cultivation is required than would be necessary with other crops to keep free from weeds by occasional hoeing.

It grows about eight feet high in good soil and as it does not require to ripen before being fit to gather a shorter season will probably answer than would be necessary to grow Indian corn.

When the seed is in the milk or soft state (except what is to be kept over for seed) let the brush be cut, it will then be of a bright green colour and much tougher than if left to ripen.

To gather it bend the stalks and with a sharp knife sever the brush close above the first joint or about six inches below the head.

When gathered if the weather is not very fine spread it on a scaffold in an outbuilding or on boards where a good current of air can circulate, as it will easily injure if left in heaps before being dried.

Soon as cut the seed should be cleaned off. This can be done simply by passing a piece of thin board end up on box, saw teeth in it two or three inches deep and draw the brush through them when the seed will fall into the

box, and then with drying in a few days is fit for the manufacturer.

It is stated in the American journals that 50 bushels and upwards of seed are produced on an acre, and worth as much as oats for provender; but I should think this a large estimate and may refer to the ripe seed.

The produce of brush is estimated in the American agricultural works at 500 to 800 lbs. per acre. 500 lbs good brush will make 400 large brooms—the price varies like other produce but might be considered as worth in market 10 cts. a pound.

The seed is not expensive should not be more than that of oats where produced, may be double that when imported, can be had at Boston and probably will be found at any store in the Province importing seed. The quantity required for an Acre, is about 12 quarts, had better be sown pretty thick, in case seed is not fresh, and can be thinned out if too much comes up.

There are two kinds of Broom Corn, a large and a small, but the former is much preferred and more profitable to cultivate, the stalks after the brush is cut is only useful when dry, to kindle fires.

There will be no difficulty in finding a market for any quantity that can be raised in the Province, as Messrs Stephens & Co. at Halifax have established a Broom factory and being anxious to encourage its culture in the Colonies, will pay the full value for it.

I have found no difficulty in raising it and would advise a large number of persons to try each a small patch the coming season and then they would have actual experience to guide their future operations.

J. W. Bars.

Wolfville March 10th, 1866.

—Acadian.

CORN FOR FUEL.—The Whiteside Sentinel, an Illinois journal, states that persons in some of the market towns in that State, and even the farmers themselves are using corn for fuel. A ton of corn is worth six dollars. A ton of coal at the R. R. stations costs ten dollars. If the farmer takes his corn in and draws out the coal, the cost of the latter will, on an average, be enhanced two dollars. Then a ton of coal will cost twice what a ton of corn will fetch, and it is estimated that two tons of corn will burn longer, and make as good a fire, as one ton of coal.

The low price of corn at the West is the result of the close of navigation, and the impossibility of sending it East by railroad. Should the Reciprocity Treaty be abrogated, the Western farmer will have to make fuel of the greater part of his surplus corn, because of the insufficiency of transportation facilities. It is after all an inconvenience to be 1000 miles from the seaboard, though your farm be of rich prairie-land.

DIGGING WELLS.—HOW TO DETERMINE WHERE WATER IS.

At a recent meeting of the American Institute Farmers' Club, a member related his experience in this matter as follows:—"An Irishman in his employment, in order to ascertain where he ought to dig to obtain water soonest, got a stone and buried it over night in the ground, next to the harrow. In the morning he found it quite moist, but not sufficiently so to suit his fancy. Next night he tried it in another spot, and it was found very wet on the following morning. "There," said Patrick, "you will find water not many feet deep, and plenty of it." Sure enough, in a few days' digging, Patrick confirmed his prediction, notwithstanding the jeers of the workmen, finding a vein which filled the well to overflowing, and rendered it exceedingly difficult to bail out the water so as to stone it. The philosophy of the operation seems to be that as great evaporation takes place from the surface of the earth during the night, the water rises up from the depths below to supply the loss, and accumulates in the vicinity of the stone, often making quite a puddle."

CALVES intended for raising should be taken from the cow within a few days, and they will be less liable to suck when old. Feed them first with new milk for a time, then skim milk, then sour milk, taking care that all the changes are gradual, by adding only a portion first; add gradually a little meal.

Calves well fed and taken care of, with a quart or two of meal daily in winter, will be double the size at two years they would have attained by common treatment.

OLD Cows should be fattened at fifteen years. The dairyman, therefore, who has fifteen cows, should raise a better calf every year to supply the vacancy—if the herd is thirty cows, he should raise two calves, and so forth.

HEIFERS dried up too early after calving, will always ran dry about the same time in after years—therefore be careful to milk closely the first year, until about six weeks before calving.

SPRING Cows should come in while they are yet fed on hay, and before they are turned to grass, which will be more likely to prevent caked bag and milk fever.—Annual Register.

On Christmas morning, every gable gateway, or barn-door in Norway is decorated with a sheaf of corn fixed on the top of a tall pole, from which it is intended the birds shall make their Christmas dinner.

A SLIGHT DIFFERENCE.—A St. Louis paper informs its readers that the anthracite coal found lately in Missouri looks like coal, feels like coal, and smells like coal—all the difference is that coal burns, and that will not.

Correspondence.

For the Christian Messenger.

"Campbellite Baptism vs. Christian Baptism."

Mr. Editor,—

Under the above caption an article appeared in the Christian Messenger of last week, from the pen of W. G. Goucher, of Yarmouth, to which I beg leave, through your columns, to offer the following reply. As the chief point before the writer's mind, viz., whether persons belonging to the Disciples, should be received into the Baptist Church, without re-baptism, should they desire a membership there, is a question of but little interest to me, I should not have deemed it necessary, on my part, to make any reply, had he not given so unfair a representation of those whom he incorrectly terms "Campbellites," and even gone so far as to pronounce invalid their baptism. Had he fairly set forth the principles, and practice of the Disciples, and attempted not to pronounce their baptism unscriptural, the subject then would be one of immediate interest only to Baptists; but when their views are so severely assailed, and in so unjust, and unfavorable a light, exhibited, justice demands a further explanation of the subject. It is true, Mr. Editor, that in your editorial remarks, you have stated, "We have some doubts if the above writer has fairly represented the religious body referred to," still it remains to be shown wherein the misrepresentation consists. But is it not to be regretted that such a correction is rendered necessary? Should not a writer inform himself respecting the faith and practice of a religious body, before he attempts to write, and publish these to the world? Then having studied the subject faithfully, should he not evince the utmost candor, and honesty in what he writes? There is no excuse for any one being ignorant of the Disciples, when writing of their position, and principles. Their views in discourses, books, periodicals, and pamphlets have been kept before the public for more than forty years.

Your correspondent enquires, "Is Campbellite baptism christian baptism?" I might respond to the above remarkable enquiry by stating that no such thing as "Campbellite baptism," has yet found an existence, except in the misguided conception of such writers as Mr. G. Perhaps, however, he means: Is baptism as practiced by the Disciples christian baptism? How much better it would be, for your correspondent to have the politeness to lay aside all odious epithets, and call that religious body by the name they have chosen, and published to the world. In contrasting "Campbellite baptism" with "Christian baptism," Mr. G. finds two points in which they agree viz., 1st. Each requires an immersion of the person in water, and 2nd, each demands a profession of faith prior to it. "But here," says he, "the agreement ceases," Well it is pleasing that they have kept on good terms even thus far. He then draws the distinctive line deep and broad between them. This he does by a remarkable description of the two, the one description answering well enough for Baptist baptism, the other for nothing with which I am yet acquainted, I can quote but a part. Says he, "Christian baptism requires the profession to be, that the Holy Spirit has regenerated the soul, Campbellite baptism requires the profession to be, that the Holy Spirit has done nothing saving to the soul, and will do nothing saving for it prior to baptism." Here is certainly a very clear contrast. Light and darkness are not more opposite than the two baptisms, according to the above statement. But I wish kindly to enquire of your correspondent, 1st. Upon what authority he states, that christian baptism "requires the profession to be that the Holy Spirit has regenerated the soul." Will he be so kind, as to shed some light upon it. Let him remember that he is, professedly, describing Christian baptism, and therefore, the proof must be scriptural. Having carefully read every case of baptism in the New Testament, I have failed to discover where the candidate for baptism was required to avow "that the Holy Spirit had regenerated his soul." Is it found in the baptism of the three thousand on the day of Pentecost? in the baptism of the Samaritans? the Philipians; the Corinthians? the Ephesians? or in the case of Saul of Tarsus? If so, let it be known. Probably Mr. G. had before his mind the vast catalogue of questions so often propounded to the candidate, and the remarkable answers required in return, at the present day. I must certainly be allowed to protest against his monopolizing the word christian, unless he will give some proof that the baptism of the New Testa-