

Youth's Department.

BIBLE LESSONS.

Sunday, January 14th, 1866.

CONCERT: or Review of the past months' subjects and lessons.

Sunday, January 21st, 1866.

JOHN vii. 20-26: Opinions of the people in regard to Christ. 1 KINGS vi. 1-22: Description of the Temple.

Reclte—RUTH i. 15, 16, 17.

How little Willy trusted his father.

Once upon a time a house took fire in the old town of Edinburgh. All the people escaped. But, somehow or other, a family in the second floor did not awake until the flames almost entered their room. The father and mother seized their children and rushed down stairs with them to the street, but, just as they reached it, they discovered that their little boy, Willy, had been left behind, for the father thought he was with his mother, and the mother that he was saved by the father; and so, amid the noise, confusion, and terror, the poor boy was left alone in the burning house. The moment he was missed his father ran back through the fire and smoke to save his child. But, alas! the wooden stairs was burning—indeed most of it was already burned—so that it was impossible to reach the floor where little Willy was left. But, just as his father returned in agony to the street, the boy was seen standing at one of the windows weeping bitterly, and evidently in great fear. Not a moment was to be lost. Yet what could be done? There was no ladder near—in a few minutes the flames would reach the child. The father shouted to him to leap down and he would try and save him. Little Willy was afraid to take so terrible a leap; but the fire was raging through the building, sending out long red tongues of flame, clouds of smoke, the million of sparks up to the sky; and no wonder Willy was terrified, as he heard the roaring and cracking around him, and looking down, saw every face in the crowd gazing up to him! He knew, however, that there was no hope if he remained where he was. "Jump, my boy, and trust me!" cried the father, with tears. In a moment something white was seen, like a flake of snow, falling from the window. Not a word was spoken by the crowd, every one held his breath, and many, I dare say, prayed that God would preserve the child, that had sprung from the window in obedience to his father's command, and trusting to his father's power and love! His trust was not put to shame, for he was received in his arms, and clasped to his bosom; and while the crowd gave a loud cheer, the father thanked God that his little Willy was safe!

You see how Willy trusted his father. Now, dear children, you cannot help trusting some one or other every day of your lives. When, for example, you lose your road, and ask some person to direct you, and you follow his directions, then you trust that person as a guide. When you sail in a vessel, and perhaps take a long voyage across the ocean, you are obliged to trust entirely to others day and night, for safety, and for reaching your destination. When, in sickness, you ask the physician to find out your complaint, and to give you the best remedies for curing it, you believe what he says, and take the medicines which he gives, then you trust him. When you go to school you trust the teacher, that he is able to instruct you, every day and hour. You trust your friends who love you, and, above all, you trust your father and mother, who must love you best of all, to take care of you, lead you, clothe you, guide you, choose for you, and to do you all the good in their power. Do you not understand now what is meant by trusting a person?

Now, to trust God is just to have confidence in him, as little Willy had in his father, and as we all have in a guide to direct us on our journey; in a captain of a ship, to bring us safely on our voyage; in a physician, to heal us in our sickness; and in our dear friends and parents to help us in anything; only we must trust God better than we can do them, and I shall tell you why.

Willy's father might not have been able to have caught hold of his boy, nor the guide we have spoken of to direct us in our journey, nor the captain in our voyage; and the physician may neither know our complaint nor be able to cure it. But it is not so with God. He has all power, and does whatever he pleases; and if we trust him, it will always please him to do whatever is best for us, in order to make us good and happy. Trust him, therefore, for mercy to forgive you all your sins, and for his Holy Spirit to help you to do his will. Trust him for wisdom to guide you every day; for love to comfort you, provide for you, give you peace, and to make you love himself and every one about you. If you do so, you will know more and more the older you get how true it is what the prophet says—"Thou wilt keep him in perfect peace whose soul is stayed on Thee"; and then you will have the joy of being able to say in your old age, "O Lord! thou hast been my trust from my youth."

Now remember, if you would trust God you must trust what he says in the Bible, for it is his word, given to tell us what we must do to please him.

Dr. Abernethy used to tell his pupils that all human diseases sprung from two causes—stopping and fretting.

Good for nothing.

A gentleman, while addressing some children, took out his watch, and asked what it was for.

"To keep time," the children answered.

"Well, suppose it won't keep time, and can't be made to keep time, what is it good for?"

"It is good for nothing," they replied.

He then took out a lead pencil, and asked what it was for.

"It is to mark with," was the answer.

"But supposing the lead is out, and it won't mark, what is it good for?"

"It's good for nothing."

He then took out a pocket-knife, and asked what was its use.

"To whittle with," said some. "To cut," said others.

"Suppose it has no blade, then what is it good for?"

"Good for nothing."

"Then a watch, or pencil, or knife, is good for nothing, unless each can do the thing for which it was made?"

"No, sir," the children all answered.

"Well, children, what is a boy or girl made for?"

The children hesitated.

"What is the answer to the first question in the Catechism, 'What is the chief end of man?'"

asked the gentleman.

"To glorify God, and enjoy him for ever."

"Now, then, if a boy or girl does not do what he or she is made for, and glorify God, what is he or she good for?"

And the children all answered, without seeming to think how it would sound,

"Good for nothing."

Well, if children are made to glorify God, and they don't do it, are they good for anything? That is, it is so much more important that they glorify God, and become prepared to enjoy him for ever, than anything else, that, if they fail to do this, it is as though they failed in everything. Without love to God, all other things are as nothing.

Dear boy, or girl, are you answering the end for which you were made? If not, what are you good for? Think of the children's answer:

"Good for nothing!"

The Expedition to Brazil.

Letters have been received from Prof. Agassiz, giving a most interesting account of the astonishing scientific discoveries he has made in and along the River Amazon. The Professor is accompanied in his expedition by Dr. Coutinho, of Brazil, a gentleman of large scientific acquirements, who has already made a thorough exploration of the Amazon. This gentleman writes as follows under date of Aug. 22:

"The Professor does not cease extolling the riches of this region, and is completely absorbed by his darling fishes. We collected in Garupa and Tagipuru ten new species, and likewise a new species of alligator, named Jacareky. He told me to-day that when the work was concluded, we will make a real revolution in the scientific world.—Almost sixty new species in less than fourteen days! It is really a revolution. The great preparations that the Professor made for his collections are far within what nature furnishes him, such is the prodigality of life in the valley of the Amazons. All is superabundant, and there is a luxuriance of products so extraordinary that it exceeds the most extravagant dreams that the man of science formed when he prepared for his voyage."

Professor AGASSIZ himself writes as follows under date of Aug. 20:

"The result of our inquiries, above all, respecting fish, goes beyond the most extravagant dreams I ever had. Not only do I know that all the locations we visit nourish different faunas, but I foresee also that the intermediate localities will furnish still new and distinct species, so great are the differences of those we have already studied."

"I had in view to solve the problem of the geographical distribution of the fishes by making four or five separate collections between Para and Manaus, but now I know not what limits we should preserve, so that it is best to multiply the collections as far as circumstances will permit."

In another letter of the same date he says:

"It is equally interesting to discover the manner of inter-association of the species; it is evident, for example, that the fishes assembled at Para are not the same as those united at Manaus or in the great affluents of the Amazon. I have already a certainty of this from the collection I made at Para.—During the eight days spent in your hospitable city, where so many courtesies and such delicate attentions were showered on me, I collected sixty-three species of fishes. Of this number merely a dozen unknown; and, notwithstanding, about forty-five species are already described as peculiar to the Amazon. Consequently those that are known which I did not discover at Para must dwell in some other region of the great river. You see now that the work merely of two days tends to demonstrate that each region of this great basin must have collections of different species, a fact that science was completely ignorant of until now."

Besides, if the species of different regions differ one from the other in the same river, and if marine fishes ascend the river in a limited number to an inconsiderable distance from the sea, shortly it will become improbable that the fluvial species can proceed from the marine species; above all, if the different shoals are found in similar regions of the river and at a short distance from one another.

Well, you see what results this ought to give in time; and in the meantime I can only indicate the track that I count on following in my

researches.—All that I can as yet say to you is that of the sixty-three species found at Para, not less than forty-nine are inédited, which will require the establishment of eighteen new genera to give them place in the system of fishes. Besides this, I perceive the necessity of distinguishing five families that have been confounded with others to the present time."

Under date of September 8, Prof. Agassiz writes that he had then obtained more than three hundred species of fish, although he had, to that time, only examined one-third of the Amazon, without trenching on its affluent. He had only counted on, at most two hundred and fifty or three hundred species, and he says that not a third of those he collected belong to known ones.

The latest report is that Agassiz was to leave Manaus, in Amazonas, on the 16th of September, for Tabatinga, in Peru.

Agriculture, etc.

Cattle Feeding.

Mr. Josiah Deacon has been writing in several of our papers on matters connected with practical farming. The following are his views respecting the feeding of Cattle:

Salt.—I have in a former article, published in Sept. last year, stated how indispensable for cattle, &c., salt is. "On cattle disease." *Stock cannot be kept economically or in health without salt!* The following quantity is advisable to give, milch cows 4 oz.; to cattle fattening 3 oz. daily. Every other day to young cattle 3 oz.; 3 years old 2 oz.; calves 1 oz. To sheep 2 oz. per week, given at twice, in a trough. In winter the same quantity may be given, with the steamed chaff or not.

How to give Fodder to most advantage.—Three times a day is sufficiently often to feed, and more should not be given than an animal can quite consume at a meal; time for digestion is absolutely necessary. Oats or barley must be given, broken or bruised, by which means one third is economised, because all are digested. Roots ought to be pulped; straw reduced to chaff; the whole steamed—salt added by which means not only one half or more of the fodder is consumed, but your stock will be in far better condition than you ever had it, and you will have at last prime meat!

How to steam Fodder economically.—Cut your straw, or your coarse hay, into lengths of not more than 1½ to 2 inches, as you best can, if you have no chaff cutter, reckon 2 lbs. of oat and barley straw about equal to 1 lb. hay.—(Note—If the straw were cut green, or not over ripe, 1½ lbs would suffice.) 5 lbs. of Mangel-Wurtzel equal to 1 lb. of hay. Set a large cast-iron cauldron in brick work, where convenient, having boiling water in it morning and evening; have old half casks or barrels sunk into the earth, if possible under cover, have to each a circular cover, which will freely enter it. Prepare your feed for the morning in the evening, and in the morning for the evening as follows:—

Throw your chaff, pulped, or thinly cut turnips, &c., into the cask, about 8 inches deep, water it with the hot water, in which the assigned quantity of salt has been melted; stir, or mix well, then add another layer, and water it as before, not too much, but so as to damp it equally, pressing it down with the feet. When full put on the cover, and on that a heavy stone to keep it down, then cover the whole top with dung or straw, and in the morning or evening all will be warm or steamed so effectually that your stock will devour it with avidity. It must be given in troughs, a little raised from the ground. The hay remaining to be given, which the above mixture of straw, &c., does not replace, may in this way be required to ½ or 1/3 the whole quantity required, if hay alone be given, and should be given as usual and at mid-day.

Believe me, my good friends, that by following these rules, and keeping the Divine law you will find farming "The true source of Wealth," and always have, what I sincerely wish you,—A Happy New Year.

CARE OF SHEEP IN WINTER.—Fattening sheep should not be allowed much range; in fact, the more closely they are confined the better, so long as their appetites give indications of continued health. Sheep confined in close, dark quarters, four or five in a pen, having nothing to do but eat and sleep, lay on fat much more rapidly and economically than if allowed even the range of a small yard. Breeding ewes ought to be in the sunshine more or less daily, and have a walk of considerable extent. The leaves and twigs of our common evergreen trees, especially of the hemlock, are palatable to sheep, and they may very profitably be fed frequently. The resinous and astringent substances contained in this kind of food appear to exercise an excellent effect, promoting the health of the flock, besides affording a reliable variety of diet, and tolerable substitute for roots. All sheep ought to have occasional change of diet if possible especially the breeding ewes.—*Am. Agriculturist.*

STRENGTH OF DIFFERENT KINDS OF WOOL.—A. F. Moon, Paw Paw, Mich. asks us which is strongest, and will make the strongest cloth, coarse or fine wool. Fine wool is decidedly stronger in proportion to diameter than coarse wool; and fine wool, if spun into as large threads as those of coarse wool, which are employed in heavy common cloths, would make a fabric more than three times as durable as the latter.—*RANDALL, in R. N. Yorker.*

Correspondence.

For the Christian Messenger.

"Put them in mind . . . to speak evil of no man."

Undoubtedly there are cases in which it is the part of duty to expose the characters of bad men, who are opposing the truth, and covertly doing injury to their fellow creatures. This has been done by an inspired Apostle. (2 Tim. ii. 16, 17, 18. iv. 14, 15.) But if there be no necessity for such exposure, and no good likely to result from it, the admonition "to speak evil of no man," (Tit. iii. 1, 2) obviously ought to be strictly observed.

The need of attention to this caution has been especially suggested to me at the present time by the appearance of several communications in the *Christian Messenger*, apparently from different pens, calculated to depreciate the character of Dr. Edward Young, and to diminish regard for his "Night Thoughts." Though by no means disposed to excite or to prolong any contention, and reluctant to seem to differ from any of my brethren on a single point, yet I feel constrained from sense of duty, to offer a few remarks, in all kindness, on this subject.

If Dr. Young's Night Thoughts were adapted to fasten infidelity, to propagate ruinous error, or to encourage immortality, it might be deemed requisite to put people upon their guard against these evils; and to lessen regard for his teaching by shewing, provided such were certainly the case, that he was a bad man. But I presume it will hardly be maintained, that the perusal of this work is likely to corrupt the morals of people, or to do any harm. For myself I can truly testify, that the number of other books of which the perusal has been equally useful to me, is very small. It imparted to me, and fixed in my memory, while in my youthful days, many sublime and highly valuable thoughts. I do not hesitate to recommend to my young friends to purchase, peruse, and study this excellent Work; to follow my example by committing many portions of it to memory, and to be careful to profit by its invaluable lessons.

Doubtless Dr. Young was, like "every high priest taken from among men . . . compassed with infirmity." (Heb. v. 1, 2. vii. 28.) It appears to me, however, that his walking in a garden with two young ladies, and declining to pay immediate attention to a call—quite probably aware that it was a frivolous one—can not be consistently regarded as a stigma upon his character. The seeking of preferment by one who is professedly a minister of the "meek and lowly" Saviour does, indeed, appear to me highly objectionable; but surely it is less reprehensible in a man of eighty, who may be reasonably thought to be in his dotage, than it is in one while in the prime of manhood, and of mental vigor.

"Tread lightly on the ashes of the dead," is generally and justly regarded as a good moral precept. In accordance with this, the remark of an eccentric preacher, when delivering a funeral discourse at the burial of a young woman in Westmorland, N. B. is worthy of remembrance and imitation. He observed, "I do not know any harm of her"; and added, "if I did, I would not tell it." If we do not wish that our survivors, or persons of succeeding generations, should search out our infirmities, and exhibit them to the world, after our departure, when we will have no opportunity to give any explanation, we ought to be careful not to do this needlessly in the case of those who have gone before us. Let us in this matter, as well as in all others, strictly observe the Saviour's golden rule, "As ye would that men should do to you, do ye also to them likewise."

CHARLES TUPPER,
Aylesford, Dec. 26th, 1865.

For the Christian Messenger

COLPORTAGE.

Mr. Editor,—

By your kind permission I desire to give your readers some extracts from late Reports of a few of the Colporteurs of the American Tract Society, in order to give some idea of the work which it is doing, its need, and importance in this province. Mr. R. L., colporteur in Hants Co., writes, "I have just been making up my Report, and send you an abstract up to this date. I have laboured 182 days, and sold books to the amount of \$245, distributed gratuitously \$27, forwarded through you to the Society for sales \$68, held 40 prayer meetings; found 18 families destitute of all religious books; 18 fam-