

Youths' Department.

BIBLE LESSONS.

Sunday, July 1st, 1866.

JOHN xvi. 1-20: Christ promises to send the Comforter. 1 KINGS xv. 16-34: Nadab's wicked reign. Recite—1 JOHN xv. 11-14.

Sunday, July 8th, 1866.

JOHN xvi. 22-33: Prayer is to be in the name of Christ. 1 KINGS xvi. 23-34: Fulfillment of Joshua's prophecy. Recite—JOHN xvi. 7-11.

For the Christian Messenger.

Answer to Scripture Puzzle.

OUR Saviour's positive command, so seldom obeyed, is "Love your enemies." Matt. v. 44.

- Luz. Genesis xxviii. 19. Onesimus. Colossians iv. 9. Vashti. Esther i. 11. Eber. 1 Chronicles i. 25. Young men. 1 John ii. 14. Oshea. Numbers xiii. 16. Uzziah. Isaiah vii. 1. Rebekah. Genesis xxxv. 8. Esther. Nimshi. 2 Kings ix. 20. Ebed melech. Jeremiah xxxviii. 10. Moab. Deuteronomy. xxxii. 49. Iconium. Acts xiii. 51. Ephron. Genesis xxiii. 16, 17. Susanna. Luke viii. 3.

A. C. HALL.

The baby on the other side.

There's many an empty cradle, There's many a vacant bed, There's many a lonely bosom, Whose joy and light have fled.

Once in a happy home, a sweet, bright baby died. On the evening of the day, when the children gathered around their mother, all sitting very sorrowful, Alice, the eldest, said: "Mother, you took all the care of the baby while she was here, and you carried and held her in your arms all the while she was ill; now, mother, who took her on 'the other side?" "On the other side of what, Alice?" "On the other side of death; who took the baby on the other side, mother? She was so little she could not go alone." "Jesus met her there," said the mother. "It is he who took little children in his arms to bless them, and said, 'Suffer them to come unto me, and forbid them not, for of such is the kingdom of heaven!' He took the baby on the other side."

Little darling, thou hast left us! Here thy loss we deeply feel; But 'tis God that hath bereft us; He can all our sorrows heal. Yet, sweet babe, I hope to meet thee, When the day of life is fled; Then in heaven with joy to greet thee, Where no farewell tear is shed.

More Alphabetical Rhymes for the Children.

- A was an emperor, who gave a decree—Luke ii. 1. B was a blind man, anxious to see.—Mark x. 46-52. C was a brother, who did a great wrong.—Gen. iv. 8. D was a teazer, who weakened the strong.—Judges xvi. 4-21. E was a twin son, less loved by his mother.—Gen. xxv. 28. F was a ruler, in place of another.—Acts xxiv. 27. G was a province, quite frequently named.—Matt. iii. 13. H was a tyrant, for cruelty famed.—Matt. ii. 16; xiv. 3-10. I was a country of mountains and rocks.—Isa. xxxiv. 6. J was a shepherd, possessor of flocks.—1 Sam. xvi. 11; xvii. 15. K was a place, where the ark had repose.—1 Sam. vii. 2. L was a mountain, with turban of snows.—Jer. xviii. 14. M was a priest, with no pedigree found.—Heb. vii. 1-5. N was a hunter, greatly renowned.—Gen. x. 9. O was a helper, whose service was kind.—2 Tim. i. 16-18. P was a despot, of changeable mind.—Ex. viii. 28-32. R was a speaker, provokingly rough.—2 Kings xviii. 19-25. S was a wretch, punished justly enough.—2 Kings xix. 35-37. T was a disciple, raised from the dead.—Acts ix. 36-41. U was a land, whence came Israel's head.—Neh. ix. 7. V was a wife, who refused to obey.—Esther i. 12. Z was a father, whose sons went away.—Matt. iv. 21-22.

W. & R.

Coveting what we need not, takes from us the true use and fruition of what we already have.

"Too weak to stand alone."

A young lady—I should rather say a school-girl—obtained the Christian's hope, all alone, in a time of very general spiritual coldness. Her pastor, although quite satisfied with the evidence of her change of heart, dreaded to suggest the subject of a public confession of Christ, thinking her unusual sensitiveness, her youth, and her painful position as alone in her new hope, would make the act too heavy a cross for her at once to bear. Great, therefore, was his joyful surprise when, one day the young lady called on him to inquire, in a very child-like way, how soon he thought she might be permitted to unite with the church. Wishing to elicit an expression of her motives, the minister concealed his approval, asking, somewhat coolly, her reasons for wishing so soon to take such a decided step.

"I fear I haven't my reasons in very good order, sir," replied the young lady, tears coming to her eyes and blushing to her cheeks, in response to the coldness of her pastor, "but the one uppermost in my mind just now, is my great weakness."

"I never heard great weakness urged before as a reason for a public confession of religion," suggested the minister discouragingly.

"It seems to me a very strong reason," replied the young lady, courage getting the better of diffidence, as she found herself driven to plead her own cause. "If those who have the growth of years need still the shelter of the fold, much more do I, a poor, trembling, newborn lamb, who am too weak to stand alone. I need the prayers, the sympathy and companionship of Christians; the strengthening power of all Christian ordinances; indeed, every possible aid to hold me up."

"If you are so weak, how do you expect to withstand the opposition and derision of your young companions?"

"I wanted to tell you, sir, what a strong motive I find in my relations to my school-mates for a public profession of Christ. I find myself now in a very trying, because a false position, among them. I am no longer one with them, surely; yet I am not, in their view, decidedly separate from them, and on the Lord's side, as I wish to be. I think when I have taken my true position before the world as a follower of Jesus, they will give up the idea of drawing me from my purpose to serve Him, and I shall be in less peril myself, and can more consistently plead with them to come with me. I am too weak to venture to look back, and I want to go where I can't be tempted to do it. You warned me faithfully against that, in your sermon on the text, 'No man, having put his hand to the plough, and looking back, is fit for the kingdom of heaven.'"

"You say nothing," remarked the pastor, "of taking up the cross, or of duty; or of the dread expressed by so many, that unless you confess Christ before men, He will not confess you before the Father, according to Matt. x. 32."

"No, sir, I find daily crosses to bear, but I don't regard it a cross to own publicly my allegiance to the King of kings. I have felt urged to the act, either, as a present duty, because I didn't know but I ought to wait; but I have been won to desire it earnestly as a privilege: so I called to ask you, not if you thought I must, but if you thought I might unite with the church. I feel that I need to be in the earthly fold of the Good Shepherd; and I wish to be there just as soon as I may. So I tell the 'under shepherd' frankly, and ask the aid of your judgment, to which I defer my own."

The young disciple united with the church at the next communion season, and yet lives, rejoicing ever more and more in the privilege of serving Christ in His church.

Are there not, just now, many tender lambs of the Good Shepherd, who need to seek the shelter of His fold, because they are too weak to stand alone?—Congregationalist.

Scriptural Reading.

Mr. C. W. Smith, in "Clerical Elocution" says:—"Many clergymen who might be excellent elocutionists, fail to be so through fear of being thought theatrical. They confound the theatrical with the dramatic. There is as great difference between these styles of delivery as between the stage and the drama. Shakespeare's is the drama, but the stage is not Shakespeare. The theatrical style consists in assuming a manner which is not the speaker's own, and impersonating character. The dramatic style consists in reading and speaking with such varied expression and modulations of one's own voice, that the various characters and the words which they utter, shall be vividly impressed upon the minds of the congregation, but without the slightest approach to impersonation or assumption of manner." He must modulate his own voice, and give it various degrees of energy, &c., for the various speakers, but must not change it, or imitate the peculiarities of another person. The Holy Scriptures are highly dramatic, and require the finest and most varied modulations of voice; instead of which they are generally read with a monotonous and pompous solemnity, or in a lifeless drawl, to which many persons have become so accustomed that they suppose it to be proper to the Scriptures; like the old Scotch lady who angrily snatched the newspaper from her son, exclaiming, 'Ye graceless loon, how daur ye read the newspaper wi' the Beebie twang?'"

SORE THROAT, COUGH, COLD, and similar troubles, if suffered to progress, result in serious pulmonary affections, oftentimes incurable. "Brown's Bronchial Troches" are compounded so as to reach directly the seat of the disease and give almost instant relief.

A hearty Welcome.

At a meeting of the Baptist Union in Chicago, on May 30th, a crowded assembly gave a most cordial greeting to Dr. Brock, and Rev. Mr. Marten of London. After a speech of welcome to these brethren by the President of the Union, Dr. Brock made an address. He is the very personification of John Bull in appearance, with portly physique and full ruddy face; and his speech showed that his heart is in proportion to his body. It was one of those earnest addresses full of unction, wit, and power, which carry the sympathies and hearts of the audience, and charm every hearer. Perhaps your readers may be interested, as were we, in his remarks. He said he had long been an admirer of this country, but thought there was no special virtue in that fact, because he had been reared a Non-conformist and a Baptist, and any man so born and bred who did not love America would be an anomaly. Furthermore, he had always had an antipathy to slavery, and always thought it an utter contradiction of our principles, and never could understand how we could reconcile our 4th of July with holding millions of our fellow men in bondage.

Then he came to speak of their concerns at home, telling first of the Baptist colleges. Mr. Spurgeon has eighty students who are preparing for the ministry, who are educated, fed, clothed, lodged, and provided for, at his expense. There are as many as 180 students for the Baptist ministry in constant course of preparation for the work.

Their Missions are prospering, even the insurrection in the missionary field of Jamaica turning out to the furtherance of the Gospel. He spoke also of their missionary work in London. The London Baptist Association is composed of from 60 to 70 churches. Its object is to vindicate themselves from the annoyance and persecutions of the State Church, also to organize and erect churches of our denomination. In 24 years they have raised nearly one million of dollars for this purpose, and they undertake to build one new church in London suburbs every year. He reports great prosperity in their churches, and gave us some idea of their plans and organizations for reaching all classes of society through out-door preaching, ragged schools, mothers' meetings, mission schools, penny banks, &c., from which we see that our London brethren are alive to the great work and responsibilities which rest upon them.

Many interesting incidents were related, of which the following is one. Baptist W. Noel living in Russell Square, one of the wealthiest parts of the city, himself a man of wealth, but altogether ungodly, passed by and heard him, and was convinced of sin, converted, and has devoted himself to the work of going about and distributing tracts, and is one of the most useful of Christian men.

In Dr. B's church there are dozens of those who have been forgers, housebreakers, thieves, who have been reached and saved by the gospel. Dr. B humorously observed that he had a regular array of burglarious tools in his house brought to him by these men, and furthermore that he had been taught how to use them. There is one man in his church who had been in prison eighteen times, and now there are not three men in the whole church who are better workers for Christ.

In speaking of his inquiry, meetings, Dr. B observed that they had been greatly blessed, and gave this instance. One Sabbath he announced that he would be in his study on the morning at 5 1/2 o'clock, to meet inquirers. There came a man who said, "I came to your church yesterday careless about my soul, but when you announced your inquiry meeting, I thought that if you cared enough about my soul to be here at 5 1/2 o'clock this morning, it was high time I cared about myself."

Concerning the difficulties they have to encounter, he mentioned the fact that the Archbishop of Canterbury had ordained a number of young men for the purpose of hunting up the children who had not been baptized, to bring them to baptism, to make them Christians, with the distinct understanding that they were thus rendered regenerate. Other forms of error which are formidable, are Latitudinarianism and Naturalism; yet Christianity is not on the wane, but triumphing gloriously. He exhorted the brethren not to believe stories of hostility of the English people towards America, to labor to preserve kindly, Christian feeling between the two nations, for with England and America in hearty evangelical sympathy, the wicked one will tremble, and the kingdom of Jesus be extended over the earth.

Mr. Marten followed in exceedingly well-timed and happy remarks. Other brethren followed in pleasant talks, when the following expression presented by Rev. E. G. Taylor, was passed by acclamation.

Resolved, That we heartily reciprocate all the sentiments of kindness and interest which in behalf of the London brethren they have expressed, and beg that they will assure their brethren at home of our joy in their prosperity in their great work of philanthropy in the kingdom of the Master, and that we feel that though an ocean rolls between us, we are still one in heart, one in the truth, one in labor, and one in our Lord Jesus Christ.

Thus closed one of the most delightful seasons of Christian intercourse that it has been our fortune to enjoy.—National Baptist.

If parents were really faithful to their children, there would be fewer unconverted adults.—Boston.

There is no sin we can be tempted to commit, but we shall find a greater satisfaction in resisting than in committing.—Mason.

Agriculture, &c.

Thin Sowing.

In a late issue of the Mark Lane Express we find the following interesting communication from that clever agriculturist—Ald. J. J. Mechi:—

Sir,—Let us keep our minds unprejudiced in this matter, and open to conviction, by small and continued experiments, which will give us safe ground to act upon. I wish that it were possible that all agriculturists could see my experimental half acre of wheat, dibbled with one peck per acre, in all the stages of its growth. I see it daily from my window, and it suggests no end of reflections. There are the four stretches, looking in the distance like a bare fallow; while the rest of the field, sown with four pecks per acre (my usual quantity), is as green as a grass-field. Judging from its appearance, I should at once condemn it as a failure, and yet we know from past experience, and feel confident, that these bare lands will, at harvest, produce a crop more abundant than the green mass that surrounds it.

It would be most interesting to record, by shorthand notes, all the feelings engendered by an inspection of those bare stretches by practical agriculturists during the various stages of the wheat's growth—from positive disbelief and doubt, passing, in gradation, to the admission of surprise and conviction at the result, so successful but so unanticipated. But so it is, and we felt it ourselves more than once. There are the little plants from single kernels, at intervals of 6 inches by 4 1/2, and on looking closely at them we see peeping out of the tiny but numerous shoots that are to radiate horizontally, and cover the ground with strong and ready stems, so that the field will look as though it had been rolled with an immense roller, and every stem almost glued to the soil. In due time those horizontal shoots will take an upward movement, having at the time that admirable and useful curve of resistance which enables the plant to hold its erect position, regardless of winds and storms. How different at harvest from the laid and injured crops which, owing to crowding, are compelled to go up at once vertically without the curve of resistance! How small the kernels and dull and soft the straw of the thin sown, whose plump, well-developed kernels give unmistakable evidence of a more natural and proper proceeding!

When harvested and "traved," or shocked, the contrast in the straw is most striking and convincing. By this thin sowing you get more straw (tested by weight), as well as more corn, than by thicker sowing, besides the absence of mildew. Said a Wiltshire man to me, just before harvest, as he was closely examining each plant or bundle of growing stems: "Well, Mr. Mechi, you might have written all your life about this, but I should never have believed if I had not seen it." And it certainly is very wonderful that the stems from each kernel should range from 10 to 30; but so it is, and this does not depend upon the quantity of the seed sown, but upon the quantity of nutritious matter in the soil available for the growth and full development of the plant. Twenty times as much seed would not produce a crop where there was not available food.

I will now describe the whole of the facts quite irrespective of mere opinions. On one clover lea year, when I have drilled my usual quantity—4 pecks of wheat—I dibble in, on four lands, or half-an-acre, half-a-peck of wheat, which is one kernel in each dibble hole, 6 1/2 in. by 4 in. apart. It is dibbled at the same time as the rest of the field, sometimes in October and sometimes in November, so as to be a fair comparative trial. The land is strong clay land. I have not yet tried so small a quantity on the light land, although I shall do so next year. I fear, however, it might not answer so well on light land, on account of birds, and other reasons. The yield from this peck an acre was in 1864, 58 bushels per acre, and 2 1/2 tons of fine straw. This last year, 1865, the yield was 58 bushels per acre (straw not weighed). In both years the yield exceeded the remainder of the field by 2 bushels per acre, and the straw in 1864 was also more abundant. This year (D.V.) I shall duly report the results, which I have no doubt will be the same; and yet with these facts so patent I lack the courage to reduce my quantity from a bushel generally. By these repeated trials I shall, however, gain confidence, and probably drill an acre or two in each field with 2 pecks. Last year I thought it impossible that the thin-sown could equal the bushel, for it went in badly, and altogether looked like a failure.

The peck of thin-sown red wheat only equalled the thicker-sown red in 1865, but the white beat the thick-sown white by 2 bushels. In 1864 both red and white thin-sown carried the day over the thick-sown. All my heavy land wheat in 1865 averaged something over 7 qrs. per acre.

I don't believe that farmers know how much they often lose by thick-sowing. They would do so if they tested, as I have done for years, comparative qualities on a small scale. Every man should thus judge for himself according to his soil, climate, and other circumstances of condition, &c.

The frothy straw and light kernels of a thick-sown and early-laid grain crop are a losing affair. If ever we heard of an extraordinary yield, it is usually from a crop so thin in the spring that its owner thought of ploughing it up; but after well harrowing, &c., it branched amazingly, and became the best crop on the farm.

It is clear that there is some gross error in sowing when our average increase is only nine kernels for one. Nine is at least 60 to 55 for one.