

Youth's Department.

BIBLE LESSONS.

Sunday, August 6th, 1865.

LUKE xxiii. 14-26: The trial and sentence of Christ.
2 SAMUEL xviii. 1-18: Absalom is slain.
Recite—1 Peter ii. 21-24.

Sunday, August 13th, 1865.

LUKE xxiii. 27-38: The Crucifixion. 2 SAMUEL xviii. 19-33: David mourneth for Absalom.
Recite—Isaiah liii. 7-9.

The voice from heaven.

Franz, a city boy, had been picking raspberries in the forest. As he returned home a tempest arose; it began to rain, and the lightning began to play quite sharply. Franz became afraid, and crept into a hollow oak which was beside the road, for he did not know how readily the lightning strikes the lofty tree.

All at once he heard a voice call, "Franz! Franz! come, come, be quick!"

Franz came out of the hollow of the tree, when, in an instant, the lightning struck the tree, and the thunder crashed fearfully. The earth shook under the frightened boy, and it seemed to him as if he were enveloped in flame. But no harm happened to him, and he said, with uplifted hands, "This voice came from heaven. Thou, O loving God, hast saved me!"

But the voice called out again, "Franz! Franz! do you not hear me?"

It was a countrywoman who called. Franz ran to her, and said—

"Here I am, what do you want of me?"

The woman said, "I do not mean you, but my own little Franz. He was taking care of the geese by the brook, and must have hidden himself from the storm, somewhere around here; I came to take him home. See, there he comes out from the bushes."

Franz, the city boy, now told her how he had taken her voice for a voice from heaven. The woman seized him by the hand thoughtfully, and said—

"O my child, thank God none the less for your escape, although the voice came from the mouth of a poor countrywoman. The good God had it so appointed that I should call you by your name, without knowing anything about you."

"Yes, yes," said Franz, with tears in his eyes, "God, it is true, made use of your voice to deliver me, but the help came none the less from heaven."

"We'll get it if we are earnest enough."

"Oh, yes," said the old woman, "we're sure to get it if we be earnest enough." We had been speaking of forgiveness of sin, and a place in the family of God; and these she thought were to be got only by her earnest praying.

"And have you got it yet?" I asked.

She shook her head mournfully and replied, "No, I'm fear'd I hae na got it jist yet."

"What I have you not been asking for it?"

"Surely, surely, but I dout I hae na been sae earnest as I wad need to be."

"And when do you think you will be as earnest as you need to be?"

The old woman looked very miserable, as after a pause she answered, "Ah, weel! I dinna ken; but I'm sure we'll get it if we be earnest enough."

"Are you needing any money?" I inquired. Looking both pleased to have done with the worry of such troublesome questioning, and surprised at the sudden change of the subject, the old woman faintly smiled and said, "Oh, ay, I'm ne'er above the need o' that."

"Would twenty pounds do you any good?"

"Hoos! the half o't wad mak' me a leddy."

"Well, you had better go down to the bank and ask twenty pounds from the banker."

"Oh, ye're jokin' me noo," said the old woman with a puzzled air; "the banker wad think I was gane wrang i' the mind if I did the like o' that."

"But ask earnestly; be earnest enough and tell him that he must give it, for you cannot do without it."

"What wad he care for my earnestness? He wad send for the police!"

"And why would he not care for your earnestness? why would he not give you the money?"

"Na; what wad he gie me the money for, when I hae nae in his bank?"

"Oh, then he gives money only to those that have it in his hands?"

"I'm sure ye ken that brawly," said old woman, quite knowingly.

"Yes, I know it. The banker is there to do what is right, and he will give money to no one except to those who have a right to receive it. Is not this the case?"

"Yes," she said, "I believe it is."

"Then you cannot get any money from the banker for your own sake. Now, suppose that you know a kind and wealthy gentleman who has plenty of money in his bank, and who besides is interested in you. Well, suppose you go to him, and tell him your need, and after he has heard you out, he smiles and says, 'Now you have done me the greatest favour you could have done me, for I feel it such a pleasure to help you.' And so saying he fills up an order out of his bank-book instructing the banker to pay you twenty pounds on demand, and to charge the sum to his account. Now, what

would you do with that little bit of paper (that he gives you)?"

"I wad tak' it to the bank, and get the silver wif't," she said.

"But would you not need to ask for the money very earnestly?"

"Na, na, the bit o' paper wad be plenty o' itself," I'm thinking."

"Yes, certainly, everything depends on that bit of paper, and the name that is written on it. If you take the paper with you, you will at once get the money for the sake of him whose name is written at the bottom of it; but if you go without the paper, all your earnest asking will be quite useless, and why? because it would not be right in the banker to give it to you. The banker, you see, will give you nothing for your own sake, but he will give you any amount your friend pleases, for your friend's sake."

"And now I wish you to attend very carefully to the application of this little parable to the subject we were speaking about. Do you know that you have nothing at all in God's bank, and that it is quite out of the question for you to expect such great blessings as forgiveness of sins, and such like, when you ask them in your name, however earnestly you may ask? Ah, my friend, your name has as little weight in God's bank as it has in man's. Now, it is a blessed fact that God is willing to give to the sinner,—nay, that he delights in giving; but then he will give us only in a way that is just and righteous. In order that there might be such a way for God to forgive our sins, and to bless ourselves, he sent his beloved Son to bear our sins himself, and thus to become the Author of eternal salvation to all who believe in his name. And now, since the Lord Jesus has done all this, God is quite ready to pardon and to bless any sinner at once; but it must be clearly understood that what he gives us, he gives us only for Jesus' sake and not for our own. Now, you have been all along completely setting aside the name of the Lord Jesus; and when you did go to ask anything from God, you have been expecting to get it, not for Christ's sake, but for the sake of your own earnest praying. You have been going to God's bank, you see, without the little bit of paper that was needed to get you what you wanted. Is not this true?"

"I'm fear'd it's owre true," said the old woman, as the light of a new and seasonable truth lightened up her countenance.

"Will you please to read Ps. xxv. 11?"

She got the verse and read, "For thy name's sake, O Lord, pardon my iniquity; for it is great."

"You see from this that, though David's sin was great, just like yours or mine, he both asked and expected God's forgiveness; but, notice that he expected to be forgiven, not for his own sake or for his earnest asking, but for thy name's sake pardon my iniquity." You see that he was not like you, for he took care to have the little bit of paper with him when he went to the bank. And it is quite the same all through the Old and New Testaments. Please to read a verse in the New,—Acts iv. 12."

She read, "Neither is there salvation in any other; for there is none other name under heaven, given among men, whereby we must be saved."

"Now you see from this," said I, "that we are saved on account of a name; and that there is no name whatever, that is of any use to us, save only the one name of the Lord Jesus. Now, don't you see that you have been using your own name instead of Christ's, and you have expected to get what you asked if you asked only earnestly enough? Ah, you must do as Jesus bids you; you must use his name, and then you will get it for his dear sake, for the word of God says that 'whosoever calleth on the name of the Lord shall be saved.' You close your prayers with the words 'for Christ's sake,' don't you?"

"Oh, ye," she said, "I never miss that, but I see noo that I never hae been thinkin' on what it means."

"No, you have used it as a mere form, whereas in truth it is by far the most important part of any prayer. Do you think that you understand what I have been saying to you?"

"I understan't brawly, I never saw it sae plain before."

"Well, be sure then to make immediate use of your knowledge. Oh, how solemn it is to be so near to death as you are, and yet not pardoned. On no account allow yourself to put it off another day. Jesus is ready; God is ready. All are invited to come and receive. God is freely pardoning, not those who ask earnestly enough, not those who think they have fewest sins; but he is pardoning all who come to him trusting only in the blood of Jesus, and asking only in the name of Jesus. Believe all that he is telling you about your ruin and danger; believe, too, all that he tells you about the preciousness of the name of Jesus. And then, with that name on your lips, and trusting to God's promised mercy to every one who pleads that name, go to ask what God delights to give, and be assured that every one that so asketh receiveth. Never say again, 'We're sure to get it if we be earnest enough,' but rather think on what Jesus says, 'If ye shall ask anything in my name I will do it.'—Family Treasury."

Joy is heightened by exultant strains of music, but grief is eased only by low ones. A sweet, sad measure is the balm of a wounded spirit. Music lightens toil. The sailor pulls more cheerily for his song.

I could never divide myself from any man upon the difference of an opinion, or be angry with his judgment for not agreeing with me in that, from which perhaps within a few days I should dissent myself.

Agriculture, etc.

WATERING TREES IN HOT WEATHER.

There is no practice on which we have given repeated instruction that is so little understood as that of watering newly set trees and shrubs during the hot and dry weather of summer. Many persons dash water on the surface and never examine whether it goes down half an inch or an inch, while the roots may be six inches or a foot below, and as little affected by it as a thirsty horse would be by pouring a pail of water on his tail. It would be well worthy of the experiment for any reader of these remarks to give the surface of a hard piece of dry soil a drenching with a watering-pot, and then, a few hours afterward, dig down and examine the depth to which the moisture has penetrated, and compare it with an adjoining spot that has not been watered. The result would be a valuable lesson. Let the experiment be extended. Allow one portion of ground to become hard and crusted, and keep another loose and mellow. Examine the moisture in the soil six inches down, during drouth—the crusted portion will be dry, the mellow part moist and favorable for the growth of plants. Again, examine a portion of the soil which has been allowed to grow with weeds and grass, as compared with the clear and mellow part, and the difference will be surprising to those who have not before witnessed anything of the kind. Grass and other plants pump water up from the soil and scatter it to the air in the form of insensible vapor through the leaves, many times faster than it can evaporate from bare soil; and beneath the grass the earth will sometimes appear as dry as ashes, while that which has been kept pulverized will be found as moist as a wet sponge. Actual observation of these differences, requiring a few minutes occasional examination, will be more convincing than any amount of reasoning. It will show in a most satisfactory manner the importance of keeping the soil clear and constantly pulverized, both for retaining moisture and for favoring the ready extension of roots.

Some years ago an acquaintance set out thirty young cherry trees. Fifteen of them were occasionally and moderately watered.

The owner was much surprised to find that seven out of the fifteen watered ones died by midsummer, and only two out of the unwatered ones.

The truth was, the water which had been applied never reached half-way down to the roots, while it hardened the surface into a stiff crust, which is especially unfavorable to young and newly set cherry trees. If he had kept the surface constantly mellowed by repeated stirring, and had mulched the ground with grass or old straw for a few weeks at the hottest time of summer, the whole thirty trees would probably have lived and grown well.

As a general rule, mulching with pulverized earth would be the most convenient and best way to perform this operation, if well performed. If the top soil is kept completely pulverized, it has about the same mechanical effect as saw-dust and chaff. But soil becomes more quickly packed solid again than either saw-dust, chaff or short straw, and a very few cultivators can be induced to break it up fine frequently enough. Hence, in ordinary practice, the common mode of mulching with hay, straw, &c., succeeds best. A neighbor once made a banter with his hired man as to which should raise the most corn from a quarter acre. The neighbor hoed his piece once a week all summer; yet, in spite of this frequent hoeing, the hired man's corn was much the best. He was puzzled for a time to account for it, until early one morning he found him at work at it, and then found out that he had hoed it every morning before his employer had arisen. It has been common to ascribe the increased growth of constant stirring to the absorption of ammonia from the air, &c., but the true explanation is undoubtedly the preservation of the moisture of the soil by the more perfect mulching thus afforded.—Country Gentleman.

AN ENGLISH CURE FOR DRUNKENNESS.

There is a prescription in use in England for the cure of drunkenness, by which thousands are said to have been assisted in recovering themselves. The receipt came into notoriety through the efforts of John Vine Hall, commander of the Great Eastern steamship. He had fallen into such habitual drunkenness, that to reclaim himself proved unavailing. At length he sought the advice of an eminent physician, who gave him a prescription which he followed faithfully for seven months, and at the end of that time had lost all desire for liquor, although he had been for many years led captive by a debasing appetite. The receipt is as follows: Sulphate of iron, five grains; magnesia, ten grains; peppermint water, eleven drachms; spirit of nutmeg, one drachm; twice a day. This preparation acts as a tonic and stimulant and so partially supplies the place of the accustomed liquor, and prevents that absolute physical and moral prostration that follows a sudden breaking off of the use of stimulating drink.—Scientific American.

A new infringement of the liberties of Frenchmen is announced in a Rouen paper. Hereafter no one is to get himself photographed without depositing a stamped (timbre) copy of his likeness in some official depository.

COLOSSAL CALCULATION.—The average size of living beings on earth, including the whale and microscopic animals of the smallest kind, is about that of the common house fly.

The clock of religion often shows a fine age in sermon time.

Correspondence.

For the Christian Messenger.

AUTOBIOGRAPHICAL SKETCH.

BY REV. CHARLES TUPPER, D. D.

CHAPTER V.

LABORS WHILE AN EVANGELIST.

(No. 5.)

On the 16th May, 1818, I returned to Parraborough, and resumed my labors there.

While passing through Cumberland on my way to Halifax, I had fallen in company with a minister of another denomination, who kindly invited me to his house. As it always seemed to me desirable that ministers and people belonging to different bodies of Christians should cultivate a friendly intercourse, the invitation was cordially accepted. Both he and his wife treated me courteously, and our interview was pleasant. We had some discussion on subjects introduced by him, on which our views differed; but it was conducted in an amicable manner, with evident good feeling on both sides. On my departure they urged me to visit them again, as opportunity might be afforded.

In compliance with this request, not long after my return I did so. Though he did not ask me to have my horse put up, yet, attributing this to inadvertence, without any suspicion of intentional neglect, I inquired if he had any hay. Replying in the affirmative, he attended to this important part of hospitality. It soon became apparent to me, however, that my call was not acceptable. Aware that I had not done or said anything calculated to give offence, and unwilling to have friendship interrupted through misapprehension, or to be exposed to the displeasure of any person causelessly, I frankly inquired for the cause of this manifest alienation. It appeared that it had been reported to them, that I had spoken of his wife as not having treated me courteously. I replied, that, without intending to intimate any thing of the kind, which would have been both ungrateful and untrue, I had merely remarked, that she was probably somewhat disappointed, as she had supposed me, on my introduction to her, to be a minister of her own denomination, and from her native land.

But, I was glad to have all the charges distinctly brought out, and therefore ascertained that he had been informed, I had told my friends at Five Islands, that he "was going to be dipped." In reply I assured him, that this report was destitute of the slightest shadow of a pretext; for I had not seen any of my friends at Five Islands, nor written to one of them, since my first interview with him; neither had I ever said or thought that he was going to be dipped. "Who," said he, "could have made such a story?" "Who," I replied, "that was bad enough, could not have made it?"

This narration naturally suggests, that care should be exercised not to give credence to mere flying reports; since in many instances they are gross misrepresentations, and in others wholly destitute of any foundation. Unhappily there are some persons who delight in "sowing discord." (Prov. vi. 14, 19.) This, whether it respects members of the same church, or ministers and people of different denominations, does an immense degree of harm. We ought, therefore, to guard sedulously against the numerous wiles by which our arch enemy is continually endeavouring to excite animosity and strife. When any misunderstanding has arisen, an early interview, in either of the parties be sincerely desirous of promoting peace, is likely to produce the desirable results.

It affords me pleasure to add, that in the case now recorded, though the commencement of the interview was abrupt, yet its termination was favorable. The alienation which had been produced by false reports was evidently removed. An uninterrupted friendly intercourse ensued. My friend obligingly assisted me in my studies, wrote out for me several pages of my Greek Lexicon—that of Schreyvelius—that were wanting, and subsequently made the valuable present of a copy of the Greek Septuagint. This is of ancient date, having been printed at Frankfort, in 1597. It contains *Various Readings*, with others from Aquila, Theodotion, and Symmachus, as also the Apocrypha, a Treatise by Josephus, and the New Testament likewise in Greek. My friend had not made any use of this book, because there were in the text numerous contractions, which he could not decipher. This obstacle, however, was readily surmounted by me, though my Greek Grammar furnishes no explanation of contractions, by comparing those in the New Testament with the same words in a plain copy. The attentive perusal of this whole book, with frequent references to it, has been highly interesting and instructive to me.

Some may think it would have been *manly* in me to resent the manifest neglect and unfriendliness with which I was treated. But resentment would evidently in this case have turned to my disadvantage. Moreover, in every instance in which it has ever been indulged by me, regret and disquietude have followed. It naturally renders the subjects of it unhappy. How excellent, how conducive to our own peace and comfort, as well as the good of others, are the apostolic injunctions, "If it be possible, as much as lieth in you, live peaceably with all men," and "Be not overcome of evil, but overcome evil with good." Rom. xii. 18, 21.