

Sunday Reading.

SUFFERING FOR JESUS.

There are too many, I fear greatly, who know nothing of cross-bearing, or suffering for Jesus, and what shall I say to them?—My friends, I do not ask whether you encounter trials and submit to self-denials; these are inevitable; the world has a hundred martyrs where Jesus has one; and the bondage imposed by the passions is intolerable, because forced upon us; while the yoke of Christ is made easy by the love which chooses it.

But are you bearing crosses and making sacrifices for Jesus and his cause? If not, you are preferring some idol to him and what must be the end? You will soon have to enter the furnace, and who will deliver you?

Why, oh, why should such a doom be yours? Has not much the choice of three alternatives; how much better the decision of Moses—choosing rather to suffer affliction with the people of God, than to endure the pleasures of sin for a season, esteeming the reprobation of Christ greater riches than the treasures of Egypt? You admire those sainted heroes, make them your models—Have faith in that God who says, "Them that honor me, I will honor," and be followers of them, who through faith and patience, inherit the promises."

I suffer, I endure for Jesus; but what a privilege to bear anything for such an adorable Redeemer! "I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ's sake." I suffer for Jesus; oh, what honor to be identified with such a cause, to immolate anything for truth, for the salvation of a ruined world! Lost, I suffer, I endure for Jesus; but it is the way to the crown—through much tribulation we must enter the kingdom; there is no other avenue, and the footstep of my Lord leads through this.

—Suffer not Christ to have suffered these things, and to enter into his glory! It was as a suffering Saviour that he passed to his execution, and I cannot follow in the path he tread. Unto me it is given, in the last of Christ, not only to believe on him, but also to suffer for his sake."

Welcome, then, the Cross! Let it far hence be tested seven times. I glory in the cross by which I suffer with him that I may be glorified with him. I triumph amidst the fires through which I shall ascend to glory and honor, and immortality beyond the skies.

"Through eight nights. And though, in secret, Our Saviour's path of sadness were, Grief, cheer, cheer, woe, the gloom of midnight drear, That even a sorrowful, low, night and drear, To thy rescue, now comes. And thoughts too apt, To make each heart with grace strength, Give thee, good sinner, comfort; the bitter sting, A sense of guilt will banish it. Heaven is thine!"

'AND HE AROSE AND CAME TO HIS FATHER.'

Have you all made up your minds to arise and go to your Father? Why longer? "Why perish?" and if you have made up your minds to come home again, why not at once? Why not turn your face heavenward now? Can it be that you are still alienated by the world, and deceived by Satan? What, you perish after all? No, God forbid! See how Christ would console you by telling you the truth, and assure you home by showing you the love of God. Hear how He describes the way God receives a penitent sinner when he returns—*"And when he was yet a great way off, says Christ, his father saw him and had compassion, and ran, and fell on his neck, and kissed him."* And can it be that God will receive you thus? What will His compassion lead him to run with open arms to embrace you? O, what a revelation Christ has here made of the love of God—of the soul-sustaining compassionate, tender, measurable love of God! But, can this be true? Will God run with open arms to embrace repentant sinners? Oh, yes! the testimonies of ten thousand times tell that and have proved the truth of these blessed words. Countless multitudes have already come to God and found their boast number: "Ye poor sinners, while you are yet a great way off God will receive you with the first thought of returning that comes across your mind, the first longing after home and forgiveness, and rest—the first feelings of sorrow for sin against a good Father. And He will not turn His face away in anger, but He will turn it toward you with love."

What that great God feels compassion! Oh, can that! Will all His bosom bays and all His heart swell with feelings of tender compassion? Will He think, Oh, here is my wandering child coming back to me? He has turned to me at last—He has come to sweep away my blemishes. Yes, He will have compassion, and will run towards thee—soully will He come—and will fall into thy neck, that poor, penitent, thou guilty sinner, thou fainting, trembling sinner—and kiss on thy neck, and kiss thee—oh, who can we God forbid but those that have faith!

THE GOSPEL.
The whole Gospel is amazingly compressed in this short, but pithy statement, "Jesus Christ came into the world to save sinners." And it is, after all, just such short and simple statements as this that believers have to fall back upon for strength and light, and comfort, when harassed by Satan—when struggling with doubts and fears, and when descending into the dark valley of the shadow of death. The last silent and laurelled life of Arnoldus Ackerley when he came to die, for the execution of which had this, and not, "All my strength is consumed by me," Jesus Christ came

into the world to save sinners." Every mind trained to think, knows the strength and refreshment a great thought can give. "Give me," said one on his death-bed, "give me a great thought to die by." What the thought was, his friend gave him with which to refresh himself in death. I do not know. But I know that God, the Great Thinker, has given us a whole Bible full of great thoughts both to live and to die by, and one of the greatest and sweetest, and yet simplest of all is just this: Jesus Christ came into the world to save sinners."

A TERROR TO EVIL DOERS.

The guardian of several orphans, who were heirs to a large and valuable estate in title deeds of which there was a material defect, wishing to get the estate vested in himself, sought to secure the distinguished Alexander Hamilton as counsel. Hamilton noted down his statement, and then said to him, "So tell with these unhappy infants honestly to the last cent, or I will bury you from your skin, like a hare," which advice was strictly followed.

Agricultural.



From the Ohio Valley Farms.

AMMONIA OF THE AIR.

There are two modes in which ammonia is added to the soil from the air, and by which a very high degree of fertility can be attained without the use of guano; they are the water which comes from the atmosphere, whether in the shape of dew, rain, or snow, and the absorbing power of the soil itself. Prof. Way found, by analysis of the water collected in an enormous rain gauge (1,000,000 of an acre) at Ruthamsted, the farm of Mr. Lawes, twenty miles from London, that the quality of ammonia and nitric acid brought down by the rain in the years 1855 and 1856 was equal to about 32 lbs. of guano for each acre; a quantity which, as he says, is not sufficient to account for the whole natural fertility of soils, but which must contribute to it materially.

The equivalent of 32 lbs. of guano, however, by no means a true indication of the whole quantity of ammonia and nitric acid which actually existed in the air, for if it were, there would be a much larger amount in the water collected after a long interval without rain than after a short one, since they would have had time to accumulate—but Prof. Way found there was no such accumulation. BLANK BOOKS.

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all soils, for they all possess a certain power of absorption which could be brought into constant activity by these or similar means.

These facts are gathered from several essays in the Journal of the Royal Agricultural Society of England, and are sufficient to show that the atmosphere is an inexhaustible reservoir of ammonia, as well as carbon, and suggest the inquiry whether by the use of suitable crops and proper tillage we cannot draw from it such a supply as would render us independent of guano and other ammonial manures.

HOW TO GROW PEACHES EVERY YEAR.

The following, by a correspondent of the Ohio Cultivator, is worth a trial by all lovers of the delicious fruit:

Procure your trees grafted upon the wild Plum stock. The tree partakes of the nature of the plum, being hardy, and will never winter kill; and putting out late in the Spring, will never be injured by the frost; and it is a certain preventive against the worming of the peach grub; while the natural life-time of the tree is beyond that of our own; so you may depend upon peaches every year, and for a long period of time, without the destructive and discouraging influences attending the growth of the common peach. They can be obtained at from fifty to seventy-five cents per tree, and you had better pay five times the amount, than not to obtain them and be certain of peaches every year. Try it, and our word for it, you will be satisfied with the result:

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