

Teachers' Department.

Sabbath School Scripture Lessons.

SEPTEMBER 11th, 1859.

Read—LUKE XV. 1-10: The parable of the lost sheep. EXODUS V.: The Israelites' oppression increased.

Recite—LUKE XIV. 25-27.

SEPTEMBER 18th, 1859.

Read—LUKE XV 11-32: The parable of the prodigal son. EXODUS VI. 1-13: God's promises to Moses.

Recite—LUKE XV. 3-7.

MESSENGER ALMANAC.

From the 4th to the 17th September, 1859.

First Quarter, Sept. 3, 11. 50 Afternoon. Full Moon, " 12, 4. 17 Morning. East Quarter, " 19, 5. 59 Afternoon. New Moon, " 26, 9. 41 Morning.

Table with columns for Day, SUN., MOON., High Water at Halifax, Windsor. Rows for days of the week from Sunday to Saturday.

* For the time of HIGH WATER at Pictou, Pugwash, Wallace, and Yarmouth add 2 hours to the time at Halifax. * For HIGH WATER at Annapolis, Digby, &c. and at St. John, N. B., add 3 hours to the time at Halifax. * The time of HIGH WATER at Windsor is also the time at Parrsboro', Horton, Cornwallis, Truro, &c. * For the LENGTH OF DAY double the time of the Sun's setting.

Amusement for the Young.

There are few experiments in electricity that can be successfully practiced by the young, on account of the expence attending them, and the apparatus required to perform the experiment; but the following is a very interesting one, which originated with a correspondent of the Scientific American, and can be performed by any trio having in their possession the simple articles named. Much amusement, says the writer, may be derived from this extremely simple experiment, and we hope some of our numerous young readers will hasten to try it for themselves. Procure four glass tumblers or common glazed teacups, and having wiped them dry as possible, hold them over the fire to evaporate any moisture which may still adhere to their surface; for if there is the least moisture it makes a connection, and spoils the experiment. Place them upon the floor in a square, about one foot apart, place a piece of board upon the tumblers, and have a person standing upon the board. This person is now completely insulated, the glass being a non-conductor of electricity. Now take a common rubber comb, and having wound a piece of silk around one end of it, rub it briskly through your hair, and draw the teeth parallel to the insulated person's knuckle, leaving a little space between the comb and the person's hand. The result will be a sharp, crackling noise, and if dark, there will be seen a succession of sparks. Repeat the process until the phenomena ceases.

The person is now "charged" with electricity, the same as a Leyden jar. To draw off the electricity, approach your knuckles to the person's hand or his nose (being careful not to allow any portion of your body to come in contact with his), and there will be a loud snap and the sparks will be a very brilliant. If a cat be held so that the charged person can place his knuckles in proximity with the animal's nose it will suddenly appear as if it were in contact with an electric-battery. A glass bottle may be used in lieu of the comb, but is not so well adapted for the purpose.

A story got into the newspapers about a man in New York who allowed his young and beautiful wife to be confined in an iron cage, from which she was freed only at night, to be imprisoned again in the morning. The horrors of the affair have been dissipated by the revelation that the cage was a watch spring skirt!

A QUAKER being asked his opinion of Phrenology, replied, "Friend, there can be no good in a science which compels a man to take off his hat."

A coquette is a rose-bush, from which each young beau plucks a leaf, and the thorns are left for the husband.

The grand essentials to happiness in this life are something to do, something to love, and something to hope for.

An Example of Liberality.

They are not the Christians of the present day that I am going to hold up as a model of bountifulness. The reader will find the account in the eighth and ninth chapters of the second Epistle to the Corinthians. It relates to the Christians of Macedonia. Paul, wishing to excite the Corinthians to the exercise of liberality tells them what their brethren of Macedonia had done—how liberally they had given. The account is very remarkable in several respects.

1. These Macedonian Christians gave, though they were very poor—in "deep poverty," ch. 8, v. 2. They had the best of all excuses for not giving. They might, with the greatest propriety, have pleaded poverty. I do not see, for my part, how they gave at all. But somehow or other they made out to give, and to give liberally. Their poverty does not seem to have stood in their way in the least. It is even said that "their deep poverty abounded unto the riches of their liberality." Now, if their deep poverty so abounded, it occurs to me to ask, what would not their great riches have done, had they been as wealthy as some American Christians? The truth is, as the proverb says, "when there is a will, there is always a way." Having it in their heart to give they contrived by dint of some ingenuity, and not a little self-denial, to get it into their power to give. Such liberal souls had they, that it made their very poverty abound unto the riches of their liberality.

2. They gave not only to the full extent of their ability, but even beyond it. "For to their power, (I bear record,) yea, and beyond their power," they gave. So testified the apostle. The Christians of our day do not give more than they are able. I wish it would be said that they give according to their ability. Now, the idea of giving as much as one any way, is almost laughed at. But it was no joke in former times. But how did they contrive to give beyond their power, some one will ask. This looks a little contradictory. Well, I suppose it means that they gave beyond what, on the usual principle of computation, would have been judged to be their ability: and that on the scorn of justice, and even of generosity, they might have been let off for less.

"What improvident persons!" some will say. "How they must have neglected their families! Are we not told to provide for our own, and that he who does not, has denied the faith, and is worse than an infidel? Yes, we are told so. But for all that it does not appear that these Macedonians were censured as worse than infidels. They were even commended as Christians, whose example was worthy of all imitation.

3. They gave willingly, verse 3. They did not give beyond their disposition, though they did beyond their ability. They had it in their hearts to give even more. It was done, "not grudgingly or of necessity." No one said, as is sometimes said now, "well, I suppose I must give you something." Nor was their willingness the effect of any appeals made to them. They were "willing of themselves," the apostle testifies. It was entirely spontaneous. The apostles had not to entreat them to give; but they had earnestly to entreat the apostles to receive their gift. "Praying us with much entreaty that we would receive the gift." It is not so now. Now, the begging is too much on the other side.

4. They gave altogether beyond the apostles' expectations. "Not as we hoped," says Paul. Our agents are not often so agreeably disappointed. Their fears are more apt to be realized, than their hopes exceeded.

5. But I see how it was they came to give so liberally. It was owing to "the grace of God bestowed" on them, as it is said in verse 1. That always makes people liberal. Grace is a generous principle. There is nothing opens the heart like it. Under the influence of this grace they "first gave their own selves to the Lord." Now when a man has given away himself, it is easy to give what only appertains to him. The great matter is to give the person. The property follows as a matter of course. Indeed it is included in the first gift. I suppose the reason that some give no more property to the Lord's cause, is that they have not given themselves to him. They have not begun right.

6. I suppose also that these Macedonians were influenced to the exercise of liberality by the consideration which Paul uses with the Corinthians in verse 9. "Ye know the grace of our Lord Jesus Christ, that though he was rich," &c. They thought that the disciples ought to do like their Master. I conclude, moreover, that they held the doctrine, that giving is sowing, and that men reap in proportion to what they sow; and since they wished to reap bountifully, they sowed bountifully. They knew too that God was able to make all grace abound towards them; that they, always having all-sufficiency in all things, might abound to every good work, ch. 9,

verse 8. They were not at all concerned about the consequences of their liberality.

It should not be forgotten that they gave for the benefit of people a great way off—the poor saints at Jerusalem. They might have said that they had objects enough at home, and where was the necessity of going abroad for them. But it seems distance had not that weight with them that it has with some now. The wants of the poor saints at Jerusalem touched their hearts, and they contributed for their relief, tho' they were poor, very poor themselves. I don't know but I might have made it with propriety a distinct head, that they seem to have been even poorer than those for whom they gave; for theirs was deep poverty. When we give to evangelize poor souls in heathen lands, we don't give to those who are as well off as we are. We have no such objects at home as they are. Finally, what a noble example of liberality is here! How worthy of imitation by American Christians! We need much that the spirit of these men of Macedonia should come over and help us.—Nevins.

Not a minute to spare.

"The cars are leaving, and you have not a minute to spare—hurry, run; you have not a minute to spare." But it was too late. The cars had just quickened their speed when the unfortunate loiterer arrived, breathless, excited, surprised and out of all temper, to find himself left behind. The grin and ill-suppressed laugh of the bystanders; the quizzical and amusing comments on 2.40, &c., and sundry suggestions to try the "wires" and catch the cars, did not serve to soothe his irritated feelings. Apart from the mortification of being left, it was too serious a matter to make light of in a business point of view. The result of being just one minute too late, was no less than a life-long embarrassment and pecuniary trouble both to himself and a widowed mother. What would he not have given, had he not stopped to light his cigar at the bar.

Many a fortune, dear reader, has been made by always being ready at the very minute when it was to be made, and lost by being a minute behind. Many a man has secured his new Western home at the land office, by being just one minute ahead of the speculator. Many a successful voyage has been made around the globe, by being ready every minute to make the most of every wind, tide or current. Many a great battle has been won, by the improvement of the very minute on which the crisis hung. There is many a man now living, who can say of some event or other of his life, "A minute more and I would have been a dead man."

When we take into account the importance of time, in itself considered, it may be emphatically said, "there is not a minute to spare." When we realize how often, if not constantly, momentous results depend on the fullest improvement of the present moment, one and all must say, "there is not a minute to spare." Much more, dear reader, when we know that the present is given us to prepare for eternity, to secure a heavenly inheritance—to save the immortal soul from endless ruin—and that all this depends on this very present moment of life, because, for aught we know, it may be the "last of earth," is it not the worst of folly to lose it, to waste it in idle trifling? What eternal mockery will fall upon us; what remorse and self-upbraidings will consume us when, alarmed by the approach of death, we find we have not even a minute at our command, to secure our eternal good.

Ought it not, therefore, to be impressed upon us at every turn of life, as we are moving to eternity, "there is not a minute to spare?"—San Francisco Pacific.

Rarely taming a vicious Horse.

He entered the ring, neighing fearfully, snorting and rushing sometimes at and sometimes away from the Professor. Now he pawed the ground with impatience, and then flung out a hind hoof with a force which suggested to standers-by the expediency of keeping at a civil distance. His case was a perfect lesson, and was watched with intense interest. Mr. Rarey at first approached his intractable pupil slowly, gently, but without fear, lecturing as he went along, and explaining the course of "gentleness" by means of which this proud spirit was soon to be brought to a state of submission. His left hand was on the strap, which peeped unobtrusively from the coat pocket, and his right—extended in the most conciliatory manner, in readiness for the preliminary caress. Cruiser the second looked puzzled, then frightened, reared as if he meditated a sudden visit to the reserved seats, and then stood perfectly motionless. The master's eye was upon him, and his own quailed under the mesmeric influence.

In a very few seconds, Mr. Rarey was at his shoulder, the strap was on his foreleg, and the lesson commenced. The struggle that followed was probably as exciting and extraordinary an exhibition as was ever witnessed in a public theatre. There was no sham, no stage trick, no spell, no philter; it was a regular stand-up fight between the horse and the man, between strength directed by courage and intellect, and mere brute force, having only its sheer bone and muscle to depend on. Sometimes the maddened animal reared, and seemed as if about to crush the Professor, sometimes he sank prone upon his crippled foreleg, and, with head stretched out, blew up columns of sawdust by the violent respiration from the nostrils. Then he would make another desperate effort to rise, but only to be followed by another and more helpless prostration. He sweated, he panted, he quivered, his skin rose and fell in waves under the strong agony, and his haunches were marked with deep corrugations as he repeated his frantic attempts to break his, to him, mysterious bonds. But it was of no avail. The tamer all through clung so close to him as to seem a part of himself. He never got excited, never lost temper, never missed a single opportunity of describing to the audience what he was doing, and why he did it.

His gripe and pressure was as slow, regular, gradual, but as inexorable as fate, until, at last, the poor animal surrendered at discretion, stretched himself at length upon the arena, and seemed to experience an exquisite sensation of relief as the reward of his entire and unconditional submission. The panting now gradually ceased, the muscles all became relaxed, and the limbs lay helpless in the Professor's hands, as he knocked the hoofs together or placed them successively on his own head, to show how perfect was his confidence in the subjection of the horse. After a few minutes' rest the straps were taken off and the pupil was allowed to rise, when it was curious to observe that at first he kept his fore-legs contracted, under the impression that the terrible ligatures still remained in their places. When he had completely recovered his equilibrium, Mr. Rarey mounted on his back, and rode him slowly out of the ring, amid loud and general applause.—London Daily News.

Affection of the Goldfinch.

We could record many interesting anecdotes of the affection of the goldfinch—how often we have had him sitting on our finger, raised close to our cheek; his little sides pressed out to come into closer contact with us, and his bill affectionately saluting us as he took from our mouth his much-loved hempseed. Then his song the while—how endearing, how sweet—how expressive! If he has read our heart, we have read his. There has been but one feeling between us. The same with the linnnet. We could fill a large book with the prettiest and raciest anecdotes of both these confiding little creatures. They have indeed a language! We only wish we could impart to others the secret of understanding it. And yet all that is wanting is—a loving heart. This, alas, is not "fashionable."—Kidd's Shilling Treatise on the Goldfinch, &c.

G A S .

The Emperor Napoleon finding, four or five years ago, that the Parisians complained of the character and price of the gas which was served to them, he caused some gas works to be built in the grounds of the palace at St. Cloud, and fitted with all the necessary apparatus for the manufacture of that important article. Then, under his own superintendance, assisted by several eminent chemists and scientific men, he caused experiments in the manufacture of gas from all the various materials, from the cheapest to the dearest, to be made. When he had tried the different kinds in the palace, and had figured up the cost to his satisfaction, he invited the directors of the Parisian gas companies to visit St. Cloud, and inspect the results of his experiment. The effect in Paris was the most satisfactory. The people have now no cause to complain of their gas, which costs them but about half what it did when the imperial Jack at all trades commenced gas making.

The most curious book in the world is one that was produced in France about three hundred years ago. It is entitled "Liber Passionis Domini nostri Jesu Christi," and is neither written nor printed. The letters are cut out of the finest vellum, and being interleaved with blue paper, may be read as easily as the best of print. The material is of the most delicate and costly kind, the workmanship exquisitely exact, and the labor necessary to complete the work must have been immense. In 1640 Rodolphus II. of Germany offered for it 11,000 ducats, nearly equal to 60,000 ducats (or dollars) at this day.