

Teachers' Department.

Sabbath School Scripture Lessons.

APRIL 8th, 1860.

Read—JOHN v. 17-31: Christ's doctrine concerning himself. NUMBERS x. 1-13, 29-36: The Israelites leave Sinai.

Recite—JOHN v. 10-13.

APRIL 15th, 1860.

Read—JOHN v. 32-37: Christ's discourse continued. NUMBERS xiii, 1-3, 17-33: The Spies sent out.

Recite—JOHN v. 24-27.

MESSENGER ALMANAC.

From April 1st, to April 14th, 1860.

Table with columns: Full Moon, Last Quarter, New Moon, First Quarter, and dates/times for April 5, 12, 19, 26.

Table with columns: Day, SUN (Rises, Sets), MOON (Rises, Sets), High Water at Halifax, Windsor.

* 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.

Faithful "Old Sorrel."

ONCE heard the following story related by Dr. C., Medical Professor in the college at D. It indicated a process so nearly akin to reasoning, that it seems almost incredible. But the horse whose sagacity was so remarkable, had been seen by the Doctor himself performing his daily duty, and his owner, an honest and reliable man, gave this account:

We will premise, that Mr. Rollins was a farmer in New-Hampshire, and as he resided about three miles from the district school in C., he was accustomed in winter to carry his children, as the snows were usually too deep to admit of the smaller ones walking so great a distance. Old Sorrel, as he was called, a horse valued more for his gentleness and docility than his great swiftness, was harnessed in the morning, the four or five little ones were snugly packed away beneath the buffalo robes, and carried to the school-house door. Mr. Rollins then returned, and driving Sorrel under the shed, occupied his time in sawing wood, or, as he expressed it, choring about, until school closed at noon. The same process was repeated in the afternoon, and thus the children were acquiring an education, and enjoying any number of exhilarating sleigh-rides at the same time.

One day, perhaps two months after school commenced, Mr. Rollins was detained by business, and did not go to the shed, where he always found Sorrel munching his hay, until more than half an hour after the usual time. Sorrel had acquired such a habit of steadiness, that Mr. Rollins never took the trouble to fasten him; imagine his surprise, when he entered the shed, to find him gone.

"I wonder if any of the folks in the house have gone after their children now?" inquired Mr. Rollins of himself, as he had no one else to question, and thus talking as he went he entered the house.

"No," his wife answered, as he reiterated the same question, and she added, that she was sure she had not seen or heard any one about the shed.

If she did not add, "I told you something would happen if you let that horse stand without hitching him," she must have been a remarkable woman. Whatever she said, Mr. Rollins was soon trudging through the snow in search of his horse, threatening himself with direful punishment, "if he ever left that creetur without tyin' on him up again."

"Ah, here he comes, though!" exclaimed Mr. Rollins, as the well-known sleigh-bells came ringing round a corner, "and with every one of them young ones, as true as I am alive. What! what! children," he asked, jumping into the sleigh as he spoke, "who went after you?"

"Sorrel, I guess," replied a black-eyed archin, who sat holding the reins. He stood right in front of the schoolhouse when we came out."

"We kept speeting you, Pa," chimed in a younger one, her eyes glistening with delight. "We thought you hid just for fun." "Did you send Sorrel alone, Pa?" inquired a third. "Wasn't it funny he wouldn't let any body ride but us."

"Who wouldn't?" asked Mr. Rollins, more puzzled than enlightened by this stream of answers.

"Why, the horse, Pa; the boys all scrambled in, and screamed and laughed, and whipped up the horse, but he wouldn't budge an inch, and the schoolmaster came and told them to get out, and let Mr. Rollins children see if they could drive him. Well, I took the reins, and just as soon as we were all seated, Sorrel looked round, as much as to say, that's right, and off he started and then how the boys cheered."

"Do you suppose Sorrel knew 'twas time for us to come home?" inquired one, after all had listened to their father's account.

"I don't know but he did, children; these creeturs know a good deal more than we think for. I guess I'll try Sorrel without hitching him again."

The worthy man was completely overcome when at night the sagacious animal deliberately backed out of the shed, and turning into the main road, trotted off at just the right time for his load, which was safely returned as before.

"Now, doctor," added Mr. Rollins in conclusion, "it may sound like a pretty tough story, but it's true. This creetur ain't no great of a horse to look at, but no money would buy him. Every day since, Sorrel has brought them children safe home. If anything keeps 'em in school longer than common, he always stands and waits patient as a lamb, until they come out, and then he is ready to start, but afore that, no whip or spur will start him out of his track. He ain't very accommodatin', for he won't take in any of the neighbours' children. The boys try it often, just to see how set he is about havin' just his load and no more. But it beats me to tel' how he knows just when it's time to start," and pausing in his eulogy, Mr. Rollins stood gazing at his faithful horse, with an air of superstitious admiration, as if unable to set any limits to the understanding he might possess.—Youth's Companion.

Early Bible History.

SCPTICS have often asserted with great confidence that the early records of the Bible, having been handed down by tradition through many generations, are unreliable. But they have overlooked the important fact, that the Bible provides for its own confirmation, and that the longevity of the early patriarchs made them contemporary with many generations, and obviated the necessity of frequent narrations. The Princeton Review has some good remarks on this point:

1. Adam could relate to Enos for six hundred and ninety-five years, and Enos to Noah eighty-four years.

2. Adam during six hundred and five years could discourse to Cainan, and Cainan could discourse it one hundred and seventy-nine years to Noah.

3. Adam could rehearse it for five hundred and thirty-five years to Mahalaleel, who had two hundred and twenty-four years to entrust it to Noah.

4. Adam had four hundred and seventy years to instruct Jared in these sublime facts, and Jared was contemporary three hundred and sixty-six years with Noah.

Through these four distinct channels Noah could receive a distinct account from Adam.

5. Adam lived till Methuselah was two hundred and forty-three years old—time enough to obtain an accurate knowledge of all the facts pertaining to the dawn of created existence; and Methuselah lived six hundred years with Noah, and one hundred with his three sons.

And once more: 6. Adam lived to see Lamech, the father of Noah, till he was fifty years old, and Lamech lived with Noah five hundred, and ninety-five years with Shem, Ham and Japhet. Through these six channels the account could be brought to the time of the flood.

All the generations from Adam to the flood were 11. Of all these Adam was cotemporary with 9, Seth 9, Enos 10, Enoch 9, Methuselah 11, Lamech 11, Noah 8, Shem and brothers 4.

Thus there were never less than nine cotemporary generations from Adam to the flood, which would give our lineal descent eighty-one channels through which the account might be transmitted.

The higher you rise, the wider is your horizon, so the more you know, the more you will see to be known.

Three kinds of Pastors.

Rev. Dr. Murry in the N. Y. Observer says: The Rev. Mr. A. was a fervent, laborious, and truly excellent man. His sympathies were large, and his efforts to do good untiring. He was ever abroad among his people, and was a daily visitor to the habitations of suffering and sorrow—doing a work which many of the females of his congregation might do as well. As a consequence he failed in the pulpit as a preacher: he became an exhorter, and not a teacher. He failed in health, and his sun went down at noon. He did but little, because he undertook too much.

The Rev. Dr. B. is an able and excellent man. He is on principle opposed to the employment of his members as helps, because, as he thinks, it renders them forward and conceited; and he does very little, out of the pulpit, himself. As a consequence, he is formal and stately, his people are cold, and unattractive, and uncemented, and his congregation rapidly on the decline. For his people to meet for mutual exhortation and prayer, would be on a par with the sin of those of old who offered strange fire before the Lord.

The Rev. Dr. C. is of a different mind. He is a close student. He knows that he cannot do everything, and he seeks to do some things well. He preaches nobly. His Sunday Schools are flourishing. He sets many wheels in motion but employs hands to guide them. He is the centre of a hundred hands and minds moving around him. The entire machinery of his congregation is of his contrivance; but he only retains the oversight of it. Feeling that active devotedness is the best stimulant to personal religion—that it calls graces into exercise which would otherwise remain dormant, he seeks to employ all the talent of his people in efforts to do good to others. He seeks work for all, and fervently exhorts them to its performance. He circumscribes his own work, and does it like a man. He uses the power of his people to its full extent; and his congregation is as a garden which the Lord has blessed. They all work, and keep always at work. And his and their influence is felt at the ends of the earth.

Music in Churches.

A gentleman who was traveling in Germany, made the inquiry in an important place in which he happened to be on the Sabbath, in which church he would be likely to hear the best music. The answer was: "We do not have any music in church." Somewhat surprised, he asked if no hymns were sung. The person inquired of responded in the affirmative, but seemed to have no idea that this was music; it was a religious exercise into which music came incidentally, without doubt, but in such a subordinate place as to be hardly regarded for its own sake. This is the proper idea in congregational singing. Music is not the object, but devotion. The exercise must not be regarded as musical, but religious. The most rhetorically elegant prayers are not necessarily the best, by any means, but on the contrary, the rhetoric may become a positive hindrance. So with the singing of hymns; that manner which most effectually engages the hearts of the congregation is best, though it may lack musical elegance.

Bad grammar is doubtless a defect in a public prayer, and bad music is a defect in a hymn publicly sung; but as the best prayers are often those which are clothed in the most simple, yet earnest and heartfelt language, so the best singing of hymns is that which is the exercise of the truest religious feeling, though it may employ but little musical art.—Musical Review.

Household Baptism.

Dr. Humphrey, in his "Revival Manual," speaking of the general ingathering of souls which might accompany faithful effort, says: "It is not very uncommon for whole families to be taken at once." Then, there is no reason why it should have been very uncommon to baptize whole families under the faithful efforts of the apostles—even though infant baptism were to them a thing unknown. Apropos to this, a correspondent of the Arkansas Baptist says: "Permit me to say that I baptized three whole households at one church in Clark county, Ark., and the youngest of the number was a lady perhaps fully grown. During the last thirty years I have perhaps baptized double as many households as are mentioned in the New Testament but never one unconscious infant."

HOW TO RENDER BOOTS AND SHOES WATER-PROOF.—Linseed oil, one pint; yellow wax, a quarter of a pound. Place these in an earthen pippin, and melt them together with a gentle heat, then add a quarter of a pint of oil of turpentine. When the boots or shoes are well cleaned, make them thoroughly warm, warm the mixture also, and rub it well into the leather before the fire. Let them stand by for a few days before you use them.

Agriculture.

A few words to our Farmer readers.

WE had occasion, a few days since, to pass some heaps of seaweed which had been gathered for the purpose of being used as manure. A very offensive effluvia arose from them to the annoyance of passers-by. We could not help pitying the parties who had been expending so much labour in this way, and then allowing so much of the most valuable part to escape in the form of a volatile gas; whereas a slight covering of earth would have effectually absorbed the gas, and prevented the unpleasant odour from arising.

The value of sea-weed as a manure is, we believe, a very unsettled question. Some have even expressed a doubt whether the injury it does the soil is not greater than the benefit received from the crop it brings forth.

Will some of our readers oblige us with their views on the subject, or the results of their experience in using sea-weed as compared with other manures? Some of the best farmers in Nova Scotia are subscribers to the Christian Messenger. To them we would say, Do not put your candle under a bushel, but place it where it may give light to all around! Brethren, send on your agricultural articles for the benefit of our thousands of farmer readers! We do not ask you for long dissertations, but brief pithy papers, which will be read by everybody. If any wish for information on any particular matter connected with this first of all professions,—farming—we shall be glad to receive questions from them, and to give replies, or submit them to our readers for that purpose.—Ed.

The effect of Frost on Plants.

MR EDITOR:—In the December number of the Monthly Farmer, 1859, I noticed an article entitled "Facts for the Scientific," and signed "P. J.," Vermont, in which the writer relates a singular circumstance of a neighbor having planted a field with French turnip seeds, and the young plants all going to seed the same year. I once had a similar phenomenon happen to a plot of young beets, and presuming that the result may be traceable to the same cause in both instances, I will relate my experience. I do not remember the exact date, but about 20 years ago, I had my ground prepared and beets planted as soon as the season would permit. The seeds came up finely, and the plants had reached the size of four and six leaves, when the weather became very cold, and the earth frozen to the depth of two and three inches. Fearing that my young beets would not make any farther progress, I had another plot of ground prepared immediately and planted with seeds from the same lot with the first, but the plants in the first planted bed lived, and after a few days recommenced growing. I had them thinned and cultivated, but in two or three weeks discovered that they were all going to seed. Not a root was produced larger than a person's finger, and of a tough woolly substance, while the later planting produced roots of the usual good quality. The stalks of the first planting reached the height of two and a half feet, when my husband ordered them to be exterminated, fearing that the blossoms on the precocious plants might injure the crop of beet seed, that he was raising in their immediate neighborhood. We held a family council on the subject, and were unanimous in opinion that the unusual cold weather had the same effect on the plants that the keeping over one winter does, and as last season was an uncommonly cold one, frost in every month, it is not impossible, but altogether probable, that the effect of cold on the young plants produced the singular result.

I have known good crops of ruta baga turnips raised from the same lot of seed for eight or ten years in succession. The seeds were kept in a cloth bag in a chamber not wholly excluded from light and air, and the products of any seed will, undoubtedly, be perfect in their kind, so long as their vitality is sufficient for germination. If there are any seeds left of the lot from which that field was sown last season, I hope that the experiment of planting them will be tried again, and the result given to the public.

While on the subject of beet raising I will say to the lovers of young beet-tops for greens, that it is a good way to clear the cellar of the old beets and set them out early in the spring for sprouts, as they can have them earlier, and in great profusion, and save much labour and garden room; and if cooked while tender, they are equally good with the young plants.—Mrs. N. Darling, in N. E. Farmer.

Receipts.

RECIPE FOR WASHING FLUID.—A very excellent article for this purpose may be made by dissolving 4oz. saltpetre in 2 qts. water, and add this to a solution of 1 oz. borax in 1 pt. water. Mix about five tablespoonfuls with a pt. of common soft soap, and add to the water in which you soak your clothes. It is more effective, if they are allowed to soak over night.

TO CURE WARTS.—I will say on the authority of one of the first physicians in Hampden county, and one well acquainted with horses, that the application of equal parts of lamp oil and molasses, will cure the worst of warts on man or beast.