

MESSENGER ALMANAC.

From January 6th to January 19th, 1861.

Day	SUN.	MOON.	High Water at	
Wk.	Rises.	Sets.	Halifax.	Windsor.
6 SU.	7 37	4 35	3 17	0 43
7 M.	7 36	4 36	4 39	1 21
8 Tu.	7 36	4 38	5 40	2 4
9 W.	7 36	4 39	6 50	3 1
10 Th.	7 36	4 40	7 41	3 54
11 F.	7 36	4 41	8 17	5 13
12 Sa.	7 36	4 42	8 50	6 21
13 SU.	7 35	4 43	9 15	7 28
14 M.	7 35	4 44	9 38	8 34
15 Tu.	7 34	4 45	9 51	9 36
16 W.	7 34	4 46	10 12	10 37
17 Th.	7 33	4 47	10 29	11 40
18 F.	7 33	4 48	10 52	morn.
19 Sa.	7 32	4 49	11 14	0 42

* 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.

Youth's Department.

Bible Lessons.

Sunday, January 13th, 1860.

Read—MATT. iii. 1-17: Preaching of John the Baptist. 1 KINGS xix. 1-21: Elijah in Horeb.
 Recite—MATTHEW ii. 16-18.

Sunday, January 20th, 1860.

Read—MATT. iv. 1-15: The Temptation of Christ. 1 KINGS xx. 1-21: Samaria besieged.
 Recite—MATTHEW iii. 1-3.

"Search the Scriptures."

Write down what you suppose to be the answers to the following questions.

- Name five excellent persons, who, after great honours and services, grievously fell into sin.
- Give three examples of patience, humility, and faith, under heavy judgments, threatened or inflicted.

Answers to questions given last week:—

- "And it came to pass in the morning, that David wrote a letter to Joab, and sent it by the hand of Uriah, and he wrote in the letter, saying,—Set ye Uriah in the fore-front of the hottest battle, and retire ye from him, that he may be smitten and die."
- In the first book of Kings, chapter 21, we read,—Jezebel "wrote letters in Ahab's name and sealed them with his seal, and sent them unto the elders, and to the nobles that were in his city, dwelling with Naboth; and she wrote in the letters, saying,—Proclaim a fast, and set Naboth on high among the people. And set two men of Belial before him, to bear witness against him saying,—Thou didst blaspheme God and the king. And then carry him out and stone him, that he may die."

Children's Winter Sports.

We have all sorts of Winter games; some for the big ones—clever and difficult—such as "What is my thought like?" "Definitions," "Proverbs," "Twenty Questions," etc.; some full of fun and laughing for the little ones. We would think ill of those who are too grand to please the little ones, even if they had to condescend to play at "Old Nag" or "Only the Stump of a Tree." Are my readers ignorant of these two admirable games? Then let them learn.

"Old Nag" sits on a stool, and the rest run round, asking "What's o'clock, Old Nag?"

Old Nag replies solemnly, "One." "Oh, we must run, we must run," say the children.

Round again. "What's o'clock, Old Nag?"

"Two." "Oh, then buckle my shoe," and they offer him one foot, and go round hopping.

So goes on the game; the answer to "Three" being "Oh dear me," "Four," "Knock at my door," "Five," "I must strive," and "Six," "Picking up sticks." Then comes the following conversation between Old Nag, and his enemies:

- "What are you picking up sticks for?"
- "To light our fire."
- "What do you light your fire for?"
- "To boil our pot."
- "What do you boil your pot for?"
- "To cook our food."
- "What do you cook your food for?"
- "To eat."
- "What do you eat for?"

"We won't tell," and away they run and Old Nag after them, on pretence of eating them up, which is the greatest fun of the game.

In "Only the Stump of a Tree," somebody sits in a corner, while all the rest make believe to be taking a walk, come up and touch him, and pull him about, saying, "Oh, this is only a stump of a tree," till suddenly the stump comes alive, catches anybody he can, and runs after the rest, and there is such screaming and laughing! The grand object is to keep a sharp watch when the stump is about to rise up; a good stump will be very cunning, and let himself be pulled about for a long time before he offers to stir.

Then there is "Cats and Mice" and "Hide and Seek," and many another game that will keep the little ones cheerful and in good humor until their bed time, when they say good night and disappear; and the older ones fall to their lessons, or reading, or drawing, with various other occupations that make Winter evenings so pleasant.—Miss Mulock.

A New Year's Joke.

A certain lady who, for fear of a broken head, shall be nameless, thinking that brandy would not be a bad thing for New Year's callers, ordered a bottle of "fourth proof." During the day she observed that her visitors merely "sipped," and sat the liquor down. Some remarked that it "was splendid, but rather strong," and all took large quaffs of cold water before leaving. At length evening came, and the lady, all tired out, took a "snifter" herself. O, horror of horrors! Fourth proof Brandy! Bah! The grocer had made a mistake in sending the bottle, and sent a bottle of *Burning Fluid* instead of brandy.—*Madison Journal*.

The last Fly of Summer.

"This the last fly of summer,
 Left buzzing alone;
 All its black-legged companions
 Are dried up and gone.
 Not one of its kindred,
 No blue-bottle nigh,
 To sport 'mid the sugars,
 Or in the milk die."

I'll not doom thee, thou lone one,
 A victim to be.
 Since the rest are all vanished,
 Come dine you with me.
 Thus kindly I scatter
 Some crumbs of my bread,
 Were thy mates on the table
 Life withered and dead.

But soon you will perish,
 I'm sadly afraid,
 For the glass is at thirty.
 Just now in the shade,
 When wasps have all vanished,
 And blue bottles flown,
 No fly can inhabit
 This bleak world alone.

—Punch's Pocket Book.

Coming to the help of the Lord.

In a neighboring State a youthful minister was called to take the pastoral charge of a church in a village of considerable size. He had not labored long before the Spirit of God was poured on a portion of his flock, and more than thirty persons were added to the church. The first communion which was celebrated after this addition was made to the church was a season of solemn interest to the church, and many hearts were broken with penitence and gratitude, as the symbols of a Saviour's love were distributed among the disciples of Jesus. Men who had passed their three-score years, and the young who were just coming forward into life, for the first time sat down to the Lord's Supper, and to them it was "a feast of fat things."

It was a little remarkable, however, that this gracious work was confined wholly to the outskirts of the parish. The persons who came one, two and more miles to the house of God were the ones who were brought under the Divine influence, and were led by the Holy Spirit to the cross of Christ. Those who lived in the village were not reached. The meetings held outside of the village were fully attended, and the presence of the Holy Spirit was most evident in them. Nearer the sanctuary all was comparatively dull and lifeless. It grieved the pastor's heart to witness the state of things, and he pondered long and prayerfully on his own duty.

Going to his church one Sabbath morning, he requested one of his leading members to say very quietly to the officers of the church that he would be happy to meet them at his house. At the appointed time they came. The pastor told them of the blessed work of grace in progress in the outskirts of the village, and with pain pointed them to the contrast seen in the condition of things in the village. He alluded to the intense anxiety he had long felt for the young men of the place—that it could not but be that the officers of his church shared this anxiety with him. He unfolded to them the earnest desires of his heart that those young men might be reached before this day of God's merciful visitation had passed away. He told them of the prayers which he had for weeks been putting up to God in their behalf, and how sad was his heart because these prayers remained still unanswered. He then with great tenderness but fidelity reminded his brethren of the responsibilities which rested on them as the officers of the church, and with tears besought them to examine their own hearts, and see how it stood between themselves and their God. He begged them to betake themselves to prayer, to humble themselves before their Saviour, and beseech him that He would show them the path of duty.

After this affecting appeal the room was as still as the grave for a few moments. The pastor then knelt with his officers, and poured out his heart in prayer to God for them, begging Him to have mercy on them, and lift them up from the spiritual apathy into which they had fallen, and enable them to give themselves with fresh courage and zeal to the work of the Lord. Before they rose, all the officers of the church prayed. And it was prayer which they put up; no cold, formal lip service, but the overflowing of penitent hearts bowing before God, confessing their great remissness in duty, and the sad distance at which they had lived from God, and imploring His pardon for Jesus' sake. There were also acknowledgements one to another—the frank avowal that they had not sustained their pastor as they ought to have done, with their prayers and Christian sympathies, and pledging themselves to rally around him, and

work with him for God and the salvation of precious souls.

The effect of this quiet, solemn meeting was visible the very next Sabbath. The pastor preached with peculiar unction. A new spirit of prayer seemed to be poured out on the leaders in the church. Sinners were affected by the mighty power of the Spirit. The village was the scene of the working of the Holy Ghost. The young men bowed under the Divine influence, and some of the most hardened of them were brought to yield to the Saviour. With amazement worldly men gazed upon what was transpiring. The work was still, but thorough. The Lord had heard the cry of His people, and was now answering their prayers. More than thirty souls were brought into the church whose conversion took place at this time.

How many weary, almost discouraged pastors are situated as was this faithful servant of Christ! But let them not faint under the burden which they feel resting on them. It is a good sign if their own hearts are oppressed with what they see in their congregations. They will be sure to communicate somewhat of their own feelings to others. Let them, if they feel conscious that this load is laid on their souls, not hesitate, in the spirit of Christian love, and without ostentation, to call their deacons together, with a few of their leading members, and frankly, kindly unbosom themselves to their brethren. Let them tenderly remind their brethren of the responsibilities which rest on them, and beg them to be instant in prayer to God for His blessing on the people. Let them speak of their own desires to have their spiritual co-operation, and entreat them to be Aarons and Hurs to hold up their hands. It is impossible for Christian hearts not to feel these warm appeals. They will melt. And when they have melted, they will bow in prayer before God, and beseech Him with strong crying and tears to come and visit once more His weary heritage. God will hear such prayer, and He will gloriously revive His work. The weeping of the night shall be followed by the joy of the morning—the morning of a brighter and better day to the church.—*W. & R.*

My Alarm-clock.

An alarm-clock not only tells the time of day, but it can also wake people up in the morning. I have such a clock in my chamber. Every morning, about five o'clock it sets up such a whizzing and a ringing that it wakes me up! "What a nice way to be roused up!" some of my little readers will say. Yes, it is a very good way if I always get up when it wakes me. But last summer, one morning instead of getting up when my clock waked me, I turned over and went to sleep again. The next morning, I did the same thing, and, in the course of a few days, my clock, though it made as loud a noise as ever would not awake me. "Why, how strange!" you will say. Strange or not, yet it is true; my clock would not wake me, any longer; it would not wake me, because I did not get out of bed those two or three mornings. I had formed the habit of neglecting it.

I have often thought that alarm-clock was very much like one's conscience; so much like it, that you might call everybody's conscience their alarm-clock. Every young person who knows God's will has such an alarm-clock in his own breast; so that whenever he is going to do wrong, "whizz," "whizz," goes the alarm, saying, "That is not right; you must not do that; God sees you." I suppose every reader has had his conscience checking him as he was about doing wrong. And if it were not for one's conscience, there is no telling what awful sins we should commit. If it were not for conscience we should all just as soon commit murder as not. How important it is to a conscience that always tells us when we do wrong, and that checks us when we are going to do wrong.

But we must hear conscience when it speaks. If we always stop when conscience says stop; if we always hear it, and by the help of the Holy Spirit it will keep us from sinning. But if we get into the habit of not doing what conscience tells us to do after a while we shall not hear it at all; our conscience will become hardened, and we shall be ready to commit any sin, however great.

In the town in which I live, there is a boy now in gaol for breaking into a store at night, and stealing money. This boy once went to a Sunday-school, and perhaps had as faithful a conscience as any boy that reads this paper. But he commenced doing wrong in little things. His conscience used to say to him, "Robert, that is wrong; you ought not to do that." But he did not obey his conscience. He went on doing worse, until, as I said, he is now in gaol for stealing money. Remember, that you always get up when the alarm-clock wakes you. Whenever your conscience tells you to do anything do it; and whenever it tells you to stop stop. Try to have your conscience instructed by the Bible, and then always obey it.

Controverted Subjects.

The rule of the Union Prayer Meetings which forbids the introduction of controverted objects into prayers or exhortations, not only interferes with the devotions of some brethren of strong denominational convictions, but sometimes gives rise to amusing incidents. At the Union Prayer Meeting in Philadelphia, a few days ago, a German brother in the course of an earnest prayer, prayed, "O Lord, forgive us our great national sin"—ding, ding, went the leader's bell. The Teutonic brother did not understand the meaning of the interruption, and so reiterated his petition, "O Lord, forgive us our great national sin." Ding, ding, went the bell again, and this

time the speaker forthwith sat down in astonishment. At the close of the hour he made his way up to the leader's desk, and thus accosted that individual:

"Why did you stop my prayer?"

Leader. "My good brother, you know controverted subjects are forbidden in these meetings."

German Brother. "Did I pray upon a controverted subject?"

Leader. "Yes, you know slavery is a subject about which there is great difference of opinion, and it would cause ill feeling to have it mentioned in these meetings."

German brother. "Slavery? I said nothing about slavery. I was about to ask forgiveness for our national sin of swearing."

Leader. "Ah, was it so indeed? It was all a mistake then. But, you know that by 'our great national sin,' slavery is generally understood. I'm very sorry."

The good German got the explanation of the annoying interruption of his prayer, but was not altogether satisfied, and left cogitating why, if slavery was "generally understood as our great national sin," one could not pray about it as well as other sins.—*N. Y. Chronicle*.

Tuning of the Heart for Prayer.

THE musician, before he can discourse sweet music, must tune his instrument. He may strike the chords and keys of the instrument aright, but if it be not in tune he will not produce music.

In like manner the heart is to be attuned for prayer. Unless this be done, no petitions uttered will constitute prayer.

The neglected instrument can-not be put in tune by a single act of the hand. The neglected heart cannot be put in tune by a single act of will. It may require much time and effort, but till it be done, prayer cannot be offered.

Agriculture.

HOW TO PREPARE BONES.—This is how to do it, says a correspondent of the *N. H. Journal of Agriculture*: With a sledge hammer break the bones into pieces, of one two or three inches; take a hoghead tub, put in two or three inches of hardwood ashes, the same depth of bones; then ashes and bones until full; pound or press solid as convenient; fill with water or urine, all that it will absorb. If done in the spring or summer, by the next spring it will shovel out fully decomposed, the bones being as soft as chalk.

Then, if you have it, add all your hen manure shovel and rake it over once a week, for three or four weeks before planting time; by that time it will be finely powdered. Put about equal to a handful of the compost into a hill of corn, potatoes, squashes, melons, &c., when it will be found to forward the crops to a wonderful degree.

TO RELIEVE CHOKED CATTLE.—Put upon the creature's head a rope or head halter and draw the rope over the girth of the barn some object which will raise the animal's nose as high as can be done while standing on his feet. Then let two men take a smooth lever or sled-stake, and standing one on each side of the animal, press it hard against the throat and carry it gradually down as far as possible, and the obstruction will be carried down into the stomach and the creature is relieved. This method I have never known to fail, and it being an external application, is perfectly safe to both man and beast.—*Correspondence N. E. Farmer*.

PEAS.—The *Rural New Yorker* considers that as food for hogs, a bushel of peas is much better than the same amount of corn. We have never had hogs gain faster than during the past three months, when fed entirely on peas: (since they have become dry enough to have them ground.) We have not made any close experiments, but should judge that our peas, when fed to hogs, must make about fifteen pounds of pork per bushel, which at present prices would equal seventy-five to eighty-two cents. This we consider a pretty fair price for peas, better than we could get by selling them.

THE TWO PRINCIPAL RULES IN HORSEBACK RIDING ARE:—1st. Carry the hand which holds the reins advanced forward from the body, so that the reins may be pulled up promptly.

2d. Have the stirrup strap of such length as to bring the sole of the boot level.

RAISING CALVES.—Mr. J. A. Edwards, of Skaneateles, N. Y., gives in the *Rural New Yorker* his process, as follows:

"Remove the calf from the cow at the age of two or three days, give it new milk for two or three weeks—four or five quarts at each meal—twice a day. At the end of that period commence giving milk skimmed after twelve hours, once a day,—in one week, omit the raw milk, and give only skimmed milk. As they advance in age, the milk may be allowed to stand a longer time before skimming. Instead of giving meal and turning out to pasture, as is usually practiced, I prefer keeping them in a large stable, allowing them to run, and feeding all the fine rowen or nice clover hay they will eat, with skimmed milk, or whey, for drink, until they are five months old. If the stock is good, my word for it, you will have calves worth showing."

November and December are called the *embers* of the dying year.