

Youth's Department.

Bible Lessons.

Sunday, February 24th, 1861.

Read—MATT. vi. 1-15: Christ's Sermon on the Mount continued. 2 KINGS iv. 1-25: Elijah's translation to heaven.

Recite—MATTHEW v. 43-46.

Sunday, March 3rd, 1861.

Read—MATT. vi. 16-34: Christ's Sermon on the Mount, continued. 2 KINGS iv. 1-17: The Shunammite's Son raised by Elijah.

Recite—MATTHEW vi. 9-15.

"Search the Scriptures."

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

15. What is that which the Scripture states to be frequently found "in kings' palaces," though almost universally disliked and shunned?

16. Give the names of four birds noted for sagacity, and state how this peculiarity is made use of in Scripture.

Answers to questions given last week:—

13. Exodus.

14. Yes; the proud fortress of Jericho was reduced by a strange but prescribed ceremony; and at the conclusion of it, according to the order received, Joshua cried, "Shout, for the Lord hath given you the city," immediately its walls fell, its inhabitants were confounded, and became an easy prey to the Israelites.

Anecdote of Girard.

Stephen Girard, the Frenchman who founded the institution in Philadelphia which bears his name, had a favorite clerk, and he always said "he intended to do well by Ben Lippincott." So when Ben got to be twenty-one he expected to hear Mr. Girard say something of his future prospects, and perhaps lend a helping hand in starting him in the world. But the old fox carefully avoided the subject Ben mustered courage. "I suppose I am now free, sir," said he, "and I thought I would say something to you as to my future course. What do you think I had better do?" "Yes yes, I know you are," said the old millionaire, "and my advice is that you learn the cooper's trade."

This application of ice nearly froze Ben out, but recovering his equilibrium, he said if Mr. Girard was in earnest, he would do so. To which Mr. Girard replied, "I am in earnest," and Ben forthwith sought the best cooper in Spring Garden, became an apprentice, and in due time could make as good a barrel as the best. He announced to old Stephen that he had graduated and was ready to set up business. The old man seemed gratified, and immediately ordered three of the best barrels he could turn out. Ben did his prettiest, and wheeled them up to the old man's counting-room. Old Girard pronounced them first rate, and demanded the price.

"One dollar," said Ben, "is as low as I can live by."

"Cheap enough—make out your bill." The bill was made out, and old Steve settled it with a check of \$20,000, which he accompanied with this little moral to the effect that Benjamin now had a trade, which he could fall back on in case he did not succeed in business.

Reasons for wearing the Moustache.

A curious inquirer has been able to draw up a table of the different reasons for wearing a moustache. Having questioned not fewer than one thousand persons so adorned, their answers have helped him to the following result: To avoid shaving, 69; to avoid catching cold, 32; to hide the teeth, 5; to take away from a prominent nose, 5; to avoid being taken as an Englishman abroad, 7; because they are in the army, 6; because they are rifle volunteers, 221; because Prince Albert does it, 2; because it is artistic, 29; because they were singers, 3; because they travel, 17; because he had lived on the continent, 1; because the wife likes it, 8; because they have weak lungs, 5; because it acts as a respirator, 29; because it is healthy, 77; because the young ladies admire it, 471; because it is considered "the thing," 10; because his uncle did not, 1.

All the sighing, mourning, sobbing, and complaining in the world do not so undeniably evidence a man to be humble as his overlooking his own righteousness, and living really and purely upon the righteousness of Christ. This is the greatest demonstration of humility that can be shown by man.

Nobility of birth is like a cipher; it has no power in itself, like wealth or talent, but it tells with all the power of a cipher when added to either of the other two.

Do good to your friend, that he may be wholly yours; to your enemy, that he may become your friend.

Austin says, "If one drop of the joy of the Holy Ghost should fall into hell, it would swallow up all the torments of hell."

A humble soul is like the violet that by its fragrant smell draws the eye and the heart of others to it.

Christ dwells in that heart most eminently that hath emptied itself of itself.

Wisdom for Winter.

Never go to bed with cold or damp feet. In going into colder air, keep the mouth resolutely closed, that by compelling the air to pass circuitously through the nose and head, it may become warmed before it reaches the lungs, and thus prevent those sudden chills which frequently end in pleurisy, pneumonia, and other serious forms of disease.

Never stand still a moment out of doors, especially at street corners after having walked even a short distance.

Never ride near the open window of a vehicle for a single half minute, especially if it has been preceded by a walk; valuable lives have thus been lost, or good health permanently destroyed.

Never wear India-rubber boots in cold, dry weather.

Those who are easily chilled on going out of doors should have some cotton-batting attached to the vest or outer garment, so as to protect the space between the shoulder-blades behind, the lungs being attached to the body at that point; a little there is worth five times the amount over the chest in front.

Never begin a journey until breakfast is eaten.

After speaking, singing, or preaching, in a warm room in winter, do not leave it for at least ten minutes, and even then close the mouth, put on the gloves, wrap up the neck, and put on a cloak or overcoat before passing out of the door; the neglect of those has laid many a good and useful man in a premature grave.

Never speak under a hoarseness, especially if it requires an effort, or gives a hurting or painful feeling, for it often results in a permanent loss of voice, or a long life of invalidism.—*Hall's Journal of Health.*

A word for the Poor.

Mr. J. S. Mill, unquestionably a very courageous as well as a very able writer, has declared in a recent publication that in Great Britain, the higher classes, for the most part, speak the truth, while the lower classes almost without exception, have frequent recourse to falsehood. I think Mill must have been unfortunate in his experience of the poor. I have seen much of them, and I have found among them much honesty and truthfulness, along with great kindness of heart. They have little to give away in the form of money, but will cheerfully give their time and strength in the service of a sick neighbor. I have known a shepherd who had come in from the hills in the twilight of a cold December afternoon, weary and worn out, find that the little child of a poor widow in the next cottage had suddenly been taken ill, and without sitting down, take his stick, and walk away through the dark to the town nine miles off to fetch the doctor. And when I told the fine fellow how much I respected his manly kindness, I found he was quite unaware that he had done anything remarkable; "it was just what my neighbor would do for another!" And I could mention scores of similar cases. And as for truthfulness, I have known men and women among the peasantry, both of England and Scotland, whom I would have trusted with untold gold—or even with the Highland laird thought a more searching test of rectitude—with unmeasured whiskey. Still, I must sorrowfully admit that I have found in many people a strong tendency, when they had done anything wrong, to justify themselves by falsehood. It is not impossible that over-severe masters and mistresses, by undue scoldings administered for faults of no great moment, foster this unhappy tendency. It was not, however, of one class more than another, that the quaint old minister of a parish in Lanarkshire was speaking, when one Sunday morning he read as his text the verse in the Psalms, "I said in my haste, all men are liars," and began his sermon by thoughtfully saying:

"Aye, David, ye said it in your haste, did you? If ye had lived in this parish, ye might have said it at your leisure!"—*Recreations of a Country Parson.*

The Indian Bee-Tamer.

The Wabash *Intelligencer* tells the following of a bee-tamer in that place:—"One of the remarkable sights here on the Fourth, was Mr. Twining and his queen bee. The day before, he came into our office with an old plug hat. He had cut two holes in it, about midway to the crown—one in front, the other in the back part. Holding the hat in his hand, and turning it over so as to show that it was empty, he said: "You see that this hat is now empty. To-morrow I intend to have a swarm of bees at work in it, making honey; and I intend to wear it on my head, with the bees in it?" Sure enough, on the Fourth, as we were going out into the grove, we came across Mr. Twining. He was located under a shady tree, and was exhibiting, to an admiring crowd of men and women, his wonderful patent bee-hive. On his head was the identical hat that he had shown on the day before. It was literally covered all over with bees busy at work, going in and out at the crevices before mentioned. All the spare space in the hat was filled with new comb, that had been made within twelve hours. In his hand he held the queen bee, which he was showing to every one that would venture near enough to gaze on and admire the wonderful insect. During all this time, he was giving an eloquent and instructive lecture on the habits, worth, and care of bees."

Augustine said, "Deliver me, O Lord, from that evil man, myself!"

Agriculture, &c.

Hay and root Crops—their Comparative Value.

Hay is the chief article of food for stock during the winter season; and generally speaking, if a sufficiency of good hay is properly fed to stock, they will thrive upon it, and increase in weight and value. But it is not always, nor even usually the case, that farmers have a sufficiency of the best quality of hay to feed to their stock, with no exceptions in the way of coarse fodder, damaged hay, straw, etc.; and in case the latter is fed, or when the usual yield of hay has been reduced by reason of the drought, or other causes, root crops, afford a valuable auxiliary, whether used in connection with the former, or as a substitute for the latter. Hence it often becomes necessary to know the comparative value of potatoes, carrots and ruta bagas, that farmers may be able to substitute, in part, these roots for hay.

It is becoming more and more the practice of our best farmers to feed out, not only their carrots, turnips, etc., but their potatoes instead of selling them from the farm to be worked into starch, in the belief that the good of their farms demands it, and that their purses in the end will not be the losers thereby; and the more it is practiced, the more convinced are they of the economy and profit of such a course of feeding. Not only is the profit derived from the roots, as such, but the relative value of the hay, as well as that of the roots, is increased when fed together. And it becomes an object, the present season especially, for such farmers as have been deprived of their usual amount of fodder by the drought, to make the best of all such means to keep and improve their stock until the return of grass.

The following table, gathered from reliable sources, shows the value of potatoes, carrots and ruta bagas, the roots usually grown for stock compared with that of good hay.

200 lbs. of potatoes are equal to 100 lbs. of hay.
275 " " carrots " " "
300 " " ruta bagas " " "

Again: by allowing 60 pounds to the bushel of the above roots, we have the following:

67 bushels of potatoes are equal to a ton of hay.
92 " " carrots " " "
100 " " ruta bagas " " "

By this estimate, with the usual yield per acre, it will be seen that root culture pays; a fact of which many a farmer and stock-grower has been convinced by practical demonstration.—I. W. SANBORN in *N. E. Farmer.*

HOW TO HANG GATES FOR WINTER.—The barn-yard gate is often getting out of order, and when a winter like the present one occurs—snow 2 feet deep everywhere, and snow drifts piled up around the fences—it is very liable to be broken, or has to be taken off the hinges altogether. The consequence is, the cattle become as troublesome to their owners as busy bodies do in society. To obviate this, let a square staple—say 18 inches long, with holes in it for keys—be driven into the gate post, and these staples run through the hinges and the gate held to its place while the staples are driven in. When this is done your gate is hung; and it can be raised or lowered by means of the keys in the staplehinge, to suit the depth of the snow. In this way the barn-yard gate is always ready for use—the cattle are kept in their proper place—and the gate is preserved from breakage and sundry ebullitions of temper are kept down in the farmer and his sons, or whoever has the cattle in charge.

HOW TO KILL VERMIN ON CATTLE.—Having noticed articles in the leading agricultural journals in relation to killing lice on cattle, many of which I have tried with little effect, I propose to add another to the list for the benefit of those not already acquainted with it, and which I have tried with entire satisfactory results, in every instance where I have used it. Take poke root, sometimes called *blue dragon* or *hellebore*, and boil enough to get a very strong tea or wash, and apply it as a wash thoroughly, and it will surely kill every one of the vermin, and without the least detriment to cattle. One good application is sufficient.

SILAS MASON.—*ib.*

RED HOT GUNS.—There is no doubt whatever that cast iron long submerged in the sea, will on being exposed to atmospheric air, become hot even unto redness and sometimes fall to pieces. Such was the case with some iron guns which formed part of the armament of one of the vessels of the Armada, sunk off the Island of Mull, and the cast iron balls with which some of the guns of the "Mary Rose," sunk off Spit-head temp. Henry VIII., were loaded. Mr. Wilkinson, in his "Engines of War," remarks, page 242: "It is also an extremely curious fact, that the cast iron gratings which have been long immersed in the porter backs or vats of large London breweries, possess the same property of becoming hot on exposure to the atmosphere when the porter is drawn off for the purpose of cleaning them."—*Scientific American.*

WORKING BUTTER.—A correspondent of the *Homestead* says a thorough working of butter is better done by taking the butter in the hand in lumps of three or four pounds each, and slapping it against a hard surface, than by using a laffle, as is generally practiced in New England dairies.

Correspondence.

For the Christian Messenger.

Letters to a Young Preacher.

LETTER V. DEVOTION TO THE WORK OF THE MINISTRY.

MY DEAR BROTHER,—

No man can reasonably hope to succeed in any avocation, unless he devote himself unreservedly to it. Of all avocations that of the gospel ministry is unspeakably the most important. It especially requires entire self-consecration.

In accordance with this natural view of the subject, we find the apostles of our Lord saying, "It is not reason that we should leave the word of God, and serve tables. . . . We will give ourselves continually to prayer, and to the ministry of the word," (Acts vi. 2, 4). So Paul, instructing Timothy in his duty on this point, reminds him of the entire separation of soldiers from ordinary occupations, as an example for a minister of Christ. "No man that warreth, entangleth himself with the affairs of this life, that he may please him who hath chosen him to be a soldier," (2 Tim. ii. 4). He explicitly enjoins upon this youthful preacher to devote his whole time and attention, with all his powers of body and mind, to his appropriate work, "Meditate on these things, give thyself wholly to them, that thy profiting may appear to all," 1 Tim. iv. 15.

Circumstances may render it necessary for a minister to support his family by other means. The people among whom his labors are required may be poor, scattered in new settlements, or, through ignorance of the gospel, not aware of its value.—In any such case he should devote as much time to ministerial labor as he can with consistency. There are, moreover, men who may preach beneficially as *licentiates*, like local preachers among our Wesleyan brethren, whom it would not be advisable to set apart by the imposition of hands. There are, likewise, many brethren in our churches who, though not qualified to expound the Scriptures as preachers, yet possess gifts for prayer and exhortation, (Rom. xii. 6-8), which may be profitably exercised, and which ought to be employed, not only in the localities where they reside, but also in adjacent settlements, where religious meetings would not otherwise be held.

Those men, however, who are professedly set apart to the gospel ministry, either as pastors or evangelists, ought to be completely supported, and to be unreservedly devoted to their sacred calling. Secular occupations necessarily divert their attention from the momentous work committed to them; and the interests of true religion inevitably suffer injury.

As it is my intention, beloved Brother, to aid you by my own experience, whether it be in the way of example or of caution, direct references to my own course may be reasonably expected. The dread of being charged with *egotism* must not be allowed to deter me from using this freedom, nor to deprive you of the benefit which may be derived from a plain statement of facts, whether creditable or discreditable to me.

From the commencement of my ministerial labors, (March 24th, 1816,) to the present time, I do not remember having ever neglected to improve any opportunity to preach, when my services were required, excepting one instance. With this painful exception, I commend this course to your imitation. When employed on agencies I have probably performed quite as much direct ministerial service as I would otherwise have done. Several times I have taken the charge of a school, or literary Institution, and have endeavored at the same time to discharge the duties of the ministry. In these cases, however, I could not fulfil the functions of either of these offices to my own satisfaction. Special emergencies may require this combination; but in general it appears to me that it should be avoided.

When I became settled in the pastoral office, and was raising a family, it seemed requisite for me to have some land to cultivate. It frequently happened that I could not obtain the use of a team when it was needed, I therefore purchased a yoke of oxen, a cart, plough, harrow, &c. As these implements required to be housed, a portion of my barn was appropriated to this purpose. This afforded a convenient place for occasional retirement for secret prayer. On retiring among these farming apparatus, repeatedly did this text of Scripture come into my mind, (Zech. xi. 15.) "Take unto thee yet the instruments of a foolish shepherd." It seemed to me that I had done what was indeed enjoined upon the prophet, as a symbolical action, but what was in me a work of supererogation.