

Youth's Department.

BIBLE LESSONS.

SUNDAY, AUGUST 31ST, 1862.

Read—JOHN x. 1-21: Christ the good Shepherd. DEUT. 15: The Year of Release. Recite—JOHN ix. 39-41.

SUNDAY, SEPTEMBER 7TH, 1862.

Read—JOHN x. 22-42: Christ proved to be the Son of God. DEUT. xvi.: The feast of the Passover. Recite—JOHN x. 1-6.

"SEARCH THE SCRIPTURES."

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

173. What passage contains a reference to Adam's attempt to hide his sin? 174. What is the Christian's work in the world?

Answers to questions given last week:

171. Three. Herod the Great, Matt. ii.; Herod Antipas, Matt. xiv. 1; and Herod who slew James the apostle, Acts xii. 1, 20, 23.

172. Before Christ's death it was, Repent for the kingdom of heaven is at hand, Matthew x. 7. Mark vi. 12. But afterwards it was Jesus and the resurrection, Acts iv. 2, 33; xvii, 18, &c.

For the Christian Messenger.

Answer to Scripture Puzzle No. 9.

Your wondrous deed "beneath the sun," Was also under water done, Your power to save and furnish too, Was little known or thought by you, Like many great ones in our day, You reposed but knew not the right way, And thus became the Almighty's rod, You brought the prophet back to God, Your "name and race" from me you wish, The "Good Book" calls you "a great fish." See Jonah i. 17.

NINEVEH.

Scripture Puzzle No. 10.

I have been in all times, though not just the same, Oft changed my position, occupation and name, Taken rudely from earth, where still I exist, And the less I am hurt, the more I resist, My hardness of heart is to all men apparent, For which I've been used in ways most abhorrent, I have passed through the furnace, the earth, and the sea, Still no one has ever shown pity for me, I go with the soldier in battle, I flourish, And by my manœuvres cause millions to perish, Have caused Martyrs to suffer the cruellest pain, And I've carried the gospel far over the main, I've been worshipped by men as a God to atone, By the same have been beaten till cold as a stone, I am seen in the palace, I dwell in each cot, Hold fast the murderer, rebel, and sot, I'm in fetters and bars, but I've no fear of God, Yet I always make known his wonders abroad, In ancient times I once formed a bed, Where a very great man oft rested his head, I was once used by God to exhibit his power, At the word of his prophet in a sorrowful hour, My name was oft used in Old Testament times, With gold and with silver in prose and in rhymes, The man who first forced me to yield to his will, Was considered by all as a man of great skill, His name is recorded by writers divine, And mentioned in songs of more recent time, And now if you know me, pray tell who I am, Whence I came, who conquered me, what is my name?

LUX.

A Religious Dog.

In the ancient and beautiful town of Chatham, N. Y. is a very remarkable dog, whose character and behavior would excite the admiration of all good men. On week days he is a dog of like passions and behavior with other animals, but on Sunday his peculiarities and sectarian prejudices shine out. Unlike the crow, he can count, and knows when Sunday comes. He is not the same then as on other days. He indulges in no pastimes. He encourages no company and no familiarity. He says in actions louder than words, to the vain and the canine race—"Six days shall ye play and do your sports." The family are all Presbyterians, but the dog is a Methodist. On Sunday mornings he attends the family on their way to church, leaves them at the door of the house of the Lord where they attend, and then goes on his solitary and unbroken way till he comes to the Methodist church, which is a little further on. When he has reached the church he goes up stairs, and has a particular place in which he sits; and when an intruder ventures into his place, no bells or madams of fashion who goes sweeping up the aisle of Grace, and finds a plebeian in her elegant pew, can give more decided indications of annoyance and displeasure than does the dog. His seat yielded; he attends to the service with decorum, and pays dogmatical attention to the word of Scripture. Every Sunday he can be seen on his way to church—in foul weather as in fair—and his denominational preferences are as well known as those of any gentleman in town.—Boston Journal.

The Journal must be held responsible for the truth of the foregoing. But we know of a horse that is as well acquainted with Sunday as any dog ever was, and if he could get into church,

we have not a doubt that he would be as devout a hearer as any dog ever was. This Sunday-observing horse belongs in Yonkers, and when given the reins on a week-day, he invariably takes his load to the store where his master buys his supplies, but on Sunday, when given the reins, he never fails to take his burden to the church door. The horse goes regularly, however, to his master's church, and unless he should object to the very long and very formal service of that church, we do not see why he would not be as good an Episcopalian as the dog is a Methodist.—Examiner.

A colored Preacher.

Some of the colored ministers of the South, are decided characters in their way, and the following graphic sketch of one of them, Abraham Murchison, formerly of Savannah, but now at Hilton Head, S. C., will interest our readers: Abraham Murchison is a man of no great mental resources, but of considerable fluency of speech, and of an extreme, and sometimes even ludicrous assumption of dignity. He is a great stickler for order, and any thing savoring of radicalism or license in the meeting is quashed at once. There was not time for a sermon, but he relieved his mind by expounding the hymns.—After reading the verse

"Deny thyself and take thy cross,"

he said, "Now this means self-denial," &c., &c. After expounding the hymn some time he said, "I am sorry that there is not time even to illustrate upon the hymn." I said that he read the hymn; I do not know whether it was read or merely recited with the book before him.—This is a good deal practised in their meetings by the leaders, and is called "reading the hymn by heart." His views of the dignity of his position were often exemplified. When a young man whispered to him that some of the candles were almost burnt down, "Speak to the deacons about it," said the elder, with an implied rebuke for troubling him with matters so secular. At another time, the brethren, carried away by their emotions, were starting a hymn, without orders from the pulpit. He turned upon them with an appalling look. "Now stop! We must have order. Dis is a place of order." When some motions were being made, he said, "Now I want to tell you, when you make a motion, you must stand up and say, 'Mr. Chairman, Sir! I move it be seconded so and so.' Then you must sit down and not have two standing up at the same time." I do not believe that the most conservative of Saxon divines is a more complete martinet about church order than he. At his suggestion a motion was made and carried, that the delegates from Beaufort and the ministering brethren present be invited to remain in the meeting. So he turned to the brethren, and said to them, with a mien of infinite condescension and patronage, "Brethren, you are permitted."

At the proper time the candidates came forward one by one, and gave their experience. (Some twenty or thirty had been already approved by the church and there remained only twelve to be examined.) Some of them having spoken of having, while in a doze, heard a voice telling them of pardon, &c., Jacob said, in substance, "We must not make too much account of dreams and visions, and such like. They may be school-masters to lead us to Christ. But when a man is converted by the Lord he is wide awake. To a young man, a candidate, Bro. Murchison said, "Now, Bro. Billy, you look as if you had been one of these bully boys about fighting.—How is it now about that?" A very plain question, wasn't it? Notwithstanding his sticking for precision, Abraham sometimes introduced innovations unknown to parliamentary proceedings; e. g., after a candidate had been examined, "Now, church, the candidate is before you. Has any one an objection to her being received? If you have not you will manifest it by saying 'aye.' All opposers by the same sign."

When it had got to be after nine o'clock, Abraham said, "It is getting to be late. We are at the seat of war. There are rules and regulations. We must obey them. We had better dismiss now, and meet to-morrow morning early to examine the other candidates." So the nine who had been received that evening were called forward and addressed by him. "You know that we have rules and regulations in the church, and when you join the church you agree to them. I have not time to read them all to you, but I will tell you some of them. One is about stamping, and clapping hands, and making a great noise in meeting. We don't allow that. Another is, not to talk against other churches and run them down. Does you agree to this?" "Yes," from the candidates. "Another rule is about marrying. Since this war begun, a great many men have left their wives, and then come and married some good man's daughter. Now, our rule is that if any body wants to be married, they shall tell the officers of the church, and the officers shall inquire and see if both of them are clear, and if they are, then the banns can be published in meeting and they be regularly married by the minister. Does you agree to this?" "Yes," from the candidates.—W. & R.

PRACTICAL.—Questions which ought to be discussed. 1. Does it cost anything to print a newspaper? 2. How long can a printer afford to furnish a paper without pay? 3. Do printers eat, drink, and wear clothing? 4. If they do, do they get it? 5. Do you owe for your paper? 6. Is not this particular period a first-rate time to "pay up?"

Never turn a blessing round to see if it has a dark side to it.

Agriculture, &c.

Our receipt to make currant wine.

For several years we have made a ten gallon keg of currant wine, which is of as good quality as any we have tasted, and is generally so pronounced by those who have had an opportunity to judge. The mode of manufacture is simple, and can be easily followed by any family having the currants and the disposition to make the wine. For general information as well as in reply to private inquiries, we give the receipt after which we make it, and cordially recommend it.

The currants should be fully ripe when picked; put them into a large tub, in which they may remain a day or two; then crush them with the hands, unless you have a small patent wine-press, in which they should not be pressed too much, or the stems will be bruised and impart a disagreeable taste to the juice. If the hands are used, put the crushed fruit, after the juice has been poured off, in a cloth or sack, and press out the remaining juice. Put the juice back in the tub after cleansing it, where it should remain about three days, until the first stages of fermentation are over, and removing once or twice a day the scum copiously arising to the top. Then put the juice into a vessel—a demijohn, keg or barrel—of a size to suit the quantity to be made, and,

To each quart of juice add Three pounds of the best sugar, And water sufficient to make a gallon.

Thus, ten quarts of juice and thirty pounds of sugar will give you ten gallons of wine, and so on in that proportion. Those who do not like very sweet wine can reduce the quantity of sugar to 2½ or 2 pounds per gallon.

The cask must be full, and the bung or stopper left off until fermentation ceases, which will be in twelve or fifteen days. Meanwhile the cask must be filled up daily with water, or what is better, currant juice left over, as fermentation throws out the impure matter. When fermentation ceases, rack the wine off carefully, either from the spigot or by a siphon, and keep running all the time. Cleanse the cask thoroughly with boiling water, then return the wine, bung up tightly, and let stand for four or five months, when it will be fit to drink, and can be bottled if desired.

All the vessels, casks, &c., should be perfectly sweet, and the whole operation should be done with an eye to cleanliness. In such event, every drop of brandy or other spirituous liquors added will detract from the flavor of the wine, and will not in the least degree increase its keeping qualities. Currant wine made in this way will keep for an age, unless it is—d. ank.—Germantown Telegraph.

HOW DEEP SHOULD DRAINS BE DUG?

This is a question upon which there always has been and perhaps always will be a difference of opinion. The depth required must depend on the kind of soil, for if the soil is a hard one, on top of a hard, gravelly one, I do not find that there is much advantage in going far into the hard pan. If, on the other hand, the subsoil is loose and more easily dug, there is an advantage to be derived from digging deeper.

My rule is, to gauge the drains by their distance apart. Let the depth be one-seventh of their distance asunder, and it will secure a thorough drainage. If the subsoil is hard, and the digging expensive, then do not sink the drains so deep, but place them closer together, but hold on to the above rule.

In many cases, especially where tile are used, it will be more economical to sink the drain one foot deeper, and by so doing save one-seventh of the tile; but where tile can be cheaply procured this is not always the case.

For a farm drain I prefer them about four feet deep, with an opening, formed of flat stone, in the bottom, and this covered with small stone to within twenty inches of the top; the latter are not necessary if those forming the opening are covered with reversed sods.—Germantown Telegraph.

FRUIT WAFERS FOR DESSERT.

Take currants, cherries, apricots, or any other fruit; put them into an earthen jar in a kettle of water, and when scalded strain them through a sieve; to every pint of juice add the same weight of finely sifted sugar and the white of a small egg; beat all together until it becomes quite thick; then put it upon buttered paper in a slow oven; let them remain until they will quit the paper, then turn them, and leave in the oven until quite dry; cut them into shape, and keep them between paper in a box near the fire.

CURE FOR FEVER AND AGUE.

Although, like toothache, fever and ague is a disorder that many people make fun over, no one who has ever had the "shakes" and the "chills" is careless concerning the remedy for them. A gentleman who has been out among the troops on the upper Potomac, says that there is a remedy always easily found, which is much more reliable than quinine or chologogue; and that remedy is a decoction of the common white plantain, formed by steeping the leaves in whiskey, taken before breakfast a dozen mornings in succession. The remedy is of every farm-house door, and as simple as that prescribed to Naaman by the prophet, to whom he was referred by the "little maid."—Exchange.

A person of uncultivated mind has no resource but in the society of others.

Correspondence.

For the Christian Messenger.

The Excellence of Evangelical Faith.

A SERMON delivered before the Eastern Nova Scotia Baptist Association, July 7, 1862, and published at their request. By the Rev. J. DAVIS.

Gal. ii. 19, 20. "For I through the law am dead to the law, that I might live unto God. I am crucified with Christ, nevertheless I live, yet not I, but Christ liveth in me, and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me."

Faith, "the faith of Jesus Christ," the faith which "flies to Christ, and saves the soul," is the leading topic of our text: that faith in various aspects, and the excellence of that faith in those aspects. So then THE EXCELLENCE OF EVANGELICAL FAITH is the subject on which, under the guidance of the text, we now proceed to enlarge. And, "brethren," while thus engaged, "pray for us, that the word of the Lord may have free course, and be glorified."

We beg to premise two explanations.

1. As to faith.

It is the Christian's great realizing grace. It is, as we are taught elsewhere, a substance, a confidence, an expectation, a standing-place, a sort of fulcrum for the soul. "Without faith it is impossible to please God." He who has no faith has no God to please. For faith it is that both deseries the unseen world, and peoples it that beholds "Him who is invisible;" that makes the future present; that "callethe those things which be not as though they were." This same faith also gives to its objects whatever they are, their power over the mind. It is a practical, working force. Thus Lot warned his sons-in-law of the approaching destruction of Sodom, that they might flee, and live. But they believed him not; they fled not, and they perished. Lot, on the contrary, believed in the word of warning, went forth from the doomed city, and was saved. Such, in general, is faith. Such is the power of faith. And it is of a faith like this, in some of its highest applications, that we now proceed to discourse. Then,

2. As to the excellence of this faith.

It works in a man all the great ends contemplated in the Gospel. It is appointed for those ends; to those ends it is adapted; and it admirably produces them: all which we hope to make manifest as we proceed. In attempting which we remark.

I. The Gospel is intended to humble men. God has a controversy with men. He condemns us as sinners. But men resist this conclusion. They "flatter themselves in their own eyes until their iniquity is found to be hateful." But Jehovah will have none of this. He will "stain the pride of all glory—Every mouth shall be stopped, and all the world become guilty before God." Now faith, "the faith of Jesus Christ," is the very instrument for the accomplishment of this end. See it here, in the case of Paul. Listen to his language:—"I through the law am dead to the law—I live; yet not I, but Christ." Mark now the import and bearing of this language.

First. In regard to the law.

Paul's faith laid hold of the Scripture testimony as to the deep spirituality of the law. It drove the dagger of conviction into the heart itself of his legal hope. And ere he was aware he found himself a "dead man before his God." The seventh chapter of Romans tells us how the law in the hands of Christ, humbled and subdued the lofty Saul of Tarsus; as it must all others who ever realize the blessedness to which he finally attained. So too,

Second. In regard to Christ.

The life itself which Paul now began to live laid him low, exceedingly low, in the dust of self-abasement. He was "dead;" but now he "lived." Finding no righteousness in himself—no ground of hope there, he had sought it elsewhere, even in "Christ." And thenceforth, in respect to his acceptance before God, Paul counted himself as nothing, and Christ as every thing. Thus by faith he trod down all self-righteousness; and gave to God in Christ the full glory of his salvation. It was not in vain, then, that he professed, "I live; yet not I, but Christ." And see, brethren, how the convictions of which we here speak continually struck downward, and were rooted more deeply in his soul. At one time he describes himself as "the least of the apostles, not meet to be called an apostle, because he persecuted the church of God." A few years later he is "less than the least of all saints." And at a yet later period he has reached a lower point still, and is now the "CHIEF OF SINNERS." What a comment have