

Month's Department.

BIBLE LESSONS.

SUNDAY, MARCH 22ND, 1863.

Read—ACTS ii. 37-37: The effects of Peter's sermon. JOSHUA ix. 1-14: The kings combine against Israel. Recite—ACTS ii. 22-24.

SUNDAY, MARCH 29TH, 1863.

Read—ACTS iii. 1-26: The lame man healed. JOSHUA ix. 15-27: The treaty with the Gibeonites. Recite—ACTS ii. 40-42.

"SEARCH THE SCRIPTURES."

Write down what you suppose to be the answer to the following question.

11. Mention the arts spoken of in the book of Genesis.

Answer to question given last week:—

- 10.—Sword. Judges xx. 15. Two edged sword. Psalm cxlix. 6. Dagger. Judges iii. 16, 21, 22. Dart or javelin. 1 Samuel xviii 10, 11. Spear or lance. 1 Samuel xxvi. 7. Battle-axe. Ezekiel xxvi. 9. Bow and arrow. Genesis xlviii 22. Sling and stone. 1 Samuel xvii. 50. Battering ram. 2 Samuel xx. 15.

For the Christian Messenger.

Amusement for the thoughtful.

ANSWER TO SCRIPTURE PUZZLE, No. 26.

Like a "wonderful" army you stood for a while, Well nourished by mud, near the banks of the Nile. Yes, you moved, I confess, you moved o'er the land, You swayed too and fro o'er your own native strand. Then pulled or cut down, made into a basket, You were more united—a capital casket. You held a rare jewel,—the sweet little Moses; Slight protection, I ween, 'gainst crocodile's noses. No-doubt Pharaoh's daughter was happy that day, When she called the child's mother to take him away. Since you choose to speak Indian, you'd make poor obtusoul,

For no one would like much to learn on nahsoomul. X. Y. Z.

[We presume that but few of our readers are well versed in the original language of this their adopted country, or native land, as the case may be. Some may be acquainted with a few words, but, for the sake of those to whom it is a foreign tongue, we have obtained the meaning of the two words in italics in the above. Obtusoul, is walking sticks, and Nahsoomul, BUSHES—the answer,—which will be more fully appreciated by knowing the English.—ED.]

SCRIPTURE PUZZLE, No. 24.

The following comparatively easy enigma we copy from the Christian Pleader, published in Sydney, New South Wales.—The ingenuity it displays makes it less difficult to solve.—The different feature from those we have hitherto had, in making two names—one with the initials and another with the final—will assist our youthful friends in deciding for themselves whether or not their solutions are the correct answer.

- The name a dying mother gave Her babe in sorrow born; A woman whose untimely grave Should us from falsehood warn; Israel's high priest, "The saint of God;" An exile and a stranger Who still in David's footsteps trod And gave to him in danger; The race from which proud Haman came; A Syrian servant, one Who with a murderer's hand and name Possessed his master's throne. The initials and the final show Two prophe's good and great, Whose grand predictions, all allow, To Jesus Christ relate.

A little Sermon for little boys and girls.

1. Don't be eye-servants.—Never slight or slacken your hand because the eye of your parent or teacher is not upon you—but strive to be more orderly, more persevering, more dutiful, and obedient. Remember the eye of the Lord is upon you, the Searcher of all hearts, who will bring every secret thought, word and action into judgment. Some children are loose, idle, slack, play truant, act the hypocrite, slight their work, or neglect it entirely, unless they are watched, drilled and driven—driven to do right: shameful! Do such children honor their parents? Are they happy? Is not God angry with them every day? Children, God says, "Obey your parents in all things," yes, "in all things, for this is well pleasing in the sight of the Lord."

2. Neer tease.—When your parents or teachers say "nay," be still, say "Amen," all right, father knows best, I must submit cheerfully, without a scowl or murmur. A spirit of teasing is a spirit of selfishness and rebellion. It is as much as to say, "Father, I'll have my way;

I know best. Mother, I know better than you, let me do as I please."

3. Be neat. Jack Spruce was a neat boy. He had a brush for his clothes, and kept them clean and nice. He would not run out into the mud, and thus splash his legs and wet his feet, nor did he kick up the dust; and when he came in he would rub his shoes on the mat, and hang up his hat upon his own hook. No one saw him with dirt upon his hands, nor with a rough head of hair, so he was at all times fit to be seen. He did not tear his book or blot it, or ink his hands at school.

Too old!

Walter Burns was fifteen years old. He had been blessed with a good home, and though early deprived by death of a mother's love and care, his father and watched over him had given him counsel as only a christian father can. Walter had been for several years a member of a Sabbath-school class, in which were eight or ten boys of about the same age. As these boys had reached their thirteenth or fourteenth birthdays, they began to feel, as many others before and since have felt, too old to attend the Sabbath-school, and had dropped off one by one until now but three were left.

Walter had hesitated to adopt the views of his classmates, knowing his father's feelings—and wishing to please him who had always been one of the kindest of fathers; but at last he also decided that he was too much of a man to remain longer in a place which he thought fit only for children.

"Father," said he, "one Sabbath morning, almost all the boys have left our Sabbath-school class. They think they are too old to be in it. Only two or three of them are there now—and I have concluded—that I shall leave too."

Mr. Burns looked in his son's face a moment, and then said sadly: "Walter, there are some things of which I have never spoken to you, because there has never yet seemed a reason for it. The time has now come when I ought to speak. When you were three years old you lost a dear mother. You have never known how great is such a loss. Among your dear dead mother's last words was the request that as soon as you were old enough, I would place you in the Sabbath-school; and she said it was her prayer for her dear little boy, who would soon be motherless, that he might continue a scholar in it till he should learn to love the Saviour, and be prepared, if it became his duty, to be a teacher. I need not tell you what my own wishes and prayers, since then, have been in this respect. And now my son says he feels too old to remain longer in the Sabbath-school, though he has not yet found Christ."

Walter saw the tears glittering in his father's eyes and turned away. Nothing more was said about leaving that class. Walter remembered his mother's dying wish, and the earnest longings of his praying father, and at length he found the Saviour in the Sabbath-school; he was led to the Cross, and his heart was filled with the love and peace of a forgiven soul.

He is a man now, an active christian, and the beloved superintendent of a large Sabbath-school in one of our cities; and I have seen the eyes of both parents and children grow moist with tears as he told them this story of his boyhood.

Boys, are any of you beginning to think you are too old to be Sabbath scholars? Remember Walter Burns, and a great number of children besides, who have found Christ in the Sabbath-school; and think of the matter very seriously before you decide to leave such a place.—Uncle Paul's Stories.

The walled Lake.

The wonderful Walled Lake is situated in the central part of Wright county, Iowa. The shape of the lake is oval. It is about two miles in length, and one mile wide in the widest part, comprising an area of about 8000 acres. The wall inclosing this lake is over six miles in length, and is built or composed of stones varying in size from boulders of two tons weight down to small pebbles, and is intermixed with earth. The top of the wall is uniform in height above the water in all parts, which makes its height to vary on the land side according to the unevenness of the country, from two to twelve feet in height. In the highest part the wall measures from ten to twelve feet thick at the base, and from four to six at the top, inclining each way outward and inward. There is no outlet, but the lake frequently rises and flows over the top of the wall. The lake at the deepest part is about ten feet in depth, and abounds with large and fine fish, such as pike, pickerel, bass, perch, etc. The water is clear as crystal, and there is no bubbling or agitation to indicate any large springs or feeders. Wild fowl of all kinds are plenty upon its bosom. At the north end are two small groves of about ten acres, no timber being near. It has the appearance of being walled up by human hands, and looks like a huge fortress, yet there are no rocks in the vicinity for miles around. There are no visible signs of the lake being the result of volcanic action, the bed being perfectly smooth, and the border of regular form. The lake is seventeen miles from Boon river on the west, eight miles from Iowa on the east and about one hundred miles from Cedar Rapids. It is one of the greatest wonders of the West, and has been visited by hundreds of curiosity seekers.

Spare minutes are the gold dust of time—the portions of life most fruitful in good or evil—and the gaps through which temptations enter.

For Sabbath-school Teachers.

THE SUPERINTENDENT SHOULD BE COURTEOUS.

The superintendent should always notice kindly and respectfully all strangers who may enter his school. It is due from him to them. He may also in a brief moment give or receive valuable hints. The Bible requires us all to be courteous, and especially have all a right to look for this from one who has been thought morally and spiritually qualified to superintend a Sabbath-school. It is a reproach to any superintendent to overlook due courtesy.

It does not, however, follow from all this that the Sabbath-school superintendent is under the least obligation to ask any such stranger to address his school. It may not be convenient. He may not be able to do it without interrupting the teachers, and wronging them out of time that belongs to them. No superintendent has any right to wrong the teachers in this way, even to oblige a valued personal friend. He is not justified in asking any stranger to address his school, unless he is formally introduced, or is well known by reputation. By taking risks in this way great reproach is often brought upon the whole Sabbath-school cause. So let me repeat, be courteous, but be sure you do it on Christian principles.

THE LORD'S DAY.

There is not a clearer sign to distinguish you from one that is profane than this: of conscientiously keeping holy the Lord's day. Neither is there any ordinary means of gaining strength and growth of grace in the inward man, like this: of due observance of the Sabbath. For this is God's great mart, or fair-day for the soul, on which you may buy of Christ, wine, milk, bread, marrow, and fatness, gold, white raiment, eye-salve, even all things which are necessary, and which will satisfy, and cause the soul to live. It is the special day of proclaiming and sealing of pardons to penitent sinners. It is God's special day of publishing and sealing your patent of eternal life. It is a blessed day, sanctified for all these blessed purposes.

Temperance.

STIMULANTS IN WINTER.

The Montreal Witness, in noticing the sudden deaths which have occurred in Canada arising from exposure to cold, contains the following very sensible remarks on the effects of intemperate habits, especially in winter:—

"Whatever difference of opinion there may be as to the use of stimulants under certain conditions, there can be no doubt that their use in cold weather, or by persons exposed to a Canadian winter, is always dangerous, often fatal.—They give no power of resisting cold, but, on the contrary, render him who resorts to them an easier prey to the enemy. The man who should seek to extinguish a fire by pouring thereon spirits of turpentine, would be a rational creature compared to him who seeks in intoxicating liquors, or stimulants, force to enable him to combat with the inclemency of the weather. Already his system is burning too fast under the influence of our winter atmosphere; and the spirit drinker, when he takes his dram, literally adds fuel to the flames previously consuming him. In short—dangerous always, dram drinking is ruinous in winter. Some persons may doubt the correctness of the statements here made, as their own experience may convince them that the use of spirits gives a certain power of resisting cold. That, we readily admit, and this is just where the delusion lurks. That resistance is but momentary, and the reaction produces not only an absolute negation of heat but deprives the system of that ability to resist cold which it would in its normal state have enjoyed. In conversing upon this point some years since with Mr. McEneaney, of Bangor, Maine, that gentleman stated that the firm of which he was a member, had 500 men engaged in the lumbering business at that time, and they endured fatigue better and performed more work than in former years when spirits were freely supplied. And not only was this the case with his firm, but the Main lumberers generally supplied no liquor now to their lumbering camps, except in the medicine chest. We believe that this testimony would be borne out by all parties engaged in out-door operations during winter, and although the idea has very generally obtained that spirits, in some form or other, enabled one to withstand the cold, yet when closely and fairly brought to the test of experience, it will prove to be a monstrous delusion, for not only does it burn out very rapidly the fuel itself supplies, but it speedily burns out all the native heat of the system.

THE HALF NOT TOLD.

No statistics ever yet published, no declamation ever yet indulged in, no newspaper revelations of the murders and miseries of the drinking usages yet published, no platform denunciations by the most gifted speakers, have ever yet done more than touch the outside effects of the drinking habits of this country. The history of the drinking system has yet to be written; it has as yet only been noticed in detached portions and even when attempted, it will come infinitely short of the reality. To tell the whole truth would require that every house and every apartment in every house, should have a tongue and a memory guided by infallible intuition, and that every heart should be enabled to reveal its secret sufferings; for we maintain that there is not an individual living that has not been a sufferer, directly or indirectly; nor is there a single home that has escaped every part of this universal curse.

Agriculture, &c.

FARM AND GARDEN.

Seeds.—How long will they keep?—There is no general answer to the question, as seeds of different kinds collected and preserved with equal care, will vary in length of time they retain their powers of germination. Some seem to be good after an indefinite period, while others are not to be depended upon after they are a year old. The seeds of some trees will not germinate at all if once allowed to dry, and others will only appear the second year after planting. Works upon horticulture are generally deficient in information upon the raising of seeds, and the length of time they may be safely kept.—While it is safest to keep them at a uniform temperature just above freezing there are many which will bare great extremes of heat and cold. Plants have been raised from seeds taken from raspberry jam which must have been exposed to a heat of two hundred and twenty degrees. When buried in the earth, below the reach of those influences which induce germination, there seems to be no limit to the vitality of some seeds.—Among plants commonly cultivated, the seeds of carrots, onions, parsnips, and salsafy are not to be relied upon when over a year old. Beets, spinach, lettuce, celery, and parsley, will keep two or three years. Radishes, cabbages, and turnips, four or five years. Melons and cucumbers may be kept for ten or more years—old seeds of these are preferred by some gardeners, as the vines are said to be more prolific and less luxuriant than those from fresh ones. Good seeds being heavier than water, will generally sink in it, but this is not applicable to those with a hairy or spongy seed coat; such seeds will float even when sound. The only sure test is to sprout them in boxes or pots of earth. If they do not germinate there, they should be rejected.

HINTS FOR THE SEASON.

- 1. If you have no fodder racks, have them made immediately. Feed is too valuable the present season to be trampled under foot and wasted. A saw, axe, and auger are all the tools required to make these highly useful articles. 2. Make all the manure you can. Recollect according to the quantity and quality of this farmer's friend, will your crops be large or small. Leaves from the woods, muck and every kind of refuse mixed with stable manure, make the best kind of fertilizers. Let none go to waste. 3. Plough wherever and wherever the ground is dry enough, especially clay soils.—Much time will be saved thereby in the spring. 4. Don't let your fences go to decay. But provide during the winter sufficient new rails to make good the destruction, from whatever cause, of the old ones. If cattle once learn the habit of jumping over a low or dilapidated fence, they will not stop at even a good one.

TO GET LEADERS FOR EVERGREENS.

It frequently happens that evergreens, of the rare and expensive kinds, are propagated from cuttings or layers from the side branches of the parent tree. The young plants so raised, are quite slow to form central leading shoots. We have seen such young trees spreading and sprawling about upon the ground for several years, as if they did not know how to rise, having no central spire around which the other branches clustered, and not worthy the name of tree. This perverse habit can be broken up, and the straggling bush can be forced to throw up a leader. To do this, after the plant has made a vigorous root-growth, peg down all the branches to the ground. This will so check the flow of sap through them that a new and vigorous shoot will start up from the base, which will grow erect, and form the nucleus for a new and better tree. After this central shoot has become well established cut off the old stragglers. Keep the soil well enriched and well tilled for several years.—American Agriculturist.

FARM-GATES.

Since it is discovered that heavy lumber is useless in a farm-gate, why not let fastenings (catches, latches, hooks, sockets, groves, bolts or any cheap device) hold both ends when in place, and lift the light thing and set it one side when animals or teams are to pass it? Or, if it is to be used frequently, if the old notion of a substantial thing is insisted on, mount it on rollers, with a plank or small timber twice the gate's length, for the wheels to run upon; fasten it at each end with a hook—and have an extra staple to hitch one hook into while you change staples with the other hook when your gate is open. Of course you steady the gate while running back and forth.

One extra hook, too staples, and rollers and the plank or timber to run them on, will cost less than a pair of suitable hangings and a heavy post suitable to hang a gate upon—and by my "improvement" the gate makes "progress" without danger of sagging or being broken down by lazy boys swinging on it.—Rural New-Yorker.

"If we work upon marble, it will perish; if we work upon brass, time will efface it; if we rear temples, they will crumble into dust; but if we work upon immortal minds—if we imbue them with principles, with the just fear of God and of our fellow-men—we engrave on these tablets something which will brighten to all eternity."—Daniel Webster.

Momentary opportunities are for sowing little seeds, which may produce great trees and shrubs.