

Youths' Department.

BIBLE LESSONS.

Sunday, January 6th, 1867.

ACTS v. 29-42: Gamaliel's advice to the Sanhedrim. 2 Kings v. 15-27: Gehazi's lie and the consequences.

Recite—1 PETER ii. 21-25.

Sunday, January 13th, 1867.

ACTS vi. Stephen's piety and zeal. 2 Kings vi. 1-23: Elisha's miracles.

Recite—ACTS v. 29-31.

For the Christian Messenger.

Monthly Philosophy.

A NEW YEAR'S ADDRESS TO THE YOUNG.

A HAPPY NEW YEAR to you, my young friends! May your shadows never be less! I hope this year finds you as much advanced in mind and manners as it does in years. Age does not always give wisdom. Some people think that because they have advanced some distance along the path of life they have secured a larger amount of wisdom, whereas they may have been on the wrong road all the time, and have consequently gone farther away from the right, and have become more ignorant and prejudiced against what is wise and good than when they were more youthful.

Now as you will not remain much longer so young as you are at present, I will give you a little sage, alliterative advice, which may be of service to you till the year comes to its close. It depends somewhat on your taking this advice whether the year shall really prove to you a happy one.

Well then,

In January be just, and you may be jovial.

In February foster a forgiving frame, and thus find friends. Fear falls when it is freezing.

In March make meekness your morning meal, and music will meet you every moment.

In April associate with the amiable, and avoid all abominable acts.

In May move on merrily, and let mercy guide your manners towards all mankind.

In June be joyful, and judge not that ye be not judged.

In July jump and be jolly, but join judgment with your jolity, or you may be in jeopardy in a jiffy.

In August, arouse to active amusements in the open air and always be ready to assist another.

In September, seek such society as shall shew superior sense.

In October, being older observe orderly conduct, only offend no one.

In November, neighbours should not be neglected, especially if needy.

In December, destroy discontent by dealing dowers to the distressed, and by deeds of diligent duty drive distress away as the December days depart.

Yours, &c., NED LES.

Which way do you lean?

"If the tree fall toward the south, or toward the north, in the place where the tree falleth, there it shall be." Eccl. xi. 3. There is a solemn meaning couched under this metaphor. The tree will not only lie as it falls, it will also fall as it leans. And the great question which every one ought to bring home to his own bosom, without a moment's delay, is this: What is the inclination of my soul? Does it, with all its affections, lean toward God, or from him?—J. J. Gurney.

AN ALPHABETICAL SWARM OF BE'S which will yield abundance of honey:

Be Affectionate, Be Bold, Be Candid, Be Daring, Be Enterprising, Be Faithful, Be Grateful, Be Honorable, Be Indefatigable, Be Just, Be Kind, Be Loving, Be Moral, Be Noble, Be Obliging, Be Polite, Be Quick, Be Religious, Be Sociable, Be Truthful, Be Upright, Be Valiant, Be Watchful, Be Exemplary, Be Yourself, and Be Zealous.

FIND FAULT IN PRIVATE.—Find fault, when you must find fault, in private, if possible, and some time after the offence, rather than at the time. The blamed are less inclined to resist when they are blamed without witnesses. Both parties are calmer, and the accused person may be struck with the forbearance of the accuser, who has seen the fault, and watched for a private and proper time for mentioning it. Never be harsh or unjust with your children or servants. Firmness, with gentleness of demeanor and a regard to the feelings, constitutes that authority which is always respected and valued. If you have any cause to complain of a servant, never speak hastily; wait, at all events, until you have had time to reflect on the nature of the offence.

Children, look out for Traps.

In my youthful days there was, at one time, strange work going on in our pantry. Not a bit of chicken or pie-crust could be left there without a part of it disappearing. The milk was drank, the cheese got less and the very candles that hung up in bunches under the lower shelf, wasted gradually away.

It was very soon found out which way these things went, for one morning when Betty opened the pantry-door, a big, bouncing rat jumped down from behind the oatmeal jar upon Betty's foot, making the girl set up a loud squeal. No sooner was this known than the rat-trap was brought out of the stable and set in the pantry, baited with a piece of fat bacon, and that night the big bouncing rat was caught.

But why am I telling you of this affair? why just that I may be the better able to explain to you what sad mistakes are made in the world? The rat went to eat the bacon to satisfy his hunger, but what a terrible mistake he made of it; he hardly touched it with his whiskers before he was caught.

Instead of the rat prolonging his life by satisfying his hunger, he lost it. Be on your guard, then, for there are many traps in the world beside rat-traps; and if you run into any of them you will not have so good an excuse as the poor rat, who only meant to satisfy his hunger.

The rat knew no better; but you are taught to know good from evil, and indeed it is that you may know it still better than you do, that I have undertaken to point out to you so many mistakes.

Those who fear God, read his Holy Word and attend to the warning voice of conscience, do not fall into half the mistakes that others do; but as we all carry about us an evil nature, a heart ever ready to commit sin, leading us into mistakes of all kinds, so have we continual need to seek God's grace in the prevailing name of his Son, that wisdom and strength may be given us to discern and resist temptation.

Whatever idle tales may be told you by the thoughtless and the wicked, and however much they may boast of their enjoyments, one thing is certain: none can be at ease but those who keep from evil. If then you would really enjoy your sports, if you would trundle your hoop and toss your ball, dress your doll and skip your rope with a truly light and happy heart, you must fear God and keep his commandments.

Fibbing.

"Why, Neddie, where have you been?" inquired Mrs. Stepany of her son Edward, a boy of ten, as he entered the parlor a little flushed with running. "It is six o'clock, and your school closes at four! What have you been doing since school, my son?"

"O ma," replied the boy, "when we play baseball we have such fun we don't think at all about the clock, or tea time, or anything else. Is tea ready now?"

This answer led Edward's mother to conclude that he had been playing base-ball. What else could she think?

But had he been playing that game with his schoolmates? Not at all! He had been "kept in" by his teacher for bad lessons, and was ashamed to confess his disgrace. So he made his mother believe that he had been playing:

"What a shame and a sin it is for you to deceive your good mother so!" said Neddie's conscience, as he sat eating his nice supper.

"I don't care," replied the boy to this faithful but troublesome voice; "I don't care. I didn't tell her a lie. I didn't say I had been playing base-ball."

"But you said words which made your mother think you had, and which you meant should make her think so," replied conscience.

But Edward was stubborn. He had entered the wrong path, and so he went to bed leaving the false impression on his mother's mind.

Children, did Edward lie or not? Of course he did, sir, I hear you reply. You are right, my children. Edward did not plainly lie, because he did not say he had been playing base-ball, but he used words which deceived her, just as he meant they should. He intended to deceive her, and that intention made his words a lie. Indeed, it was a very bad sort of a lie, because it was dressed up in the livery of truth.

Some children would call Eddie's lie a *fid*. Nonsense! A fib is a lie. Every word you utter, my child, with an intention to produce a false impression on some person's mind, is a lie. So be careful of your words. Always tell the exact truth, for no character is more hateful either to God or man than that of the liar.

Memoranda for Boys.

Seven classes of company to be avoided:

1. Those who ridicule their parents or disobey their commands.
2. Those who profane the Sabbath or scoff at religion.
3. Those who use profane and filthy language.
4. Those who are unfaithful, play truant, and waste their time in idleness.
5. Those who are of a quarrelsome temper, and are apt to get into difficulty with others.
6. Those who are addicted to lying and stealing.
7. Those who are of a cruel disposition; who take pleasure in sporting with, and maiming animals and insects, and robbing birds of their young.

Nothing is really troublesome that we do willingly.

Agriculture, &c.,

Agriculture at the Paris Exhibition.

The Paris Exhibition is not to be a mere "Fancy Fair," as some suppose, but a genuine exhibition of the results of skill and industry applied to the materials and forces of nature. We have in the newspapers a full description of the arrangements for agriculture, of which a brief resume may be given. There is to be an Experimental Farm established in connection with the exhibition on the Ile de Billancourt, a short distance from the Champ de Mars. One part of the farm will be assigned to barn machinery, such as threshing machines, winnowers, chaff-cutters, root-slicers, &c., in operation.—The process of fowl-fattening will go on; the manufacture of starch, sugar, alcohol, butter, cheese, wine, oil, bee-keeping, preparation of wax and honey. There will be forges at work, and artificers making baskets, cooper-work, wooden shoes for men and iron shoes for horses, charcoal, drain tiles, pipes, bricks, artificial manures, &c.; the process of disinfecting animal matter likewise.

The second part is to be devoted to farm implements in motion by animal or steam power, ploughs, reapers, &c. Periodical sowings will be made, to show the working of sowing and hoeing machines. Measures will be taken so as to represent each month the labours of the season.

The third part will be arranged to exhibit specimens of natural and artificial meadows, drainage, irrigation, raising water, &c.; here the merits of mowers and horse-rakes will be compared.

The fourth part will be reserved for culture of beets, potatoes, turnips, and other root crops, with the most improved implements.

The fifth part is to be assigned to special culture, mushroom beds, water-cresses, roses, gooseberries, strawberries, violets and other flowers of which large crops are grown to supply the cities.

Exhibitors in these departments are to arrange beforehand with the superintendent of the department, who will prepare a daily programme of what is to take place. Raw materials, horses, oxen, steam power, &c., will be placed at the disposal of exhibitors at cost price.

Sales of animals will be held periodically on the Ile de Billancourt. Various naval and life boat experiments will likewise be shown.—*Journal of Agriculture.*

On Peat Charcoal as a Fertilizer in Nova Scotia.

[FROM AN OLD MANUSCRIPT.]

The chief object attainable by the application of manures is the renovation of the soil; and every substance known to possess fertilizing principles is carefully sought after by ever successful cultivator of the ground. Hitherto our chief sources of manure have been derived from animal excreta, and putrescent substances, thus rendering the supply of bread stuffs too much dependent on the keeping of live stock. Every effort to successfully avoid this dilemma has proved ineffectual; the substances as substitutes for putrescent manures, have generally proved too expensive, too limited in their supply, or transitory in effect, to enable us to extend the cultivation of the soil beyond limited bounds. We now feel happy in the anticipation of a remedy for these defects, and congratulate the agricultural world on the advantages likely to result from Mr. Rogers' discovery of the properties of Peat Charcoal. So numerous are the qualities exclusively assigned to this description of charcoal, that were it not for the highly creditable sources of the evidence in its favour, we might have classed it with the quack medicines professing to cure all diseases. To save its character from such a fate, many eminent practical agriculturists and horticulturists have come forward to testify to the satisfactory results of Mr. Rogers' experiments with Peat Charcoal. Dr. Lindley, in answer to a correspondent, says—"use it for your onions, but it is good for everything." Mr. Rogers says—"it acts upon all that the soil produces, I except nothing." Mr. Fenwick states "that nothing can exceed it as a top-dressing for grass lands;" and adds, "that he will write his name with Peat Charcoal on the best grass and it will be the greenest part of the field in ten days."

We have seen no directions for manufacturing Peat Charcoal, but apprehend there is but one way of charring any substance, namely, to provide a sufficient quantity of the material in as solid a form as possible, and dry it sufficiently to facilitate construction. The mass being thoroughly ignited, cover it with earth to prevent flame, which would reduce the peat to ashes. From the simplicity of the processes, and the great abundance of the materials in Nova Scotia, large quantities might be produced during the summer and autumn, and stored away for use as required. Its well known property of attracting and fixing ammonia, renders it certain that it would not deteriorate by keeping, and could be extensively useful as an absorbent in stables and yards; adding largely to the quantity of manure, and rendering the air pure and healthy, and no doubt becoming an instrument of preventing many malignant diseases to which the animal kingdom are at present liable. As we consider this subject of much importance to the agricultural community, we may state that at a meeting held in the Mechanic's Institute, Southampton Buildings, Chancery Lane, London, the attendance being large, the numbers exceeding eight hundred per-

sons, embracing many members of the different scientific bodies,—who at the close of Mr. Rogers' lecture, unanimously passed the following resolution:—"That the experiments have been fairly and openly performed, and that the results have satisfied the predictions and sustained the facts advanced by Mr. Rogers' in his lecture."—*Id.*

Musical.

Music in the Sunday-School.

The value of music as an accessory to the Sunday-school work can scarcely be over estimated. To form some idea of its great importance, let a school be imagined in which music shall have no part. A Sunday-school without singing—it seems almost like a paradox, and there is one thing it would certainly be—to wit, a failure.

The vigilance of superintendents cannot be too carefully directed to this point. The lessons may be forgotten; the hymns never are, and if either department is to be neglected, it certainly should not be the one that leaves a permanent impression upon the mind.

But the hymns and tunes may be of the right kind, and well adapted to each other, and yet very little good be accomplished. The singing must have life; the words must somehow gain an entrance into the mind; the matter must be impressed by the manner. Children may sing the most precious truths with no more benefit to themselves than as many parrots. In fact, there is a great deal of just such parrot singing, and its effects are most injurious. To avoid this, let it be understood by the children that a hymn is to be sung; not a pretty tune, but a hymn. Then see that their minds are opened in some way to receive the sentiments they are about to utter. If a story is needed for this purpose, or an illustration, let it be given. It is safe to say that any means must be right which will lead to this result: viz, that the children understand and feel that which they sing. Having once secured in them this state of receptivity, the rest is easy. They will then sing as naturally as the birds sing.

Industry of Musicians.

The same industry and application which we have found to be necessary in order to acquire excellence in painting and sculpture are equally required in the sister art of music.—The one being the poetry of form and color, and the other of the sounds of nature. Handel was an indefatigable and constant worker; he was never cast down by defeat.

Haydn, speaking of his art, said, "It consists in taking up a subject and pursuing it." "Work," said Mozart, "is my chief pleasure." Beethoven's favorite maxim was, "The barriers are not erected which can save aspiring talents and industry," thus far and no farther." John Sebastian Bach said of himself, "I was industrious; whoever is equally assiduous will be equally successful." But there is no doubt that Bach was born with a passion for music, which formed the mainspring of his industry, and was the true secret of his success. When a mere youth, his elder brother, wishing to turn his abilities into another direction, destroyed a collection of studies which the young Sebastian, being denied candles, had copied by moonlight, proving the strong natural bent of the boy's genius. Of Meyerbeer, Bayle thus wrote from Milan in 1820: "He is a man of some talent, but no genius; he lives solitary, working fifteen hours a day at music." Years passed, and Meyerbeer's hard work fully brought out his genius, as displayed in his "Roberto," "Hugonots," "Prophete," and other works, confessedly among the greatest operas which have been produced in modern times.

CONGREGATIONAL SINGING IN "YE OLDEN TIME."—Master Mace gives an account of Congregational Singing in York Minster in 1644, which was of the true sort: "After speaking of the number of people, lords, knights, gentlemen, &c., who attended service in the Minster every Sunday, so that the church was (as he might say), "cramping and squeezing full," Master Mace adds—"Now here you must take notice, that they had then a custom in that church, which was, that always before the sermon the whole congregation sang a psalm together with quire and the organ, and you must know that there was then a most excellent large, plump, lusty, full-speaking organ, which cost (as I am credibly informed) a thousand pounds. This organ I say, when the psalm was set, being let out into all its fullness of stops, together with the quire, began the psalm. But when that vast concordant unity of the whole congregational chorus came thundering in, even so that it made the very ground shake under us, (Oh! the unutterable ravishing soul's delight!) in the which I was so transported and wrapt up into high contemplation that there was no room left in my whole man, viz: body and spirit, for anything below heavenly raptures."

TOO BAD.—In olden times—very olden—the organ always stood on the floor of the church; generally in the chancel. With the introduction of florid music came the theatrical singers, and it was considered a shame that they should sit with decent people, and especially with the priests, and so the expedient was hit upon of boxing them up by themselves, and sitting them apart, where they should not contaminate the decent people. This was the origin of galleries for the singers. Our own view is that singers are as good as other folks, provided they behave themselves.—*N. Y. Musical Gazette.*