

Youths' Department.

BIBLE LESSONS.

Sunday, January 9th, 1868.

MATTHEW II. 1-23: LUKE II. 39-40: The Magi. The flight into Egypt. Herod's cruelty. The return.

Recite—ISAIAH XI. 1-2.

Sunday, February 16th, 1868.

MATTHEW I. 1-17: LUKE II. 41-52: iii. 23-38: At twelve years of age Jesus goes to the passover. The Genealogies.

Recite—LAMENTATIONS III. 27-31.

For the Christian Messenger.

A story for the little ones.

2 KINGS II. 23.

Forty two little corpses were carried along,
Down the road to the burying place,
And around there was gathered a numerous throng,
And tears bedewed many a face.

And the sorrowful mothers in sadness and woe,
Followed mournfully weeping behind;
A startling grief, which no comfort could know
Pressed its heart-crushing weight on each mind.

And all of the fathers, by sorrow oppressed,
Walked in grief-stricken silence beside;
And brothers and sisters unnumbered, then pressed,
To keep up with the slow-moving tide.

Forty two little graves were filled up in that day,
A spectacle sad to behold;
For they all were laid low, though so recently gay,
A warning to young and to old.

In each of the homes was unspeakable woe,
By each fireside a low vacant seat,
In each chamber a couch, but untenanted now,
One was gone, they were all wont to greet.

It had happened those children had gone out to play,
Near the forest upon the hill side;
When the prophet of God in his work came that way,
In the distance his form they espied.

His long beard and bald head they remembered full well,
They had frequently seen him before:
The few silken locks on his shoulders which fell,
And the long hairy robe which he wore.

They thought of his counsels, but not with delight,
Of reproofs for their folly and sin,
And anger rose up in their hearts at the sight,
Where love and respect should have been.

They concerted together to treat him with scorn,
To chase and to mock the good Seer,
And delighted to think he was lone and forlorn,
As they eagerly watched him draw near.

They were soon in pursuit with shouts of disdain,
"Go up thou old bald head!" they cried;
Their wicked contempt to the prophet gave pain,
And he warned them that woe would betide.

And thus it befell, for almost as he spoke,
With inspired and prophetic breath,
Two wild beasts from their lair, their blood-craving to slake,
Tore the forty-two children to death.

Thus God proved, as his word has so frequently said,
That His servants are under his care,
And that all who should hurt e'en a hair of their head,
Must the well deserved punishment bear.

"In as much as ye treated them ill," said the Lord,
"I consider it done unto me."
Or if we show kindness, though trifling, His word
Assures us 'twill recompensed be.

Hastings, E. BLOMFIELD.

WAKING GRANDMA.—A sweet little incident is related by a writer. She says: I asked a little boy last evening—

"Have you called your grandma to tea?"
"Yes. When I went to call her she was asleep, and I didn't know how to wake her. So I kissed her cheek, and that woke her very softly. Then I ran into the hall, and said pretty loud, 'Grandma, tea is ready.' And she never knew what woke her."

In order to keep up with the progress of the age, Old Time has abandoned the scythe and the hour-glass, and purchased a mowing-machine and a watch.

A humorous apothecary in Boston exposes a case of soap in his show-window with the pertinent inscription: "Cheaper than dirt."

Slander not others because they have slandered you; bite not a reptile because you have felt its bite.

A point any woman can appreciate—Point lace.

WHATELY has beautifully described children as "the to-morrow of society."

The Young Irishman.

(Continued.)

As I then entered his room, he said to me, 'I am glad to see you. And I am glad you have come so early in the morning. You will be able to make me a long visit, I hope. I should have sent for you, but I know I am taking up too much of your time.'

'Oh, no; not at all,' said I. 'But have you gained the victory over your doubts?'

'Partly. I will tell you how it is with me. You recollect I told you about my difficulty. I thought that nothing about spirit was really certain as we are certain about material things. And still, some of the same difficulty occurs to me, and often tempts me and troubles me, though I believe all you have said about God's existence and will, and about cause and effect. When I attempt to pray, the idea will come up to me, that I have not such a certain knowledge about God, and about my own spirit, as I have about objects of sense. My knowledge about spirit seems to me to be inferior. Can you relieve me from this trouble?'

'Probably not,' said I. 'This matter is not a truth, but what you have just called it, a temptation; and I cannot chain the devil, or check the evil suggestions of your own heart. What I have already said to you I did suppose to be sufficient on that point, so far as the mind is concerned. If you are tempted, your hope lies in prayer.'

'But yet,' said he, 'I do think that material objects assail the mind, as mental or spiritual ideas do not; and I think that we have a more extensive knowledge of matter than we can have of spirit. And hence, I feel that I am not on as sure ground in the abstract and spiritual matters of religion, as I wish to be.'

'We are at issue again,' said I, 'if that is the case.'

He replied, 'I know that very well. And I halt know that I am wrong. But I cannot get my mind clear on these points.'

'I think you can,' said I. 'And at the risk of some little repetition, which indeed seems to be needless to you, I join issue with you again.'

'You speak of knowledge; and you want to be as sure in religious knowledge as you feel that you are in other matters; and you want your knowledge to be as extensive. You affirm that there is, after all, a deficiency on these points. I affirm there is not.'

Exactly that,' he replied.

'Then,' said I, 'let us attempt to examine these questions.'

'What is it to know? Where does knowledge lie? What is that kind of operation, exercise, or experience, which men call knowledge? Knowledge is the ascertainment which the mind has of some certainty or reality. It does not make the certainty. That exists before. It is only a recognition of it. That recognition, or sure perception of mind, call it what you will, is knowledge. Knowledge, then, exists in the mind; not in matter, but in mind; not in the matter of your bones, or blood, or muscles, or your eyes that see, or your ears that hear. Knowledge exists only in mind. The mind has a sure perception of some reality, and that is knowledge.'

'Yes,' said he, emphatically.

'This perception,' I continued, 'comes, indeed in different ways. I perceive some truths by my eyes,—as when I behold the sun, or admire a rosebud. I perceive other truths by my ears,—as when I leap at the sound of music, or tremble at the thunder. I perceive other truths by my reason,—as when I know that the half of any substance is not as much as the whole, or that two men are stronger than one, if all three are equals. But in all cases, the perception is in the mind; the ascertainment of the certainty, the knowledge, exists in the mind, and nowhere else.'

'Yes,' said he.

'Now, therefore, if any man knows he has knowledge, he knows he has mind. And he knows another thing about it,—he knows it is a knowing mind, a spirit capable of knowing, of perceiving truth. And what, then, does the man mean, when he pretends he knows little about mind, about spirit? He cannot know anything about matter, without knowing something about spirit. It is his spirit only that knows. He does not know with his hands, or his feet, or his eyes. He knows only with his mind. And if he knows that rock is hard, or night dark, or water fluid, he equally knows that he himself possesses a perceiving, knowing mind—a reasonable spirit within him, capable of being affected by a reality.'

'Yes,' said he, as if he would fix it in mind.

'But he is certain of these things. He says he is. He feels the hard rock—he sees water run—his eyes tell him it is dark in the night. But where lies his certainty? Why, he is just certain of his own mind—that is all.'

'That is true,' said he, most emphatically.

'Does he not, then, learn to know spirit as fast as he learns to know matter? Can he stretch out his fingers anywhere upon a tangible universe, and take a lesson upon it, and not therewith take a lesson upon the spirit, which alone perceives its tangibility? Can he open his eyes, amid the flowers of his beautiful garden, and admire the sweet, pencillings which delight him, and not, at the same moment, just as well know that he himself has a spirit capable of admiration and delight, as he knows the hues of beauty which are blending into one another? Can he listen to the wild-bird's song, and the forest-echo which repeats it, and not just as well know that he himself has a spirit within him susceptible of the sweets of music and the soothing of its melting echoes, as he knows that his feathered friend upon the wing has a mellow throat and an exultant song?'

This man, this very man, who deprecates his uncertainty about spirit, cannot himself take a single step in the knowledge of matter, without, at the same moment, taking a step in the knowledge of spirit.

'Yes,' said he. 'I now admit all that. I confess that I cannot have any certainty about matter, unattended by an equal certainty about mind. But here is my trouble: the surety in reference to matter comes into the mind through the channel of the senses. The organic structure is affected—the nerves of seeing, hearing, feeling, tasting, or smelling. And, therefore, is not the knowledge about spirit inferior to this, because it is a kind of knowledge that does not affect this organic structure?'

'How can it be inferior?' said I. 'Knowledge exists in mind. Is it any matter how it got there? If it is there, and is knowledge, what matter is it whether it got in by one channel or another? If our houses are light, is not the light which comes through the open doors as trustworthy a reality as that which is transmitted through the glass of the windows? Knowledge, no matter how it comes. Certainty is certainty. If it comes through our sensitive organism it is knowledge. If it comes by consciousness or reason, it is knowledge. And the idea, that all knowledge which comes through our sensitive organism is genuine and sure, while all other must lie under a suspicion of being counterfeit or unsafe, is an idea which would overthrow more than half the sciences, and more than half the jurisprudence of all mankind. Nobody acts upon it. Nobody ever did, or ever will, except simply in the matter of religion, when depraved men wish to cast off its obligations. There is not a human being to be found who ever resorts to this idea of the inferiority of all but sensible knowledge, except when error suits his heart better than truth—when he is blinded by the love of sin—when he dislikes the duties of the gospel, such as prayer and preparation for a future life.'

'But more. You spoke of the organic structure, and the nerves, and the channel of the senses, as if one could be more sure when his material body is affected, and he learns anything in that way.'

Said he, 'That is the very point. Speak to that.'

'Then think a little further,' said I. 'Two of our most important senses seem very much like an exception, usually. In our seeing and in our hearing, the organ that sees and the organ that hears are seldom touched so rudely, as to make us sensible at all that anything has touched them. And yet, this seeing and this hearing, the very senses which come nearest to spirituality, the very senses whose organism is seldom sensible to matter at all—these are the very senses in which every man has most confidence, and most employs. Every man seems himself to be assured most, when in his bodily organ sensibility of impression is least.'

'But beyond this, and beyond the fact that it is the mind which sees and feels, and not the mere organs, which can do nothing alone, it is not true that matter alone can affect our material organism, and thus give us more surety about itself. Thought, pure thought, affects it also. You may find a merchant, whose mere contemplation of embarrassed affairs make him tremble like an aspen leaf. His mind affects his material body, and his mind alone. He is not in jail. The sheriff has not seized him. He is not turned out of his house. His eyes have not seen his ships sink, or his goods burn. But he trembles, and turns pale, and loses his appetite, and grows lean; and all this, from the mere knowledge he has that he is an irretrievable bankrupt. And what will you say to him? Will you bring him your sweet doctrine of uncertainties to comfort him? and cheerfully assure him that he may be altogether mistaken, that he cannot be quite sure, because he has not seen his gold sink, or his goods burn, or his debtors run away? You may find a culprit whose crimes are known only to himself—you lawyers know nothing about them,—and yet, under a sense of his guilt, he is shaken as a reed in the wind. His knowledge affects his nerves. A dreadful sound is in his ears. He turns pale, and trembles. 'The sound of the shaken leaf shall chase him.' And what will you say of such examples? This knowledge—a knowledge apart from the senses—a knowledge existing only in mind, by reflection and consciousness, as really and powerfully affects the material body itself as any sensible knowledge can do. Yea, more so. 'The spirit of a man sustaineth his infirmity; but a wounded spirit, who can bear?' And what will you say now about the uncertainty of knowledge which does not come by what you called 'the channel of the senses,' when these men find their nerves shattered, their muscles trembling, the circulation of their blood deranged, and their whole material frame under the dreadful sway of a thought within them—just thought? If you cannot believe in the reality and sureness of knowledge which does not come by matter, you must at least believe in the reality of a knowledge which makes the whole matter of man's frame tremble, as if it would shake to pieces. Look at him, and answer; have you certainty only about matter? have you not equal certainty about mind? Do you not know that it possesses a dreadful power? that it has capabilities of thought, of apprehension, of agony and torture inconceivable? Do you not know that these are the realities, the certainties, compared with which, all the certainties about matter are a mere dream?'

'Yes,' said he, springing upon his feet like a well man, 'I do know it. I shall never call that in question again.'

With a contemplative air he walked a few times across the floor, and then turning suddenly to me, exclaimed very earnestly:—

'But the extent of knowledge, sir, the extent

of knowledge! Our knowledge of spirit is limited! We know many things about matter, and only a few about spirit! The essence of spirit is unknown to us! We cannot tell what spirit is, sir!'

(To be Continued.)

Agriculture, &c.

Feeding of Stock in Winter.

In a climate like ours, subject to such extremes of temperature, the management of the domesticated animals is a matter of the greatest moment to the farmer, and demands a large share of his time and attention.

THE KIND OF FOOD.—The different ingredient of food may be divided into two classes:—termed "flesh formers" and "heat givers," the relative proportions of which must be determined by experience, and the age, condition, and purposes of the animals to be fed. The fat, starch, and sugar, which the food contains, are principally expended by a sort of combustion in the system, in sustaining animal heat and the formation of fat, while the nitrogenous compounds build up muscle, and contribute mainly to animal strength. Horses, and young growing animals, require a large amount of flesh formers, which are to be found in oats, bran, and well cured hay, and they should be allowed sufficient exercise in order to effect their muscular development, and secure a sound constitution. Fattening animals, on the contrary, should be kept as quiet as is compatible with the condition of health, as all motion involves waste, and their food should be rich in oily and saccharine matters. Thus oilcake, or flax seed, is highly fattening, a moderate quantity of which, with Swede turnips and good hay, are most efficacious in bringing animals into the ripest condition for the butcher. As a general thing, a judicious mixture of food is much to be preferred to any one single kind, however excellent, and in the case of grain, bruising or grinding has been found a practice of great advantage. Cooked food in some cases is exceedingly beneficial; such as the steaming of turnips, cabbage, chopped hay or straw, with linned and other kinds of meal, and those who have practised these processes pronounce them very economical.

REGULARITY IN FEEDING is a matter of much more importance than most persons would imagine who have not directed their thoughts or observations to the subject. Animals in a state of domestication, when regularly fed, naturally adapt themselves to their meal hours as do human beings. But when their food is supplied at irregular and uncertain intervals, they, like their feeders, evince uneasiness, and often excitement, indicated by lowings and restlessness, conditions unfavorable either to healthy growth or economical fattening. Animals in the latter condition especially, should be punctually fed at least three times a day. We have often seen bad effects from giving animals too much hay or other food at a time, so as to produce a satiety of the appetite. Quantity, even in case of fattening animals, should be regulated according to their disposition to clear up each meal. Mr. Stephens, in his *Book of the Farm*, gives the following incident in reference to punctuality in feeding:—

"I had a striking instance of the bad effects of irregular attention to cattle. An old staid laborer was appointed to take charge of cattle, and was quite willing and able to undertake the task. He got his own way at first, as I had observed many laboring men display great ingenuity in arranging their work. Lowings were soon heard from the stock in all quarters, both in and out of doors, which intimated the want of regularity in the cattle man: while the poor creature himself was certainly in a state of bustle and uneasiness. To put an end to this disorderly state of things, I appointed his entire day's work by his own watch; and on implicitly following the plan, he not only satisfied the wants of every animal committed to his charge, but had abundant leisure to lend a hand at anything that required his temporary assistance. His old heart overflowed with gratitude when he found the way of making all his creatures happy; and his kindness to them was so undeviating, they would have done whatever he liked. A man better suited, by temper and genius, for the occupation, I never saw."—C. Farmer.

Wood-ashes for Strawberries.—There is no better fertilizer for strawberries than ashes. We remember that one of the best crops we ever had was raised when the only manure used was wood ashes. All soils will not alike be benefited by such an application; but it is always safe to use ashes in connection with other manures. If ashes only are used, there are fewer weeds, as no seed can be introduced by the manure.

If sheep are kept in the same lot with cows or fat cattle, no dog will disturb them. As soon as the dogs approach the sheep, they run to the cattle, who drive off the dogs. A farmer for thirty years, by adopting this plan, never lost a sheep by dogs, although in the same night the same dogs killed sheep in the farms north of him.

THE MUD CROP OF PARIS.—Among the many economies of municipal administration in Paris is the sale of the yearly "mud crop." In 1823 this yielded only \$15,000. It now brings \$120,000, and when left for some time in rotting tanks is sold for manure, at the increased valuation of \$600,000.