

Youths' Department.

BIBLE LESSONS.

Sunday, March 18th, 1866.

JOHN x. 1-18: Christ, the good Shepherd. 1 KINGS ix. 1-9: God's answer to Solomon's prayer. Recite—PSALM xxiii.

Sunday, March 25th, 1866.

JOHN x. 19-42: Christ discourses with the Jews. 1 KINGS ix. 10-28: Solomon's transactions with Hiram. Recite—PSALM cxxxix. 1-4.

For the Christian Messenger.

Solution of Enigma on page 68.

DIRECTIONS.—Read the first letters down, and the last letters up, and you will find "Watch and pray." Mark xiii. 33.

Wednesday. (Y)
Angelica. (A)
Toper. (R)
Cap. (P)
Hated. (D)
Auburn. (N)

WILLIAM F. ARMSTRONG.

Wolfville, Jan. 1st, 1866.

Three other correct answers have been received—one by "Eureka," Canning, another by "Collie and Georgie M.," Milton, Queens Co.; and another by Clara and Alma Morton, Milton.

Made to be happy.

One Sabbath morning, a traveller was seated at the breakfast-table, near two young men who were devising plans for spending the day in pursuit of amusement and pleasure. They did not forget that it was the Sabbath day, and they had some sense of the inconsistency of their proposed course with the sacredness of that day. No one reproved them, yet it seemed necessary to them to defend their conduct in advance.

"God made us to be happy," said one.
To this the other gave an emphatic assent.
"Don't you think so?" said the first speaker to the traveller, who seemed attentive to what they said.

"Yes," said the traveller, "I believe God made us to be happy."

"Of course there can be no harm in our carrying out the end of our creation?"

"Certainly not."
"Do you know," with what was intended to be a sweet smile, "that I took you at first for one of those strict ones, who think it wrong for us to enjoy ourselves."

"I love to see people happy. I love to see men as God made them to be."

The young man did not seem disposed to carry on any further conversation with the stranger. In fact, he did not seem to be well pleased with him, although he had repeated his words, and said just what he wished him to say. There was something in his manner, though it was very quiet and gentlemanly, which led to suspicion that he was, after all, one of those strict ones.

The young men were about to withdraw, when he said, "My young friend, we seem to agree on some points, and to differ on others. We agree that God made us to be happy, but we differ as to the mode of reaching the end for which we were made. God did not make us to be happy in handling fire, or in attempting to live under water."

"Who says he did?" said the young man, trying to summon up courage to be impudent.

"I see we agree that God did not make us to be happy in violating his physical laws. I wish we could agree in thinking that God did not make us to be happy in violating his moral laws."

"Let us go," said the young man to his friend. "If we want a sermon, we will go to church for it."

The plan which they proposed to execute was to take a horse and buggy, and ride to a village about six miles distant, and spend the day with some acquaintances there, and return in the evening. How much happiness they would have secured, had they executed that plan, is not known. They did not execute it. When they were about half way to the proposed village, and their horse was whirling the light vehicle in which they were seated with great velocity, a sportsman, who was endeavoring to fulfil the end of his creation by hunting on the Sabbath, suddenly emerged from a thicket by the roadside, and discharged his fowling-piece at a warbler who was uttering his Sabbath hymn of praise to his Maker from the bough of a beautiful elm, standing in the field on the opposite side of the way. The horse took fright and ran away. The young men were thrown violently out of the vehicle. One escaped without injury, the other had his shoulder dislocated, and was confined to his chamber for several weeks. His business was, in the meantime, in the hands of an incompetent and dishonest man, so that he suffered great pecuniary loss.

They were made to be happy, but they were not made to be happy in violating the Sabbath.

Men were made to be happy in obeying God. They will meet the designs of their Creator in no other way.—N. Y. Examiner.

Run not after blessings; only walk in the commandments of God, and blessings shall run after you, pursue and overtake you.

Chinese testimony.

It is said that the Chinese, when brought in to court as witnesses in California, are sworn in the manner peculiar to their country. An oath, written in Chinese characters upon tissue paper, is subscribed with their names, and burned to ashes. The purport of the oath is, that if the witness does not tell the truth he hopes that his soul may be burned and destroyed as is the paper which he holds in his hands. Notwithstanding the severity of this oath the evidence of the Chinese taken in court is not generally of a very reliable character, and the recorder is often obliged to discharge prisoners against whom there is nothing but Chinese evidence, on account of the contradictions and discrepancies which are always discovered in their testimony.

Luck and Labor.

Luck is ever waiting for something to turn up.

LABOR, with keen eyes and strong will, will turn up something.

Luck lies in bed, and wishes the postman would bring him news of a legacy.

LABOR turns out at six o'clock, and, with busy pen or ringing hammer, lays the foundation of a competence.

Luck whines.

LABOR whistles.

Luck relies on chances.

LABOR, on character.

Luck slips downward to indigence.

LABOR strides upward and on to independence.—Life of Cobden.

A planter who tried to prevent his little slave-boy from going to a prayer meeting, ordered him to be well flogged, and while he was witnessing the cruel whipping, he said to him, jeeringly, "What can Jesus do for you now?" To which the noble boy replied, "Him help me to forgive you, massa!"

It was a happy sentiment of some devout writer, that God carries his people only when they cannot walk; he pities our weakness but not our sloth.

Agriculture, &c.

RULES FOR WINTER FEEDING COWS.

1. Provide comfortable shelter from winds, or stables.
2. Avoid all currents of air through cracks or openings.
3. Attend to ventilation and remove all foul or steamy air.
4. Provide sufficient litter and attend to perfect cleanliness.
5. Feed regularly, or by the watch, as the animals will fret away flesh if the time is delayed.
6. Never give more than the animal will eat, small quantities, regularly and frequently given, are better than large doses.
7. Never change food suddenly, as from hay to grain or roots, but begin in small quantities and increase gradually.
8. Never feed heavily with grain or meal—animals will thrive better with two quarts at a feeding than with six.
9. A portion of some kinds of roots, as carrots, beets or turnips, contributes to the health and thrift of the animal—a mixture of dry fodder, meal and roots is better than either alone.
10. Clover hay well dried without wetting is the best fodder—and corn-stalks, dried without becoming mouldy and cut finely, the next.
11. Corn meal fed in small quantities is good, but in larger quantity, although increasing milk at first, subsequently augments fat at the expense of milk, valuable cows have been seriously injured by too large doses of Indian meal.
12. Carrots are the best winter food for milk cows, where the production of good rich butter, like that from grass, is a main object; while field beets will yield more milk in quantity.
13. Provide a frequent and constant supply of good pure water.—Tucker's Register of Rural Affairs for 1866.

FATTENING CALVES.—A sensible practical farmer told us the other day that he had often noticed that calves would thrive better on milk that was not rich in butter, than on what was commonly called very rich milk. That is a fact in accordance with what we recently stated, that the nutritive elements of milk reside chiefly in the caseine. If you have a cow that gives particularly rich milk and one that gives a quality poorer in butter, it is better in every way, to feed the calf on the milk of the latter. The calf will thrive better and you'll get more butter, from the milk of the first cow.—Mass. Ploughman.

BEDDING AND VENTILATION FOR STOCK.—Every farmer should see to it himself; however trustworthy may be his boys or other assistants, that his cattle, sheep, horses and hogs are well bedded as well as well fed and watered; also that his barn or barns, where his stock is kept and fed, is or are well ventilated. Domesticated animals, as well as man himself, need fresh air, and when compelled to breathe a tainted and therefore irrespirable atmosphere, it is at the expense of risk of health and the highest purposes which one has in stock breeding and keeping. Any observing farmer can tell of opening his barn in the morning whether the ventilation thereof is ample.—Boston Cultivator.

DOMESTIC RECEIPTS.

CHOWDER.—Have a good haddock, cod, or any other solid fish; cut it in pieces three inches square; put a pound of fat salt pork into the pot, set it on the hot coals and fry out the oil; take out the pork and put in a layer of fish, over that a layer of onions, and so on alternately until your fish is consumed; mix some flour with as much water as will fill the pot; season with black pepper and salt, to your taste, and boil it for half an hour. Have ready some crackers soaked in water till they are a little softened; throw them into your chowder five minutes before you take it up. Serve in a tureen.

EGGS AND SAUSAGES.—Boil four sausages for five minutes; when half cold cut them in half lengthways, put a little butter or fat in the frying pan, and put the sausages in and fry gently; break four eggs into the pan, cook gently and serve.

POTATO PIE.—Make a thin pie crust in the usual way, and line with it a basin or deep pie dish. Fill to the top with finely-shred potatoes, among which mix an onion or two sliced very thin, pepper and salt, and a little butter, dripping, or lard. Pour over all as much good milk or cream as the dish or basin will hold. Either cover with a crust or not, according to option, and bake in a slow oven.—Illustrated Family Newspaper.

Scientific.

PRESERVATION OF WOOD.—The following composition is recommended to protect the bottom of posts, palings, and tubs set in the earth: 40 parts of chalk are added to 50 parts of resin, and four parts of linseed oil, melted together in an iron pot. One part of native oxide of copper is then added, and one part of sulphuric acid is cautiously stirred in. The mixture is applied hot with a strong brush, and forms when dry a varnish as hard as stone.

SHADOWS AND IMAGES.—If a wafer be laid on a surface of polished metal, which is then breathed upon, and if, when the moisture of the breath has evaporated, the wafer be shaken off, we shall find that the whole polished surface is not as it was before; for if we breathe again upon it, the surface will be moist everywhere except on the spot previously sheltered by the wafer, which will now appear as a spectral image on the surface. Again and again we breathe, and the moisture evaporates, but still the spectral wafer reappears. The experiment succeeds after a lapse of many months, if the metal be carefully put aside where its surface cannot be disturbed. If a sheet of paper on which a key has been laid be exposed for some minutes to the sunshine, and then instantaneously viewed in the dark, the key being removed, a fading spectre of the key will be visible. Let this paper be put aside for many months where nothing can disturb it, and then in darkness be laid on a plate of hot metal, the spectre of the key will again appear. A shadow cannot rest long upon any surface without leaving upon it an impression, which if undisturbed may frequently by subsequent application of proper chemical agents, be made visible. In many cases we have ascertained what the appropriate agent is; our failure in others is due to the imperfection of our knowledge, and not to any impossibility in the operation. Time seems to have little influence on these effects. Thus landscapes and architectural views taken in Mexico, have been "developed" months subsequently; the images coming out, after the long voyage, in all their proper forms, and in all their contrast of light and shade. The photograph had forgotten nothing. It had equally preserved the contour of the everlasting mountains and the passing smoke of a bandit fire.

THE COLOR OF TROUT.—Put a living black burn trout into a white basin of water, and it becomes, within half an hour, of a light color. Keep the fish living in a white jar for some days, and it becomes absolutely white; but put it in a dark-colored or black vessel, and although on first being placed there the white-colored fish shows most conspicuously on the black ground, in a quarter of an hour it becomes as dark-colored as the bottom of the jar, and consequently difficult to be seen.

PHOTOGRAPHIC GHOSTS.—A photographer may produce a ghost-like effect at pleasure. A sitter is allowed to remain in the focus of the camera only half the time necessary to produce a complete photograph; he then slips quickly aside, and the persons or furniture immediately behind him are then exposed to the action of the light. As a consequence, a faint or imperfectly developed photograph of the man appears, while the furniture is visible apparently through his body. With a little tact, a really surprising effect may be produced in this way.

MINUTE PHOTOGRAPHS.—There are little photographic pictures, not larger than a pin's head, containing multitudes of portraits of distinguished persons; a focusing apparatus produced them, and a microscope is necessary to render them visible.

UNEQUAL POWERS OF THE ORGANS OF HEARING.—It appears from numerous trials on various individuals, that the hearing is generally best with the right ear. A similar difference in the power of the right and left eye is also more common than is generally supposed, as the impression made on the weaker eye is absorbed or dissipated by the stronger.

Correspondence.

For the Christian Messenger.

The Moral Dignity of Sabbath School Tuition.

TO SABBATH SCHOOL TEACHERS.

How varied and conflicting are the views entertained by different classes of the community, respecting the position of that noble ornament of christian philanthropy and zeal—the sabbath school. Many regard it in no higher light than as an institution calculated to hold in check the vices of our rising youth, and for a time throw around them a restraint in the indulgence of those wayward passions, which like a hidden fire, smoulder in the human breast. And this is the ground on which the moralist regards the sacred school house as a necessary appendage to the existing institutions of our country. Others again view the sabbath school as an institution eminently fitted, in the course of time, to elevate the intellectual perceptions of the human race, and mould the mind to those noble acquisitions offered at the shrine of science, literature and art. And in consonance with this view the man of letters regards the sabbath school enterprise as adapted to usher in a loftier standard of national intelligence. But how far beneath the real bearing and intrinsic value of this noble enterprise do such estimates as these appear. The individual whose mind is moulded from above takes a more expansive view of the moral dignity of sabbath school tuition. Viewing it in its near as well as in its more distant bearings, he sees in it an inseparable relationship to the highest, dearest interests of the human race—a relationship not merely to their moral and intellectual position, but more especially to the vast and unchanging realities of their future being. He views man in the solemn relation of a candidate for immortality—a being—the fire of whose existence can never be extinguished; and the sabbath school as the source from whence issues the bright unflashing light of heaven to direct the wanderer on his journey through the dark intricate paths of life. He regards man as a voyager on the sea of time, freighted with a soul whose value arithmetic can never calculate, and bound to the far distant shores of immortality. The sabbath school as a beacon reared by the friendly hand of christian philanthropy, to light up his passage through the trackless waste, and point him to the distant haven of repose. Quitting the bounds of time, the christian plants the solemn issues of the sabbath school enterprise in the region where 'mortality is swallowed up of life.' Beyond the fading scenes of earth he sees unfolding themselves in the changeless realities of another world, the results associated with the instructions of the sabbath school. And in this view how affectively is the position of the teacher of the young. Nor is this estimate of the relative importance of sabbath school instruction too finely drawn. Its intimate connection with the immortal destiny of the human race, becomes every day more and more apparent; but the full tale of its bearing on that solemn state, eternity alone may reveal—what a weighty and momentous position do the teachers of our Sabbath Schools sustain! How fearfully solemn is the work which they are engaged. Let teachers endeavour to realize their position. The office they sustain both in relation to the church and the world is one of solemn moment and well should they ponder the fearful responsibility which it entails. Speak we of science—of literature of art! what are they? or what are their mightiest evolutions compared with the sublime theses unfolded in the page of inspiration? Astronomy may conduct the wandering mind through the trackless regions of immeasurable space—it may lead the human intellect beyond the bounds of this terrestrial sphere, to wander in amazement amid those countless hosts of glittering orbs which crowd the azure vault of heaven; but it cannot penetrate beyond those revolving spheres or conduct the immortal spirit to the regions where the eternal dwells. Navigation can guide the mariner in his voyage over the dark and deep blue sea, and the faithful magnet point out his devious course, but it cannot inform him how he may cross in safety the narrow stream which divides between the living and the dead—the Jordan of death. Geography can teach the situation of the sphere on which we dwell, its population and extent; but it cannot art one ray of light across the bounds of time, impart one single beam of knowledge respecting that celestial country, where are those countless rivers of delight, and those pleasures which endure for evermore. No!—earnest teacher, it is yours to furnish what all the combined resources