

Months' Department.

BIBLE LESSONS.

Sunday, April 8th, 1866.

JOHN xi. 17-28: The raising of Lazarus. 1 KINGS x. 11-29: Solomon's wealth, commerce and fame. *Recite*—LUKE xv. 3-7.

Sunday, April 15th, 1866.

JOHN xi. 39-57: The raising of Lazarus. 1 KINGS xi. 1-13: Solomon's foreign wives and idolatry. *Recite*—HEBREWS xii. 1, 2.

Answer to Scripture Puzzle.

BY reading the initials of the following names we have the following important injunction: "Be Watchful." Revelations iii. 2.

1. Beersheba.—Judges xx. 1.
2. Elijah.—2 Kings ii. 1-11.
3. Wilderness.—Matthew iii. 1.
4. Abigail.—1 Samuel xxv. 3.
5. Thieves.—Matthew xxvii. 38.
6. Cornelius.—Acts x.
7. Hezekiah.—Isaiah xxxvii. 14.
8. Felix.—Acts xxi. 23, 24.
9. Uz.—Job i. 1.
10. Lois.—2 Timothy i. 5.

Deal gently with the little ones.

A child, when asked why a certain tree grew crooked, replied, "Somebody trod upon it, I suppose, when it was little."

He who checks a child with terror,
Stops its play and stills its song,
Not alone commits an error,
But a grievous moral wrong.

Give it play, and never fear it,
Active life is no defect;
Never, never break its spirit;
Curb it only to direct.

Would you stop the flowing river,
Thinking it would cease to flow?
Onward it must flow for ever;
Better teach it where to go.

Man-traps

I suppose most persons have seen some kind of a trap. Country boys generally know how to set a steel trap, and enjoy the sport of capturing musk rats, minks, woodchucks, and even larger game; but I presume few boys have seen a man-trap, and would be as much surprised as I was, when abroad, when riding past green fields, to see placarded in large letters, "Man-traps set here." Still no traps were in sight. They were concealed by the tall grass, or carefully placed near a gap in the hedge, or hid by some bushes, so that no one could know just where they were, and avoid them; yet the placards were a warning to trespassers that there was danger in that field. I was told sometimes a person was injured for life by being caught in one of these traps. I never read one of those placards without thinking of the devices of Satan to entrap the unwary.

When I see a boy lounging about the streets, I think he does not see that idleness is a trap that will ruin him.

When I see a boy stay away from the Sabbath school, or disregard the good advice of his mother, because he imagines he is too old to need such influence, I think that boy is near a trap that may destroy him.

When I see a young man entering a saloon, or making friends of profane companions, I long to whisper, "Beware! you are being entangled in the snares of the great Trapper of souls."

When I see a young man learning to smoke, or sipping intoxicating drinks, I long to say, "Don't you see the snare you are falling into?—a snare from which you can hardly escape unharmed."

When I see a young man neglecting the house of God, or riding upon the Sabbath for pleasure, or spending sacred time in reading tales of fiction, I wish most earnestly I could beg him to heed the words of the wise man: "There is a way which seemeth right unto a man; but the end thereof are the ways of death."

When I see young people put off making their peace with God, waiting for some more convenient season to serve him, I yearn to warn them that procrastination is one of Satan's most effectual devices to beguile farther and farther away from the highway of holiness, until souls are entrapped and bound over to eternal death. —*Christian Banner*.

New-Year's Incident.

One new-year's day I was going out to visit some of my poorer neighbors, and thought I would take a sovereign to a certain widow who had seen days of competence and comfort. I went to look in my drawer. I was sorry to find I had but one sovereign left in my bank for the poor, and my allowance would not be due for two or three weeks! I had nearly closed the drawer upon that solitary sovereign, when this passage of Scripture flashed so vividly into my mind, "The Lord is able to give thee much more than that," that I again opened the drawer, took the money, and entered the carriage which was waiting for me. When I arrived at

Mrs. A.'s, and with many good wishes for the new year offered her the sovereign, I shall never forget her face of surprised joy. The tears ran down her cheeks while she took my hands and said, "May the God of the widow and fatherless bless you; we had not one penny in the house, nor a morsel of bread; it is he who has heard my prayers, and sent you again and again to supply my need." You who pray for and visit the poor, and enjoy the blessedness of relieving their temporal wants and of speaking to them of Jesus, you will understand the gladness of heart with which I returned home.

In the country we had only one post daily; so when evening came on, and it was nearly ten o'clock, I was not a little surprised at receiving a letter. When I opened it, how my heart beat for joy when I read these words from a comparative stranger: "You will have many poor just now to claim your pity and your help, may I beg you to dispense the enclosed five pounds as you see fit; and I have ordered a box of soap to be sent to you for the same purpose." These boxes of soap are worth four pounds. Thus did our gracious God send nine times as much as I gave for his sake, before that day had closed.

Will you who read ask the same Spirit to guide you in every action (Luke xi. 13). Jesus will accept and requite, if not, in the same manner, yet in the way most advantageous for you, and most redounding to his own glory.—*Mothers' Treasury*.

Plan for each day beforehand.

A little plan which I have found serviceable in past years, is to put down every night the engagements and duties of the next day, arranging the hours well. The advantages of this are several. You get more done than if a great part of each day is spent in contriving and considering "what next?" A healthful feeling pervades the whole of life. There is a feeling of satisfaction at the close of the day on finding that generally, the greater part of what is planned has been accomplished. This is the secret of giving dignity to trifles. As units they are insignificant; they rise in importance when they become parts of a plan. Besides this—and I think the most important thing of all—there is gained a consciousness of will, the opposite of that which is a sense of impotency. The thought of time, to me at least, is a very overpowering and often a very annihilating one for energy. Time rushing on, unbroken, irresistible, hurrying the words and the ages into being, and out of it, and making our "noisy years" seem moments in the being of the Eternal Silence." The sense of powerlessness which this gives is very painful. But I have felt that this is neutralized by such a little plan as that. You feel that you do control your own course; you are borne on but not resistlessly. Down the rapids you go, certainly, but you are steering and trimming your own raft, and making the flood of time your vassal, and not your conqueror. I first, I think, began this plan after reading a valuable little book, and a sunny, cheerful one, Abbott's "Way to do Good."—*Robertson's Life and Letters*.

Dangerous Hospitality.

The late Professor Goodrich, of Yale College, says:—"I had a widow's son committed to my care. He was heir to a great estate. He went through the different stages, and finally left with a good moral character and bright prospects. But during the course of his education, he had heard the sentiment advanced, which I then supposed correct, that the use of wine was not only admissible, but a real auxiliary to the temperance cause."

"After he had left college, for a few years he became reserved. One night he rushed unceremoniously into my room, and his appearance told the dreadful secret. He said he came to talk with me. He had been told during his senior year that it was safe to drink wine, and by that idea had been ruined. I asked him if his mother knew this. He said no; he had carefully concealed it from her. I asked him if he was such a slave that he could not abandon the habit. 'Talk not to me of slavery,' said he. 'I am ruined, and before I go to bed I shall quarrel with the bar-keeper of the Tontine for brandy or gin to save my burning thirst.'

"In one month this young man was in his grave. It went to my heart. Wine is the cause of ruin to a great proportion of the young men of our country. Another consideration is, that the habit of conviviality and hospitality is now directed to the use of wine."

"You give up your wine, and I will give up my rum," says the rum drinker. Once I would not yield to this. Now I think I ought, for the purpose of checking intemperance. I will not speak for others, but for me to do otherwise would be sin."

Distinctions in the Gospels.

It is no accident that the New Testament contains four Gospels instead of one. There are important differences in them, which are thus brought out by an English bishop, in a lecture on the "Life of Christ":

1. In regard to their external features and characteristics:
The point of view of the first Gospel is mainly Jewish; of the second, Gentile; of the third, universal; of the fourth, Christian.
The general aspect, and so to speak, physiognomy of the first, mainly, is oriental; of the second, Roman; of the third, Greek; of the fourth, spiritual.

The style of the first is stately and rhythmical; of the second, terse and precise; of the third, calm and copious; of the fourth, artless and colloquial.

The most striking characteristic of the first, is symmetry; of the second, compression; of the third, order; of the fourth, system.

The thought and language of the first are both Hebraistic; of the third, both Hellenistic, while in the second thought is often Occidental, though the language is Hebraistic; and in the fourth the language is Hellenistic, but the thought Hebraistic.

2. In respect to their subject-matter and contents:

In the first Gospel we have narrative; in the second, memoirs; in the third, history; in the fourth, dramatic portraiture.

In the first we have often the record of events in their accomplishment; in the second, events in detail; in the third, events in their connection; in the fourth, events in the relation to the teaching springing from them.

Thus in the first we more often meet with the notices of impressions; in the second, of facts; in the third, of motives; in the fourth, of words spoken.

And, lastly, the record of the first is mainly collective, and often antithetical; of the second, graphic and circumstantial; of the third, didactic and reflective; of the fourth, selective and supplemental.

3. In respect to their portraiture of our Lord. The first presents him to us mainly as the Messiah; the second, mainly as the God-man; the third, as the Redeemer; the fourth, as the only-begotten Son of God.

Ocean Travel.

"More than a thousand steam voyages across the Atlantic will be made during the present year by the vessels of fifteen different lines. This is more than in any previous year. The well directed enterprise of steamship owners has reduced to a minimum the perils and discomforts of ocean travel, so that now it is little more than a pastime to cross the Atlantic. In fact, the luckless passengers who have been ice-bound this winter on the Brooklyn and Hoboken ferries have actually endured more hardships than those who set out for a voyage to Liverpool. The steamers now running between the United States and Europe are generally staunch and fast, ably commanded and sufficiently provided against disaster. The regular and extra steamers now in the service of the Cunard company will make 156 voyages during the present year; the Inman line, 204 passages; the National Navigation Company's steamers, 104; the Montreal Steamship Company's, 104; the North German Lloyd's, 52; the Hamburg-American Company's, 52; Guion and Company's, 52; London and New York line, 52; the French-Transatlantic line, 26; the New York and Havre line, 26; the Liverpool and Boston line, 52; the London and Boston line, 52; the Anchor line, 84, the British and American Steam Navigation Company's, 52; and the Baltimore and Liverpool line, 52. This list numbers 1,074 passages, or an average of ten per week; a striking illustration of the rapid growth of commercial intercourse between Europe and America, as well as of the traveling patronage received from each."—*N. Y. Post*.

JOB A PRINTER.—At a printers' festival in Minnesota some years ago, Judge Goodrich made a speech, in which he referred the invention of printing to a higher antiquity than is usually ascribed to it. He undertook to prove that the patriarch Job knew all about it, by quoting from him the following passage: "Oh, that my word were now written! Oh, that they were printed in a book, that they were graven with an iron pen, with lead in a rock forever!" The Judge considered this undoubted evidence that Job understood the arts of writing, printing, engraving, stereotyping, and lithographing. He mentions them in their regular order, as they have since been discovered.

MANNER OF SHAKING HANDS.—Bulwer thinks a man's nature is shown by the way he shakes hands; that he may have the manners of Chesterfield, and smile very sweetly, but who chills or steels your heart against him the very moment he shakes hands with you. But there is, he says, a cordial clasp which shows warmth of impulse, unhesitating truth, and even power of character—a clasp which recalls the classic trust in the "faith of the right hand."

A TOUCHING INCIDENT.—Rev. J. B. Hagarty, D. D., an esteemed Methodist clergyman in New York, recently died instantaneously while sitting in his chair reading to his wife. In speaking of his death the *Chris. Intell.* says:

In his departure there was a literal and beautiful fulfillment of the touching words of the stanza contained in the hymn of Chas. Wesley, which he had given to the choir as an appropriate accompaniment to his sermon of the preceding Sabbath evening:

"O that without a ling'ring groan
I may the welcome word receive;
My body with my charge lay down,
And cease at once to work and live."

—*Morning Star*.

Do Christ this one favor, for all his love to thee: love all his saints: even the poorest, the meanest, and the weakest, notwithstanding some slight differences in judgment. As the names of the children of Israel were graven on Aaron's breastplate, so are the names of God's saints engraven on the heart of Christ. Let them be likewise so on thine.

Domestic Economy.

BEEF ESSENCE.—This valuable article has become so extensively prescribed by physicians, particularly in cases of low or typhoid fevers, that it may not be unacceptable to many of our readers to know the best mode of preparing it. Take about two pounds of beef, removing all the fat, and cut in pieces about an inch square, put it in a jar or bottle, and cork it tightly. The best kind of a vessel is a glass jar, such as is used in canning fruit, with a lid that screws or fastens close, as the beef is more easily removed if the mouth of the jar is large, but a common bottle will answer the same purpose. Place the jar in an iron pot filled with cold water, tie a string round the neck of the jar, leaving the string long enough to slip through the iron loop at the handle of the pot, and tying it so that the jar may stand firmly in the water. Put straw or cloth at the bottom of the pot, or anything that will prevent the jar resting on the bottom and becoming dry, thus risking its breaking. Let it boil for two or three hours—longer if convenient; shake the bottle well before pouring out the essence; let it get cold, so that the fat may be entirely removed; then season it. It is more savory when warmed just before giving it to the patient.

THE POTATO AS FOOD.—Three-fourths of the potato is water, so that out of one hundred pounds only twenty-five pounds are nutriment; the rest is waste. Almost the entire nutriment is contained within a quarter of an inch of the surface immediately under the skin; hence, by peeling, the very best part of it is wasted. Only the outer skin should be removed; that which is disposed to peel off after boiling. Baked potatoes are easily digested, requiring only two hours and a half, and one hour longer, if boiled. If baked in ashes and eaten with butter and salt they are sweeter and more healthful than by any other mode of preparation. To have mealy potatoes for the table, boil them until the fork easily penetrates; pour off all the water; cover the vessel with a cloth near the fire until steamed dry.—*Hall's Journal of Health*.

SLEEPING WITH THE HEAD TO THE NORTH.—Herr Dr. Julius von Fischweiller, an eccentric German physician, recently died, leaving in his will what he considered a secret for increasing the years of our life. His own age was 109, and he attributed it to the fact that he always slept with his head to the north, and the rest of his body as nearly as possible in a meridional position. By this means, he thought, the iron in his body became magnetized, and thus increased the energy of the vital principle.

TO KEEP RATS FROM EATING HARNESS.—"Philomen," of Champaign Co., writes the *Agriculturist* as follows: "I have a remedy that has never failed with me. It is simply salting the rats regularly. I do this by laying salt on the sills and ties of the stable, if that is the place they most frequent; but in fact, they will hunt for it. It will occur to any farmer that sees this remedy, that harness is not cut where the greatest amount of sweat has dried, an indication that salt contained in it is what they want."

FACTS WORTH REMEMBERING.—It is worth while for all farmers, everywhere to remember that thorough culture is better than three mortgages on a farm.

That an offensive war against weeds, is five times less expensive than a defensive one.

That good fences always pay better than lawsuits with neighbors.

That hay is a great deal cheaper made in the summer than purchased in the winter.

That more stock perish from famine than from founder.

That a horse who lays his ears back and looks lightning when any one approaches him is vicious—don't buy him.

That scrimping the feed of fattening hogs, is a waste of grain.

That over fed fowls won't lay eggs.

That educating children is money lent at a hundred per cent.

That one evening spent at home in study, is more profitable than ten loungings about country taverns.

That cows should always be milked regularly and clean.

That it is the duty of every man to take some good, reliable, entertaining paper, and pay for it promptly—of course.

AN ANECDOTE OF CARLYLE.—The London correspondent of the *Boston Commonwealth*, discoursing on the prospects of the cholera, tells the following anecdote of Thomas Carlyle:

"When the cholera was raging at Dumfries, Scotland, a little over thirty years ago, to such an extent that every third person was seized, Mr. Carlyle, who was residing near by at Creighton, called his domestics together and addressed them as follows: 'It is indisputable that the cholera is raging near us. It turns people blue and kills them. It may come here and kill us. It is a comfort to know that the worst it can do is to kill us. All we have to do is to go on, each of us doing his or her proper work, and avoiding those things which are conducive to cholera—chief of which is the fear of it. Therefore, if my authority passes for anything, the word cholera will not again be mentioned in this household.' All were made stronger by these words, and the cholera passed by them."