

## Months' Department.

### BIBLE LESSONS.

(From "Robinson's Harmony.")

Sunday, June 20th, 1869.

MATTHEW xviii. 6-14; MARK ix. 38-50; LUKE ix. 49, 50; Jesus exhorts to humility.  
Recite.—S. C., 23, 24.

Sunday, June 27th, 1869.

MATTHEW xviii. 15-35; Jesus exhorts to forbearance and brotherly love.  
Recite.—Scripture Catechism, 25, 26.

### ANSWER TO SCRIPTURE TEXT ILLUSTRATED.

No. V.

Gehazi . . . . . 2 Kings v. 20-27.  
Achan . . . . . Joshua vii. 16-26.  
Judas . . . . . Matthew xxvii. 3-6.

"He that hasteth to be rich hath an evil eye, and considereth not that poverty shall come upon him."—Proverbs xxviii. 22.

Wealth ill-gotten is a curse,  
Life can hardly bring a worse.  
Riches sought and won aright,  
Do not blossom in a night.  
Labour, and be satisfied,  
Though you may not feed your pride.  
Keep the old contented way;  
Earn a little day by day.

### SCRIPTURE ENIGMA.

No. XIII.

Who fed an exile with the sacred bread?  
Who to a fearful doom his army led?  
Who interposed a brother's life to spare?  
Who kept some hunted prophets in his care?  
Who to conceal a monarch's sin was slain?  
What servant's corpse beneath an oak was lain?  
Who shelter to the apostles did afford?  
What thief was to an honest life restored?  
Whose offered threshing-floor did David buy?  
What rebel by a mystic death did die?

By these initials something find  
Most hateful in his sight,  
Who watches our dark misty world  
From heaven's perfect light.

### UP AND DOING.

Up and doing, little Christian—  
Up and doing while 'tis day;  
Do the work the Master gives you,  
Do not loiter by the way.  
For we all have work before us  
You, dear child, as well as I;  
Let us seek to learn our duty,  
And perform it manfully.

Up and doing, little Christian;  
Gentle be and ever kind;  
Helpful to thy loving mother;  
Even her slightest wishes mind.  
Let the little children love you,  
For your care and harmless play;  
And the feeble and more wilful,  
Help them by your kindly way.

Patience, little Christian;  
No cross, look or angry word;  
Follow him who died to save you—  
Follow Jesus Christ our Lord.  
Help the suffering and the needy;  
Help the poor whom Jesus loves;  
Tell the sinner of the Savior,  
Who still lives to bless above.

Pray, then—pray, then, little Christian;  
Never, never cease to pray;  
Pray for pardon, pray for blessing,  
Pray for mercy day by day;  
Render thanks for all the mercies  
Which our Father sends to thee;  
Most of all for the dear Savior,  
Who once died on Calvary.

Up and doing, little Christian;  
Trust not to thyself alone,  
But work out your own salvation,  
Through the grace of God's dear Son.  
Jesus loves you, little Christian;  
Turn not from his love away,  
But go forth and do his bidding,  
Up and doing while 'tis day.

### DON'T FRET.

Don't fret, for a fretful Christian is like a prickly pear, bitter within and irritating without. God says, "Cast all your care on me, for I care for you." "No, you don't," says the fretting Christian, "and so I'll fret over my cares."

Don't fret, for you are a witness for Christ. What is your testimony worth if your fretting contradicts His words, "My yoke is easy and my burden light?"

Don't fret, for fretting, instead of relieving from trouble, will lay on you heavier burdens. As fear slays more persons than cholera, so fretting kills more than care.

Don't fret, for God's providence governs all things. Consider the hairs of your head, the fowls of the air, the lilies of the field. Thus stay your hearts on God, and thou shalt be kept in perfect peace.

One of Cromwell's friends was a fretting Chris-

tian, to whom everything went wrong and portended disaster. One day when unusually fretful, his sensible servant said:

"Master, don't you think God governed the world very well before you came into it?"  
"Yes; but why do you ask?"  
"Well, then, can't you trust Him to govern it for the little time you are in it?"  
That shot killed his fretfulness.

### COUSIN MABEL'S EXPERIENCES.

BY MISS E. J. WHATELY.

No. XIX.

THE TWO WORLDS.

Bertha's next letter read as follows:—

"I went to-day with Mrs. M——, to call on the Lonsdales, the parents, you know, of one of my old schoolfellows. They are pleasant, friendly people, and Fanny was very glad to see me again. Mrs. Lonsdale asked Mrs. Mordaunt and me to lunch with her, and when a day was fixed she asked if Laura and Charlotte might come. Mrs. M——thanked her, but they were too busy. 'Well,' said Mrs. L——, 'the next free day they have, could not they come for the whole day and amuse themselves with my girls, have croquet on the lawn, and strawberries and cream, or have a picnic in the woods. I am sure we could make it a pleasant day for them!' Mrs. Mordaunt again declined with thanks. She never let her girls go out, it only unsettled them for work at home; and as she drove back with me she explained that it was her general rule never to allow them to mix with other young people. 'You do not know, my dear Bertha, how much harm is often done by frivolous or ill-taught companions. I have seen cases of it which quite give me a horror of much going out for young people; and we have so large a circle of neighbours, that if I accepted one invitation I could not avoid others; so the only exception I make in this place, is the society of their Uncle Ferris (my brother-in-law), and their cousins; when they come here I am glad the girls should be with them, for I can entirely rely on that family; but at other times they must be contented with their home occupations, and the society of their own family; and I think no well brought up young people ought to desire more.' I had of course nothing to say in reply, it all seemed very right and proper; and yet it seems to me that most young people, even the best disposed, do enjoy a little variety, and like to see young friends occasionally; at least I never knew any who did not; and, certainly, the two Mordaunts would be very glad, I think, of a little change. But I must close my letter, as it is nearly post-time."

"Which do you think right, Bertha or Mrs. Mordaunt?" asked Grace.

"What do you think of it, dear Grace?"  
"Why, I am sure I never could wish for a moment that girls should be brought out in the 'gay world,' as people call it. I cannot be thankful enough that I never have been taken to balls and parties of that sort; and yet, I think it has been a great happiness for Harry and me that papa and mamma have always encouraged our having young friends at the house frequently. I mean such young friends as they could approve of, and allowed us to have quiet, pleasant, simple gatherings with our companions, and shown that they took an interest in our pleasures. I think Harry might have grown restless and discontented if he were kept like George Thompson, and never allowed to invite a young friend to spend the day with him; and I am sure it does not hinder family affection—on the contrary, I think Harry and I are much more attached, and so are Sophy and Lucy, as you know, Cousin Mabel, than the Thompsons are."

"I should think so," said Lucy; "but you might lay that to your own sweet temper, Grace; if you were not so very humble."  
"No," said Grace; "for I don't think George and Helen have naturally bad tempers; I think they are made fretful and discontented by being too much kept down, and made to lead too severe a life, as one might say. What do you think, Cousin Mabel, about allowing young people companions?"

"I think your dear parents, Grace, have taken what is so difficult to do in all matters, the right medium. There are great dangers on all sides: certainly nothing can be worse than the influence of bad, or even very frivolous companions, and no Christian parent can wish to see his child launched into the vortex of worldly society; but I do think with you, that some good Christian people do not see the danger on the other side of a total, or nearly total, seclusion: and that certainly has its dangers too."

"I should think it had!" said Lucy.  
"Yes, but perhaps you are thinking more of its unpleasantness than its dangers, dear Lucy; and after all, remember that parents who adopt this plan of extreme seclusion, do it from an anxious desire to avoid the dangers on the other side, which they know well and justly fear."

"Yes," said Lucy; "but putting the matter of liking or disliking a mode of life out of the question, still, I think, Cousin Mabel, there are real dangers on this side, of one kind. In the first place, I am sure brothers and sisters who see none but each other, are apt to think much more of each other's faults than they would if they could contrast them with those of other boys and girls."

"And also they are more inclined to stand up for each other, when they associate with others out of their own family," said Sophy.

"Just as young persons brought up abroad are often the most patriotic," said L. "Yes, all that is true; and another thing I have often observed in very exclusive and secluded family

life, is a tendency to dwell with too much intensity on small faults and petty causes of irritation or grievance, a morbid, unhealthy tone of mind is often cherished, a narrowness of judgment, and an over-sensitiveness of feeling; all this would often be cured by a wholesome change in the mental and moral atmosphere, such as occasional and varied intercourse would give; it is like the opening a window and letting in fresh air. And there is no doubt that a desire for society is implanted in our nature, and must be intended, when watchfully kept within bounds, for good; a violent attempt to put down and keep under these social instincts, often increases the desire for them, and when young people are once in circumstances to gratify it, may lead to their rushing headlong into a life of dissipation."

"So I think," said Lucy, "we may conclude that on the whole, in spite of dangers on both sides, it is best to allow a little companionship, and not shut up too close."

"I think so; though we must still keep in mind the danger of the opposite extreme. But the great matter is to keep in mind the difference between a home and a convent."

"How do you mean?" asked Lucy.

"A convent is an inclosure shutting out the whole outer world; this I believe to be contrary to God's intention; it is a purely human institution: a home is God's institution; and it ought to be like a cheerful open hearth, a centre of warmth and light to all around. I have seen this in many instances, thank God; yours, Grace, is one."

"Indeed it is!" cried Grace with sparkling eyes.

"And every such home is a blessing to a wide outer circle; not only by the actual good done or pleasure given, but by the example of a haven of rest and quiet without dissipation, a place to which all its inmates can look as to the happiest spot on earth."

### SOMETHING FOR YOUNG LADIES.

A writer in one of our exchanges, suggests a little innovation on the Statistics usually obtained in taking the census. He gives a number of questions which he thinks might well be put to young women by the enumerators. They are somewhat mixed, as follows:

Do you speak French?  
Can you make bread?  
Do you speak German?  
Can you broil a beefsteak?  
Do you play on the piano?  
Can you roast a piece of beef or boil a leg of mutton?  
Have you studied chemistry?  
Can you tell whether the water should boil or be cold into which you place a leg of mutton, why a tin kitchen is better than an oven for roasting beef, why a steak should be frequently turned?  
Do you paint in oil or water colors?  
Can you make a pot-pie?  
Have you an eye for form and color?  
Can you ornament your room out of common materials or make a bed?  
Do you attend lectures?  
Can you wash flannels so that they will not shrink?  
Can you shop?  
Can you tell good beef and mutton?  
Do you know when poultry is tender and fish is fresh?  
Are you an agreeable entertainer in the parlor?  
Can you intelligently direct and persuasively rule servants?

The same writer remarks: We would give more for the privilege of reading the answers to these questions addressed to the thousands of young women of this land, than to read the most entertaining book which may be written for the next ten years. We fear they would show that the fathers and mothers had departed from the good old paths, and neglected to train their daughters in the science of house-keeping, a science on which the happiness of the race depends far more than it does on literature, music or philosophy. This may be very material but it is very true. Until we return to this old-fashioned notion, we must expect that the false pride which induces our girls to consider domestic service as a badge of inferiority will force them to garrets and work rooms where they may strive but be *respectable*. In view of the sad results of the system has the pulpit not a duty to discharge to our foolish, proud country women? We know a German family rich and of social position. The only heiress is a daughter. When she finishes her education she will be sent for one year to a friend's house, she has too many companions at home, to learn the art of keeping a house. Might not our American fathers and mothers learn from this German family?

### A CHAPTER OF "DON'TS" FOR SUPERINTENDENTS.

Don't forget the real object of the Sunday school. It is not entertainment. Singing, fine speeches, concerts, pic-nics, &c., are desirable in their appropriate place. It is to be remembered that their place is subservient. They are helps to the attainment of the object, but are not the object itself. The real object is the *thorough study of God's word*. It is first the understanding of truth, and secondly, the practical knowledge of truth. The ultimate aim is the conversion of souls; but every true conversion is the medium of the truth.

Don't forget that *example* is far more potent than precept in the religious instruction of children. Pure lives are the best object lessons.—Be yourselves what you would have the children

be. In the selection of teachers, make Christian character the great essential.

Don't forget that *brevity* is a charming trait in the superintendent. Children make short prayers; so should you, if you are praying with and for the children. *Talking* superintendents are generally an abomination in the Sabbath school. Some one has given the following good advice to public speakers: "First, have something to say; Secondly, say it; Thirdly, when you have said it, stop. A good superintendent will know *how* and *how much* to use his tongue."

Don't forget that you were once a child. Try to remember what your child-wants were. You need not be silly, but you should be very simple in the use of words when children are listening.

Don't forget on Monday that you are a superintendent. If you meet Johnnie on the street, stop and speak to him. As you go down town, stop at Miss Annie's house. Tell her you have missed her the past two Sabbaths. She will be there in time next Sunday. A pleasant smile will cost you nothing; it will be to some of your little scholars like picking up a coin. Love is cheap, but oh, how powerful for good.

Don't forget that your teachers are fellow-laborers with you. Don't put on the airs of a dictator. Do not seem conscious all the time of your authority. Be firm and self-reliant, but be a *Christian gentleman*.

Don't quarrel with your pastor. Consult him often. Invite him often to come into the school. Don't try to be independent of him.

Don't forget, dear brother, your independence upon God for success. Be a man of prayer.—Try to lead the children to Jesus. Let no precious soul committed to your care be lost, by reason of your unfaithfulness.—*Saturday School Times*.

### LIFE LENGTHENED.

1. Cultivate an equable temper; many a man has fallen dead in a fit of passion.
2. Eat regularly, not over thrice a day and nothing between meals.
3. Go to bed at regular hours. Get up as soon as you wake of yourself, and do not sleep in the daytime, at least not longer than ten minutes before noon.
4. Work always by the day, and not by the job.
5. Stop working before you are very much tired,—before you are "fagged out."
6. Cultivate a generous and an accommodating temper.
7. Never cross a bridge before you come to it; this will save half the troubles of life.
8. Never eat when you are not hungry, nor drink when you are not thirsty.
9. Let your appetite always come uninvited.
10. Cool off in a place greatly warmer than the one in which you have been exercising; this simple rule would prevent incalculable sickness, and save millions of lives every year.
11. Never resist a call of nature for a single moment.
12. Never allow yourself to be chilled "through and through;" it is this which destroys so many every year, in a few days' sickness from pneumonia, called by some, lung fever, or inflammation of the lungs.
13. Whoever drinks no liquids at meals will add years of pleasurable existence to his life.—Of cold or warm drinks, the former are most pernicious; drinking at meals induces persons to eat more than they otherwise would, as any one can verify by experiment; and it is excess in eating which devastates the land with sickness, suffering and death.
14. After fifty years of age, if not a day laborer, and sedentary persons after forty, should eat but twice a day, in the morning and about four in the afternoon; persons can soon accustom themselves to a seven-hour interval between eating, thus giving the stomach rest; for every organ without adequate rest will "give out" prematurely.—*Hall's Journal of Health*.

A worthy Quaker thus wrote: I expect to pass through this world but once. If, therefore, there be any kindness I can show, or any good that I can do to any fellow human being, let me not defer or neglect it, for I will not pass this way again.

A generous soul never loses the remembrance of the benefits it has received, but easily forgets those its hand dispenses.

We often omit the good we might do, in consequence of thinking about that which is out of our power to do.

Harmless mirth is the best cordial against the consumption of the spirits.

Hemp pays well in Kentucky. Two cases are mentioned by an exchange as evidence of the profitability of the crop—\$163 per acre in one instance, and \$140 in another last year.

If *Johnson's Anodyne Liniment* is half as valuable as people say it is, no family should be without it. Certainly no person, be he Lawyer, Doctor, Minister, or of any other profession, should start on a journey without it. No Sailor, Fishermen, Woodsman, should be without it. In fact it is needed wherever there is an Ache, Sprain, Cut, Bruise, Cough, or Cold.

Farmers and "Horse men," are continually enquiring, what we know of the utility of "Sheridan's Cavalry Condition Powders," and in reply we would say through the columns of the *Messenger* that we have heard from hundreds who have used them with gratifying results; that is also our experience.