

Teachers' Department.

Sabbath School Scripture Lessons.

JUNE 19th, 1859.

Read—LUKE ix. 43-62: Christ rebukes the love of pre-eminence. GENESIS xliii.: Joseph's further conduct to his brethren.

Recite—LUKE ix. 23-27.

JUNE 26th, 1859.

Read—LUKE x. 1-24: The sending out of the seventy. GENESIS xlv.: Joseph's policy.

Recite—LUKE ix. 57-62.

MESSENGER ALMANAC.

From the 12th to 25th June, 1859.

Table with columns for Day, SUN., MOON., and High Water at Halifax and Windsor. It lists dates from June 12 to 25 with corresponding times for moon phases and water levels.

* For the time of HIGH WATER at Pictou, Pugwash, Wallace, and Yarmouth add 2 hours to the time at Halifax. * For HIGH WATER at Annapolis, Digby, &c., and St. John, N. B., add 3 hours to the time at Halifax.

The breath of Prayer.

AN ALLEGORY.

I was as in a dream, and methought I looked upon the world (as the author of the Pilgrim's Progress did in his dream) and saw the number of people pursuing their daily business in it.

Then I prayed for sight to be given me to understand these things;—and for a few passing moments it was granted me, as in the vision of a dream.

I saw the earnest prayer ascend from the depths of a heart of a grateful child; and fall as balm upon the distant parents' wounded heart.

I saw one walking carelessly in the joy of his heart; and on the very brink of yielding to a strong temptation. I trembled as I watched him, for I saw that he was not looking out for 'the way to escape,' which God has told us that He has made 'with every temptation;'

And the little cloud was the breath of a prayer, which was put up for him by the grateful heart of one whom, as a child, he had loved and tended; at the very hour when he was in danger of falling away from the good path.

'In the morning sow thy seed, and in the evening withhold not thine hand; for thou knowest not whether shall prosper, either this or that, or whether they both shall be alike good.'

Some hearts I saw more constantly soothed by a great many clouds hovering over them; these I knew were those who had made themselves loved by many, and won the prayers of the poor; others had quite a flock of very minute clouds winging their way to them, and these tiny clouds were ever brighter and sweeter than the others.

Some men I watched doing wrong, and walking widely in wicked ways; towards a few even of these I saw clouds of the 'breath of prayer' coming gently.

Wonderful things I thought I saw, and far more wonderful things I might have seen;—but the visions of thought vanished and was gone.

But the tale of it shall not have been told in vain, if one only who reads this, old or young, rich or poor, the oldest person or the very weakest and least child amongst them, shall understand what I want to teach; that God has put into their hands, a powerful means of doing good to others.

They can pray for them. Pray then, O reader. Pray for your parents,—for your friends, for your clergyman,—pray also for your enemies and for those that 'despitefully use you,' pray for those who are ignorant and untaught, pray for those who you think are committing sin.

Pray for all these—but remember while you pray you must strive to be good yourself, for 'He heareth the prayer of the righteous.' Prov. xv. 29.

Pray when you are happy for your sorrowing brothers and sisters;—for then you should especially strive to cheer and comfort those less fortunate than yourself.

Pray when you are sad for all such as are like yourself, suffering under the 'changes and chances of this mortal world,' for then should your heart be humbled and softened by adversity, and ready to sympathize more deeply, with the feelings of others.

Pray at all times and seasons, 'pray without ceasing,' and may God Almighty hear and grant your petitions.

The Mother's Prayers answered.

Trials of faith are among the things promised to all true Christians. It is useless to hope to escape them. Indeed, they belong so clearly to God's method of perfecting his children in holiness, that nothing can supply their place.

drive the soul to a deeper conviction of dependence on God, so that the cry shall come up from the depths of the heart, 'My soul, wait thou only on God, for my expectation is from Him,' then there will be a delay in the bestowment of the coveted favor.

There lived in a town in one of the Southern States, a pious lady, the mother of two sons. She had been sorely stricken by the hand of affliction, and was a widow. Her sons, growing up towards manhood, had left her side to seek their fortune at a distance from their home.

Some hearts I saw more constantly soothed by a great many clouds hovering over them; these I knew were those who had made themselves loved by many, and won the prayers of the poor;

Some men I watched doing wrong, and walking widely in wicked ways; towards a few even of these I saw clouds of the 'breath of prayer' coming gently. They little thought any one was praying for them;—they did not think about prayer at all; yet some one to whom they had done some kindness long since forgotten by themselves, or some perhaps who had loved them 'not wisely, but too well'—prayed for the wanderers now—and by degrees one or two of those wanderers did turn from their evil ways; and I thought (though I could not be sure) prayer might be one of the ways of 'saving a soul from death and hiding a multitude of sins.'

But the tale of it shall not have been told in vain, if one only who reads this, old or young, rich or poor, the oldest person or the very weakest and least child amongst them, shall understand what I want to teach; that God has put into their hands, a powerful means of doing good to others.

They can pray for them. Pray then, O reader. Pray for your parents,—for your friends, for your clergyman,—pray also for your enemies and for those that 'despitefully use you,' pray for those who are ignorant and untaught, pray for those who you think are committing sin. Pray for all these—but remember while you pray you must strive to be good yourself, for 'He heareth the prayer of the righteous.' Prov. xv. 29.

Pray when you are happy for your sorrowing brothers and sisters;—for then you should especially strive to cheer and comfort those less fortunate than yourself.

Pray when you are sad for all such as are like yourself, suffering under the 'changes and chances of this mortal world,' for then should your heart be humbled and softened by adversity, and ready to sympathize more deeply, with the feelings of others.

Pray at all times and seasons, 'pray without ceasing,' and may God Almighty hear and grant your petitions.

Pray when you are happy for your sorrowing brothers and sisters;—for then you should especially strive to cheer and comfort those less fortunate than yourself.

Agriculture.

JUNE

In the months, is like our early manhood in life, crowded with fullness and strength, and flushed with activity and joy. The birds mate and sing, insects flutter from leaf to leaf, or sport in the warm evening rays;—flowers exhale their fragrant odors, and gentle airs waft them to us, and regale our senses as though from Hesperian fields.

That Solomon was a close observer of nature, is manifest from his writings, and we can imagine some of the sights and sounds which would greet him as he walked out nearly three thousand years ago, in the country about Jerusalem.

There was the fig-tree covered with young fruit, the odor of the budding grape vine, the song of the lark and the cooing of the turtle-dove, (not the veritable mud-turtle, as we thought in our juvenile ignorance,) the murmuring of the brook Kidron, no longer rushing in a torrent over its rocky bed, but flowing gently, as was its wont in summer—and the olive-trees on Mount Olivet clad in fresh green.

Yet, from this very harmony of nature, so wonderful when we think of it, we are apt to undervalue many of our blessings, as commonplace. The sun rises and scatters the vapors away, bringing life and joy to the animal and vegetable world, yet were it mentioned as a subject of gratitude, many of us would reply in the spirit of the man, who, when his attention was directed to the Falls of Niagara, merely said,—"Why shouldn't it fall—what hinders it?"

And this month of June—this gem—this emerald jewel, with which the year adorns herself, how many merely regard it as the same old June they have always known, the month that comes after May—and never give it another thought. But no, it is not the same June, and you may see in it wonders you never discovered before, if you will not insist on walking through the world blindfolded.—N. E. Farmer.

STEEPS FOR SEEDS.—The above subject has for a long time engaged the attention of many experimenters, and with various results. Strong solutions of any of the well-known materials used, are apt to injure the germs of seeds, while weaker solutions, being held by the spongy coatings, frequently not only secure earlier germinations, but by a timely supply of necessary pabulum, secure vigorous plants, which, as a necessity of proper conditions in their early stages of growth, yield larger returns.

Working Farmer.

STRENGTH OF CAMELS.—The Galveston News states that one of the camels in that city kneeled down and received a load of five bales of hay weighing 1,400 pounds, which it raised without the least effort, and walked away with apparent ease. In their native country the average load for a full grown camel is some 800 pounds, with which they perform long journeys over deserts with but little food or water.

TO CURE WARTS ON CATTLE.—Dissolve potash to a paste, cover the wart with it for half an hour, then wash it off with vinegar. The cure is sure for man or beast.

HOW TO HULL CORN.—Place a strong bag with three pints of wood ashes in it, in a boiler with three quarts of corn in water. Boil until the hulls will slip off by rubbing them with the hand. When rinsed, boil the corn again in fair water till it is sufficiently soft.