

Teachers' Department.

Sabbath School Scripture Lessons.

SEPTEMBER 23rd, 1860.

Read—JOHN xiv. 1-14 : Christ comforts his disciples. 1 KINGS i. 11-40 : David appoints Solomon his successor.

Recite—JOHN xiii. 33-35.

SEPTEMBER 30th, 1860.

Read—JOHN xiv. 15-31 : Christ continues his farewell discourse. 1 KINGS iii. 1-15 : The Lord appears to Solomon at Gibeon.

Recite—JOHN xiv. 1-3.

MESSENGER ALMANAC.

From September 16th, to September 29th 1860.

Table with 2 columns: Date and Time. Rows include Last Quarter, New Moon, First Quarter, Full Moon.

Table with 4 columns: Day, SUN. (Rises, Sets), MOON. (Rises, Sets), High Water at (Halifax, Windsor). Rows for days from 16th to 29th.

* 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 at St. John, N. B., add 3 hours to the time at Halifax.

* The time of HIGH WATER at Windsor is also the time at Parrsboro', Horton, Cornwallis, Truro, &c.

* For the LENGTH OF DAY double the time of the sun's setting.

The worm at the Root.

A young sapling, slender, fair, to the eye perfect and promising, stood in a nursery of peaches by the side of full-grown, fruit-bearing trees.

"Ah, well," it murmured, and the breeze rippling through the leaves brought the sound to my ears; "patience. One or two seasons more and I shall be grafted, and then in spring I shall blush with sweet blossoms, and in autumn glow with tempting fruit. I hardly know how to wait!"

The spring returned, and the trees again assumed their leaves and flowers, rejoicing together in the wind and sunshine. At length, about midsummer the owner of the nursery visited it with his gardener.

"But see here," said he, "this tree does not look healthy; it is turning yellow; what is the matter?"

"Ah, I'm afraid there's a worm at its root, replied the gardener. "I ought to have noticed it before; I might have saved it; but its too late now! It is a pity, for it was growing finely."

"Very well, remove it. We need its room for something else."

Accordingly, before long, the gardener came with his spade and dug up the young tree; and, as he had supposed, among the roots was a great white cankerworm, fattening on the minute and tender rootlets, the very life of the tree.

A boy came from his sport to watch the fire, whose crackling and roaring he had heard. Straight and tall, healthy and intelligent, he looked like a boy one would like to stand and talk with, to hear his quick replies, and see his eye sparkle with pleasant curiosity.

But there is a side of this lad's character his father has never yet seen (fathers are so often blind where they most need the keenest sight); an unfavourable side, a deplorable side. There is a worm at the root of it, eating out its life. He is untrue. Falseness is familiar to his lips—petty falsehood principally, though he is not a stranger to glaring, open lies—he tells a tale with a false coloring, leads astray by a wrong emphasis, he denies in such a way that he can say he did not deny;—though yet so young, he

has travelled all the winding, dark, underground paths of untruth and deceit.

The gardener who stands by him now has seen the diseased spot in his character for a long time; so have the other servants and his companions. Only his parents cannot see it; the hand that might heal him is unconscious that he needs it. But honest David, the gardener, will now and then speak a warning word. The fire burned down, and the lad stood kicking about the ashes with the toe of his boot.

"I've been burning up some young peach trees," said David.

"Peach trees! What for?"

"They had the cankerworm among them and would die soon: So we dug them up and burned them."

"What is the cankerworm?"

"It's a large, white worm that feeds on all the young roots, and so ruins the tree. What would you say if some one should tell you that when you are a man you will be cast out of honest society, just as the trees have been cast out of the nursery?"

"Me! I shouldn't believe it. I guess my father is rich enough to put me into good and honest society."

"Yes; but he can't keep you there, unless you're fit to stay. If the worm that's preying on you now goes on, there'll be nothing good left in you when you are grown to be a man. Men will see that you are corrupt and dishonest, and soon you will be only fit to be trodden under foot as you tread on these ashes. The boy that tells lies has got a cankerworm in his heart. He'd better look to it betimes, or by-and-by in disgrace and poverty he'll rue the day he let slip the chance of getting cured. I've seen life, my lad, mind if I'm not a true prophet!"

"Don't trouble yourself to prophesy about me; I'm not afraid!" said the boy, walking away.

Was David a true prophet? Most certainly he was, if these words of the Bible are true. "The transgressor shall be rooted out; and he that speaketh lies shall perish."—Independent.

Syrian Christian and Baptists.

Rev. G. W. Samson, D. D. of Washington, and formerly of Jamaica Plain, New York, has written the following article upon "The persecuted native christians of Syria, and the interests Baptists have in them," which will be read with interest. Dr. Samson, is not only a ripe scholar, but knows from personal observation the religious state of things in Syria.

Scarcely ever in the history of the world do we meet with a page so red with the blood of persecuted followers of Jesus, as is the leaf now being written in that land once stained with the blood of Jesus himself. Villages are surrounded, and when overpowered and compelled to surrender, the men are remorselessly butchered, while the women and children, if they escape the same fate, are carried off to share a worse fate at the hand of their fiendish captors.

There can be no question what will be the result so far as the arrest of this fearful slaughter is concerned. Russia is deeply interested in these christians, as those who have given their faith to them as a national religion; France, Holland and America have a right to interfere, because their citizens and even their consuls guarded by their official position have not been discriminated by these infuriated zealots; and of course the perpetrators of these acts of outrage will be crushed and broken on the wheel of torture they have set in motion for others.

Christ told his immediate disciples to go and "teach all nations;" and though this commission was meant for all future generations of his followers, yet as far as lay in their power, those immediate disciples strove to fulfil their Master's last command; and the foundation of all that followed was laid during their lives. At the Pentecost, Jews and Proselytes, from distant and scattered portions of the three great continents then known, were present. Africa was represented by men from Egypt, Lybia and Cyrene; Asia, by men of various families as far east as Parthia; and to represent Europe, there were persons even from distant Rome.

The seeds of gospel truth were carried to every quarter of the world by the converts at the great Pentecost. Long before Paul went to Rome, for instance, there was a church of Christ that had grown up in the imperial city, we know not how—perhaps from the conversation of Andronicus and Junia, (Rom. 16:7,) whom the apostle especially mentions as being in Christ before him; and churches in other directions and as

distant as Rome, we find already existing in the apostles' time. In this early work, Mark led the way in Africa, and the gospel was carried even into Ethiopia by the converted treasurer of the Queen. Peter was foremost in Asia, and we find him as far east as Babylon, writing comforting epistles to the christians scattered everywhere, and especially in Asia. Paul was the great European pioneer, and reached its center.

After the apostles' day, the gospel gained such a hold upon men of all nations, that about two hundred years after they slept with Christ, Constantine the Roman Emperor, from policy, adopted christianity as the religion of the Roman Empire, which then embraced the whole cultivated people of the earth. Thinking to secure a greater influence with the nations in the eastern part of the Empire, Constantine built his eastern capital on the confines between Europe and Asia, and called the city Constantinople. From that time, there arose a political rivalry between Rome and Constantinople, which ended in the division of the kingdom; and from that time began a division in the State church, which finally separated into the Eastern and Western churches. To us, the history of the Roman church has naturally been most known; and our commentators on the prophecies have naturally looked at the papal hierarchy as the great mother of harlots, that has corrupted Christ's truth, and stood in the way of the progress of his righteousness.

But from the first, the Western church has been only a small sect as it were, split off from the mother church. At this day, the Eastern or Greek church covers half of Europe, all northern and eastern Asia, and all the north of Africa; and by the side of it, the Roman portions of Europe are but a little speck on the map. Besides being the vastly larger body with numbers that we have no means of computing, this great body of ancient nominal christendom occupies almost solely the immense region visited by the apostles, planted with the churches they gathered, and radiating around that sacred centre—the land where Jesus lived and died. Certainly such a people, in such a land have a claim, so far as earthly pretensions are concerned, to regard themselves as "The church"—the authoritative preserver of the rights of primitive christianity; and they therefore call the "Latins" (or Romanists) a "schism," that went off the true church ages ago, just as the Roman church now call Protestants a "schism," a "sect," separated from them. There are many things that the christian world has learned about the position of the vast eastern and primitive church, since the war in the Crimea brought them into notice. Strangely new ideas are awakened in the minds of American travelers and residents in Russia and the east, when they find that the believers in immersion as the only baptism, are no "small sect," but "the church."

To see three fourths of the christian world practising baptism in this form, contending that it is absurd to suppose there can be any other, that the word belongs to their language, (the Greek,) and that they know its meaning of course, that the "Latin Schism" has changed the ordinance without any authority, and in direct opposition to the original practice—to see three-fourths of the christian world thus adhering to the form, while they have lost the spirit, makes intelligent men wonder that they could have so mistaken the strength of the position Baptists hold as to this ordinance.

Thus God "makes the wrath of man to praise him," and we may be certain in the bloody cruelties that now turn attention to Syria and to the adherents of the oriental church, he has a purpose to accomplish for truth. We may be assured that "the remainder"—all of "the wrath of man," that he cannot turn to account for the advancement of his truth in the world, "he will restrain."—Era.

Hebrew Women.

The Hebrew woman in her love for her kindred soars above her Christian sisters. The tender devotion which the daughters of Israel bestow upon their parents, especially upon their father, is full of beauty and pathos. In the dark alleys of the World's Ghetto, when the old Hebrew man toddles home from his daily strife with prejudice and lucre, a wondrous change transforms his face as he crosses the threshold of his weather-beaten house. The furtive glance expands, the wrinkles of his brow are made smooth, the crouching form of the peddler disappears, and the old man stands erect as if he were worthy of better things; the smile loses its sinister grin, and is clothed with genial beauty. Rebecca has kissed away the ugliness of the hoary money-changer, and to see him sit down at his table after having sent up to Jehovah a prayer for good luck and plenty of gain for the coming day, and chat with his daughter, who delights in humoring his jokes is a treat for an artist in search of the picturesque, or for a poet in quest of the romantic. Rebecca is about not only in the gloomy regions of the Ghetto, but in the middle and higher, and highest order of Hebrew afodes. Here we find the daughters, as a class, watching with argus eyes fathers' and mothers' happiness and comfort. Here, on the domestic shrine, all the fires of love and affection are burning so vigorously that unwittingly even the sympathies are consumed, which are wanted to kindle the great flames round the sacred altar of a common humanity. Unless this drawback is constantly kept in view, our description of the Hebrew daughter's love for her parents would be calculated to surround the feeling with a too angelic atmosphere.—Crayon.

Agriculture.

The Crops for 1860.

The general evidence from all quarters is to the effect that the crops of 1860 will be abundant. Of course, in some sections of the country the farmer has not been so fortunate, and particular crops show the effects of the drought, the storm, or the insect—but such cases are merely exceptions which prove the general rule.

In New England the hay crop is generally short, from one quarter to one-half less than the average. Fruit, grain and vegetables promise unusually well. We present a few extracts from our exchanges in various parts of the country.

The Lewiston Falls (Me.) Journal states that on new fields in Lewiston and adjoining towns there will be nearly as much hay cut this year as there was last, but on old fields there will not be more than one-half or two-thirds as much. On both old and new fields the hay is heavier according to bulk, and of a much superior quality. It will be secured in better order than for a number of years. Grain, corn, potatoes and other crops look remarkably well, considering the long drought. In Somerset county grass looks remarkably well. Wheat sowed from the 15th to the 30th of April goes clear of the weevil, and will produce from sixteen to thirty bushels of first quality grain per acre, if storms do not injure it. Corn never looked better. On Friday and Saturday nights of last week there was a slight frost in many places in the State of Maine.

The Burlington (Vt.) Phenix says that the hay crop in that county promises to be greater than that of last year and that was larger than any one preceding it for a number of years. Since the middle of June the weather has been unusually propitious for its increase, and although late, the growth in most, uncut fields still continues. Corn and oats are exceedingly thrifty, and the crops of both will be large.

The Rochester (N. Y.) Advertiser says the farmers are now securing an abundant harvest of Genesee wheat. All concur in saying that the yield is not only handsome, but the quality is remarkable fine. The Oswego Palladium says that many pear and apple trees in that vicinity are struck with blight.

The wheat and corn crop of Ohio promises to be large. The reports are pretty much like those from Illinois and Indiana. The papers complain of a blight in the apple trees in certain sections of that State. It resembles the fire blight, which affects the pear, and seems to fall only upon trees that are full of fruit. The grain crop of 1860 now bids fair to overtop any of previous years, even the bountiful harvest of 1857, when the respective crops were as follows:

Table with 2 columns: Crop and Quantity. Rows include Corn, Wheat, Oats, Other small grains.

Aggregate.....135,952,800

This aggregate, large as it is, will probably be increased in 1860. The Cincinnati Gazette thinks the wheat and corn crop may be more, the oats not as much.

A private letter, recently received from one of the largest South Carolina planters, says: "We are in a terrible drought and heat here. It is settled that the corn crop of the South will be very short. As to cotton, greatly damaged now, no one can say for a month to come what it may do. I am now mainly a corn planter. Six weeks ago I expected to make 70,000 bushels; I will now compound for 40,000. I expected also, 600 bales of cotton, but now only count on 400, but may make a little more."

From every quarter of Canada the prospects of the coming harvest are most cheering. The only exception to the productiveness of crops is said to be that of hay, which is light; but even of that the quantity is expected to be much larger than the yield of last year.

On the whole, we consider the reports exceedingly encouraging, and another proof, if that were wanted, of the untailing fulfilment of the promise that, "while the earth remaineth, seed time and harvest shall not fail."—N. E. Farmer.

FARMING AND BOOT-MAKING.—In giving an account of the late shoemaking strike, the Editor of the Boston Cultivator makes the following statement:

"We have in mind a first rate bootmaker that followed the business until health failed him—his only choice being between an early grave and farming. He somewhat reluctantly chose the latter, and having been brought up on a farm, as was his wife, was successful, and in the course of ten years, found himself possessed of property worth \$5000, with health improved, and with an apparent lease for a long and happy life amid a large and thriving family. Had his health permitted of his following the employment of boot-making, he would not have abandoned it, and would, probably, have reached life's terminus just about even with the world. Now if he lives to the age of threescore and ten, he will, according to present prospects, possess a real estate worth \$20,000, besides having trained up and educated a large family."