

Teachers' Department.

Sabbath School Scripture Lessons.

OCTOBER 21st, 1860.

Read—JOHN xvi. 1-16: The Holy Spirit promised. 1 KINGS vi.: The building of the Temple.

Recite—JOHN xv. 22-25.

OCTOBER 28th, 1860.

Read—JOHN xvi. 17-33: Conclusion of Christ's discourse with his disciples. 1 KINGS viii. 1-21: Solomon's address to the people.

Recite—JOHN xvi. 7-11.

MESSENGER ALMANAC.

From October 14th to October 27th, 1860.

Last Quarter, October 7, 6 50 Afternoon.		New Moon, " 14, 10 22 Morning.		First Quarter, " 21, 9 56 "		Full Moon, " 29, 2 35 Afternoon.	
Day	SUN.	MOON.	High Water at	Day	SUN.	MOON.	High Water at
Wk.	Rises.	Sets.	Halifax.	Wk.	Rises.	Sets.	Halifax.
14	SU.	6 14 5 18	6 29 4 49	7 12	11 39		
15	M.	6 15 5 16	7 50 5 22	7 57	A-85		
16	Tu.	6 17 5 14	9 9 5 59	8 38	1 34		
17	W.	6 18 5 12	10 23 6 45	9 22	2 34		
18	Th.	6 19 5 10	11 29 7 41	10 9	3 35		
19	F.	6 21 5 8	A. 24 8 40	10 56	4 32		
20	Sa.	6 22 5 7	1 4 9 48	11 49	5 26		
21	SU.	6 23 5 5	1 38 10 54	morn.	6 16		
22	M.	6 25 5 3	2 50 10 59	0 49	7 2		
23	Tu.	6 26 5 1	2 27 morn.	1 57	7 45		
24	W.	6 27 5 0	2 48 1 3	3 6	8 26		
25	Th.	6 29 4 59	3 7 2 4	4 7	9 6		
26	F.	6 30 4 57	3 28 3 5	4 59	9 46		
27	Sa.	6 32 4 56	3 46 4 4	5 40	10 36		

* 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.

Best cure for Trouble.

Work, work my boys, be not afraid,
Look labour boldly in the face;
Take up the hammer or the spade,
And blush not for your humble place.

There's glory in the shuttle's song—
There's triumph in the anvil's stroke,
There's merit in the brave and strong,
Who dig the mine or fell the oak,

The wind disturbs the sleeping lake,
And bids it ripple pure and fresh;
It moves the green bows till they make
Grand music in their leafy mesh.

And so the active breath of life,
Should stir our dull and sluggish wills,
For we not created idle
With health, that stagnant ever kills.

I doubt if he who lolls his head,
Where idleness and plenty meet,
Enjoys his pillow or his bread,
As those who earn the meals they eat.

The Family.

THE family is like a book—
The children are the leaves,
The parents are the cover, that
Protective beauty gives.

At first the pages of the book
Are blank and purely fair,
But time soon writeth memories
And painteth pictures there.

Love is the little golden clasp
That bindeth up the trust;
Oh! break it not, lest all the leaves
Shall scatter and be lost.

Henry Clay on Wine-drinking.

THE company had been seated at the table: Mr. Clay poured out two glasses of wine, and passing them to Mr. Dodge, remarked in tones sufficiently loud for all to hear:

"Mr. Dodge, let us pledge ourselves in a glass of wine."

Without touching the glass, Mr. Dodge replied—"Excuse me, Mr. Clay, I am a strict teetotaler, and, with your permission, I'll pledge you in what is more emblematical of the purity of true friendship—a glass of pure water."

Mr. Clay slowly replaced the glass of wine upon the table, scanned with his eagle eyes the features of his guest, and discovering no expression but that of perfect respect, reached across the corner of the table, grasped the hand of his honest friend, and exclaimed:—

"Mr. Dodge, I honour your principles"—and then laughingly added—"but I can't say that I admire your taste."

Mr. Dodge, with his usual promptness of reply, replied:

"But is it not the doctrine that our orators are daily teaching us, Mr. Clay, to throw aside taste for principles?"

Amid the shouts of laughter that followed, Mr. Clay exclaimed:
"Handsome turned. Charles move the wine from the table."

Uneasy Spirits in the Church.

There are in every church persons who may be called uneasy spirits, faultfinders, croakers, always in unrest, capricious critics, whom no action of church or society ever can conciliate. These troublemakers in Israel, not of Israel, must have some vent to the fermentation of their disturbed spirits. The pastor is generally the object of their animadversions. He does not preach to suit them, or visit as he should, or conduct the meetings of the church in a proper manner, or discipline with vigor; he is too social or too reserved, too popular, or too unpopular, too rigid or too liberal. Let the poor man do the best he can, they are always seeking to disturb his peace of mind to depreciate his worth, or abridge his influence. And this, bad as it is, is not the worst of their conduct. In time they drive him from his people, who perhaps are attached to him, but who, strong as their attachment may be, will allow him to depart, rather than have division and wrong spirit in the church. Many a church is kept in a constant state of uneasiness on account of these carping spirits, and rendered feeble by their mischief-making.

I recently visited a church, the pastor of which resigned his office. The church has had three pastors within about as many years. "But why did your pastor leave?" I asked.

"Because a few individuals were dissatisfied" was the answer.

"Were the people, as a whole, united in him?"

"Yes, very much so, and these same men drove away our former pastor, whom we all liked."

"But how came you to permit so unjust a thing?"

"O, some of these men paid a pretty heavy tax, and such men, you know, can unsettle a minister, if they set out for it."

Now, for the mischievous, ruinous work which this class of persons are doing in our churches there is a remedy. It is in the church, and let it be applied. Let the church conclude that they can get along without their aid, which they certainly can, for such members are assuredly a damage to the church pecuniarily. Let the church give these members to understand, that their unreasonable, querulous disposition, shall not drive from them a pastor in whom they are generally and happily united, and if one of the two parties must go, they, and not the pastor, had better ask for a letter of dismission.

And while the church is thus decided, let the pastor be faithful and affectionate. Let him not be driven from his post by those few troublesome members. If they annoy him, let him bear it. He will, in his best condition, be annoyed from some source, and he may as well be annoyed from this source as from any. Let him go right on, treating these brethren as well as God's grace will permit him; preach the gospel and live by it, and God will take good care of him, and in time, the right care of them. They will be found occupying their own place.

Pastors, around whom your people as a body are gathering, don't quit your post for a few Jannes and Jambres.

THE following curiosities are to be found in the present House of Commons:—Two Cubits and a Foot; a Lever and two Locks; a Gore-stained Hood and candied Peel; a Peacock and Pease; a Bridge and a Booth; a Longfield and a little Brook, Greenwood, Freeland, and a Cave; a Cross and a Trollup; a Hunt with a Fox and a Roebuck; a Collier bringing Coke and Coles; a Hutt which Leeks; a Patten conveyed by a Bond to a Fellow with two Deedes; also a company of gentlemen who are Rich, Wise, Long, Hardy, Moody, Lower, Merry and Thynne—each acquainted with Manners and Knightley. To sum up all, they have amongst them two Kings, one Duke, a Marshall, a Palmer, and a Knight.—*Court Circular.*

BAPTIST DECLENSION.—"An Old Baptist" writes to the *Biblical Recorder*: "One of the first evidences of a decline in religion, is an indifference to the religious paper. I have sat in churches where scores of members have been excluded. If the excluded were reading men, and took the *Recorder*, I have noticed that the first palpable backward step was a discontinuance of the paper." This is "the result of thirty years' observation."

A FEMALE pickpocket was arrested in a church in Seville for robbing a lady who was praying beside her. The lady at first could not believe her guilty, for her hands were crossed in devotion all the time; but the police discovered that the pickpocket had a pair of false arms crossed on her breast, while the real members were used for "explorations" in neighboring pockets.

LET a youth who stands with a glass of liquor in his hand, consider which he had better throw away, the liquor or himself.

The American Bible Union.

The anniversary meetings of the American Bible Union were held in New York on the 4th inst. and following day. Thomas Armitage, D. D., the president, in the chair.

The most important object of this society is a faithful revision of the Bible, to accord more nearly than at present with the original intention of the authors.

The Rev. E. Andrews and Rev. B. C. Townsend offered the opening prayer, after which the hymn commencing.

"Come, let us lift our joyful eyes
Up to the courts above"

was sung.

Prayer was then offered by Rev. Mr. Crawford, president of the Mercer university.

By the Treasurer's Report it appears that \$40,489 94 has been expended, leaving a balance due the treasurer of \$249 10.

The REPORT of the board of managers, stated that the publication of the Revision of Matthew has been unavoidably delayed, chiefly by the reviser's thorough investigation of the meaning and use of the Greek word BAPTIZEIN. The results of this investigation are embodied in an appendix of one hundred and seven quarto pages. For the first time every accessible example of BAPTIZEIN, as quoted by various writers, has been traced up to its professed source; and the investigations have been most thorough and complete. In this appendix no controversy is admitted. The reviser submits the WORD ITSELF, with so much of the connection in which it is found in the original example as will convey the author's meaning. Each passage is rendered as literally as possible into English. The masses who read daily the English are thus put in possession of all the facts, and can form a judgment of the meaning of BAPTIZEIN as correctly as the learned.

This work, by Dr. Conant, with the entire gospel of Matthew, is just this day issued in a quarto volume of about three hundred pages.

The Epistles to Titus, First and Second Timothy, Philemon, James, and Galatians have been revised during the year. Some of them are already printed and published for criticism, and the rest will be issued as soon as possible. The revision of Philemon has been extensively criticised, and numerous favorable expressions, from various sources, are presented in the report.

Mark is so far advanced that it will soon follow Matthew, with the full indorsement of the Final committee.

Italian Scriptures.—Five hundred copies of the New Testament were forwarded early in the year for distribution in Italy.

German Scriptures.—Rev. J. G. Oncken, aided by about forty colporteurs and Bible distributors have prosecuted the work of Scripture circulation in Central Europe with unabated zeal. Fifteen thousand Bibles and Testaments have been issued at the expense of the Bible Union during the year.

Rev. Dr. Rodiger, the well-known orientalist scholar, of the Royal university Halle, Germany, has been induced so far to disengage himself from his former literary associations as to allow him to devote his services more exclusively to the Bible Union.

Prof. George R. Bliss, D. D., of the Lewisburg University, has been engaged to assist in the revision work, chiefly in connection with Dr. Conant, on the Old Testament.

Dr. Eaton, president of the Madison University, said he was glad to hear the results that had been accomplished, the present condition, and the future prospects of the Bible Union, as unfolded in the report just read. There were no better scholars in the world than those who were now engaged in revising the scriptures. This Union was called to sustain these men in that work. He thought the Union ought to be satisfied with its progress. It was not well to become popular too fast. Let them go on humbly, trusting, in this work. He believed it to be the greatest, the grandest, and the holiest work in which men could be engaged; to give to a world perishing for the lack of the pure, unadulterated word of the living God, who liveth and abideth forever.

The president addressed the audience as friends and defenders of a pure Bible. He said every succeeding anniversary seemed to excel its predecessor in interest and welcome. There was a growing conviction that the union was composed of a body of men in real earnest. Every great work was beset with great difficulties, and endurance and patience were essential to real progress and success. The magnitude of the object aimed at by this organization could only be computed by the greatness of the Bible itself.

At the Afternoon Session, Rev. Dr. J. L. Hodge spoke of the trying circumstances that

had attended the organization of the Bible Union. He said that in former times he had been somewhat distrustful of this movement. But he had said, if this be a work of God it will not be overturned, nor winked out of existence, but if it be of man, it will go to naught. If it be of man, all he had to say now, was, that it lived longer than the works of men generally did. An organization of this sort made its appeal to the sensibilities and the hearts of God's people for support and cooperation. If an organization had not vital principle, it would die out. When he saw men working like the members of this Union worked—consecrating their lives to one object. God forbid that he should stand aside in sublime indifference. The English version of the Bible is not especially sacred except by association. Those men who translated it were human, just as all men. It was the original which was sacred. He hoped the time would come when all Baptists would take united ground on this question.

Dr. Wyckoff read a letter from Rev. Dr. Eddy, of Boston, regretting that he could not be present at the anniversary.

The following is an extract.

"Were I a member of the Bible Union I should volunteer a word of advice. It would be a word of caution. Don't hurry the work; take time for it. Don't begrudge the money that it costs. If books or journeys are needed, have them. You are doing the work of an age; take an age for it, if necessary. Take time to do it well, and then submit it to the verdict of time."

Deacon Hillman rose and said that as Mr. Eddy was not a member, he wished to contribute thirty dollars to make him a life member.

It was now announced that the Union was in debt to the amount of about \$250.

Dr. Parmy immediately contributed \$100 for the purpose of defraying it.

A gentleman rose and said; that he received for the union to-day a two dollar bill, on which was written, "This is the last of \$100,000, which I have spent for rum."

On the Second Day the public exercises commenced at 10 o'clock. Ten evangelical denominations were represented among the numbers present. Reports were read and adopted. The report on the plan for circulating the revised English Scriptures among the poor was read by Rev. W. S. Clapp. After remarks, it was

Resolved, That this union approves an effort to make permanent provision for circulating the revised English version of the Scriptures, and that for this purpose we endeavour to raise a fund of \$100,000 to be permanently invested, the interest only to be used, and this interest to be employed solely in the gratuitous circulation of the English Scriptures among the poor after they have passed the final committee.

The committee proposed that at least one-fourth, if not one-half of this fund, should be presented to the people on the basis of one dollar shares.

Mr. Phillips moved in addition; That the subscriptions be made in such a way that the subscriber may pay the interest annually or semi-annually for five years, the principal to be receivable, credited to the subscriber, for the purposes of said subscription, at any time short of five years, as the ability or convenience of the subscriber may require, with security that the full amount of subscription will be paid within five years.

Mr. P. pledged himself to take 200 shares.

The chairman introduced a missionary to Burmah, Rev. Mr. Vinton, son of Rev. J. H. Vinton, also missionary to that country, lately deceased, who addressed the meeting on the blessings of a pure version of the Bible, and the want of it in the land in which he was born and is laboring. He spoke enthusiastically of his work.

The president then made an appropriate address to Mr. Vinton.

At the Evening Session the audience was very large.

Rev. Urban C. Brewer delivered an interesting address upon the value of the Bible, and was followed by Rev. N. M. Crawford, D. D. president of Mercer university, Georgia.

After prayer by the president, the meeting adjourned.

PITHY SENTENCES.—Death is the only master who takes his servants without a character.

A sour-faced wife fills the taverns.

Content is the mother of good digestion.

When pride and poverty marry together, their children are want and crime.

Where hard work kills ten, idleness kills a hundred men.

Folly and pride walk side by side.

He that sorrows binds himself with a neighbor's rope.

He that is too good for advice is too good for his neighbor's company.

Friends and photographs never flatter.

Wisdom is always at home to those who call.

The firmest friends ask the fewest favours.