

Youth's Department.

BIBLE LESSONS.

SUNDAY, SEPTEMBER 14TH, 1862.

Read—JOHN XI. 1-16: The Death of Lazarus. DEUT. xvii: The Punishment of Idolatry. Recite—x. 27-30.

SUNDAY, SEPTEMBER 21ST, 1862.

Read—JOHN XI. 17-37: Martha's Confessions. DEUT. xviii.: The Lord is the Priest's Inheritance. Recite—JOHN XI. 1-4.

"SEARCH THE SCRIPTURES."

Write down what you suppose to be the answers to the following questions.

- 177. What was the age at which the Levites commenced their priestly office and at what age did they retire from active duty.
- 178. Give one of the best scripture illustrations of the warning contained in Proverbs i. 24-31.

Answers to questions given last week:—

- 175. The Mercy-seat. Exodus xxv. 17, 21, 22.
- 176. In Numbers vii. 89.

For the Christian Messenger.

Amusement for the thoughtful.

ANSWER TO SCRIPTURE PUZZLE NO. 10.

Your name must be iron,
From the earth you were taken,
Tubal Cain was your master,
If I am not mistaken.
The King of Bashan
On an iron bed rested,
So the murderer and rebel
Your strength have oft tested.
See Genesis iv. 22. Deuteronomy iii. 11.
2 Kings vi. 6. Nictaux Sept. 1, 1862. 650.

SCRIPTURE PUZZLE NO. 11.

I cannot boast of noble birth,
But yet I claim some little worth.
I, with my comrades, night and day,
Help'd screen the mighty, while they lay
In central group, 'mid armed host,
And plot, or count their gain or loss.
My bed is made in mother earth,
As by my head I'm driven forth.
Being guided by a female hand,
I went forthwith, at her command,
Into the regions whence did flow,
Joy, sorrow, love, and hatred too.
I stayed the flood that rushing went
Through channels dark, though closely pent.
I spoiled the cistern, broke the wheel,
And awful mysteries did reveal.
Now children search God's book, and tell
My name and station, use, as well.

ANOTHER GROWN-UP CHILD.

Yarmouth Aug. 3, 1862.

ERRATUM No 2.—In our answer to Scripture Puzzle No 9 in C. Messenger, August 27, we found, when far away from home, that our correspondent's third line

"Your power to save and punish too" was made to read "Your power to save and furnish too" We intended last week to "punish" our compositor by exposing his carelessness, but what was our disappointment to find, that, when it came from the press, the very erratum was made into a pun by the correction appearing "punish" instead of "punish."

It being too late to alter it, we were obliged to content ourselves with reflections on the frailty of leaden types and printers' eyes as well as of all other things in this world.—Ed.

An ingenious rebuke.

A general officer, who was in early life addicted to profane oaths, dated his reformation from a remarkable check he received from a Scotch clergyman. When he was lieutenant, and settled in Newcastle, he got involved in a brawl with some of the lowest class in the public streets; altercation was carried on by both parties with an abundance of impious language, when the minister came up, and thus addressed one of the parties, "Oh, John! John! what is this I hear? You're only a poor collier-boy, and swearing like any laird. Oh, John, have you no tear of what will become of you? It may do very well for the gallant gentleman (pointing to the lieutenant) to bang and swear, but for you—you, John, it is not for you to take in vain the name of Him in whom you live and have your being." Then turning to the young lieutenant, he said, "You'll excuse the poor man, sir, for he's an ignorant body, and kens nae better." The young officer shrank away in confusion, unable to make any reply. The next day he waited on the minister, and thanked him very sincerely for his well-timed reproof, and was ever after an example of purity of language.

The nerve which never relaxes, the eye which never blanches, the thought which never wanders—these are the true masters of victory.

President Lincoln's Address to the free colored citizens.

The following address has probably already been observed by some of our readers in some other publication. Although it is not of so recent date as to give, by way of news, yet we deem it desirable that it should be placed on record in our columns, as the deliberately expressed opinion of the chief magistrate of the neighboring Republic on a most important question:—What is to become of the colored race in the United States?

It was delivered on the 14th of August by President Lincoln before a committee of colored men at the White House. They were introduced by Rev. J. Mitchell, Commissioner on Emigration. C. M. Thomas, the Chairman, remarked that they were there by invitation, to hear what the President wished to say to them.

Having all been seated, the President, after a few preliminary observations, informed them that a sum of money had been appropriated by Congress and placed at his disposition for the purpose of aiding the colonization in some country of the people, or a portion of them, of African descent, thereby making it his duty, as it had for a long time been his inclination, to favor that cause, and "why," he asked, "should the people of your race be colonized, and where? Why should they leave this country? This is perhaps the first question for proper consideration. You and we are a different race. We have between us a broader difference than exists between almost any other two races. Whether it is right or wrong I need not discuss, but this physical difference is a great disadvantage to us both, as I think your race suffer very greatly, many of them by living among us, while ours suffer from your presence. In a word, we suffer on each side. If this is admitted, it affords a reason, at least, why we should be separated. You here are freemen, I suppose (A voice—"Yes, sir.") Perhaps you have long been free, or all your lives. Your race is suffering in my opinion, the greatest wrong inflicted on any people; but even when you cease to be slaves, you are yet far removed from being placed on an equality with the white race. You are cut off from many of the advantages which the other race enjoy. The aspiration of men is to enjoy equality with the best when free; but on this broad continent not a single man of your race is made the equal of a single man of ours. Go where you are treated the best, and the ban is still upon you. I do not propose to discuss this, but to present it as a fact with which we have to deal. I cannot alter it if I would.

"It is a fact about which we all think and feel alike—I and you. We look to our condition owing to the existence of the two races on this continent. I need not recount to you the effects upon white men growing out of the institution of slavery. I believe in its general evil effects on the white race. See our present condition: the country engaged in war; our white men cutting one another's throats; none knowing how far it will extend; and then consider what we know to be the truth. But for your race among us there could not be a war, although many men engaged on either side do not care for you one way or the other.

"Nevertheless, I repeat, without the institution of slavery and the colored race as a basis, the war could not have an existence. It is better for us both therefore to be separated. I know that there are free men among you who even if they could better their condition, are not as much inclined to go out of the country as those who, being slaves, could obtain their freedom on this condition. I suppose one of the principal difficulties in the way of colonization, is that the free colored man cannot see that his comfort would be advanced by it. You may believe you can live in Washington or elsewhere in the United States the remainder of your life, perhaps more so than you can in any foreign country, hence you may come to the conclusion that you have nothing to do with the idea of going to a foreign country.

"This is (I speak in no unkind sense) an extremely selfish view of the case, but you ought to do something to help those who are not so fortunate as yourselves. There is an unwillingness on the part of your people, harsh as it may be for you free colored people to remain with us. Now if you could give a start to the white people you would open a wide door for many to be made free. We deal with those who are not free at the beginning and whose intellects are clouded by slavery, and we have very poor material to start with. If intelligent colored people, such as are before me, would move in this matter much might be accomplished. It is exceedingly important that we have men at the beginning capable of thinking as white men, and not those who have been systematically oppressed. There is much to encourage you. For the sake of your race you should sacrifice something of your present comfort for the purpose of being as grand in that respect as the white people. It is a cheering thought throughout life that something can be done to ameliorate the condition of those who have been subject to the bad usages of the world. It is difficult to make a man miserable while he feels he is worthy of himself and claims kindred to the great God who made him. In the American revolutionary war, sacrifices were made by men engaged in it, but they were cheered by the future. General Washington himself endured greater physical hardship than if he had remained a British subject but he was a happy man, because he was engaged in benefitting his race,—something for the children of his neighbors, having none of his own. The Colony of Liberia has been in exist-

ence a long time. In a certain sense it is a success. The old President of Liberia, Roberts, has just been with me, the first time I ever saw him. He says they have within the bounds of that Colony between 300,000 and 400,000 people, or more than in some of our old States, such as Rhode Island and Delaware, or in some of our newer States and less than in some of our larger ones. They are not all American Colonists or their descendants.—Something less than 12,000 have been sent thither from this country. Many of the original settlers have died, yet, like people elsewhere, their offspring outnumber those deceased. The question is, if the colored people are persuaded to go anywhere, why not there? One reason for an unwillingness to do so is that some of you would rather remain within reach of the country of our nativity. I do not know how much attachment you may have toward our race. It does not strike me that you have the greatest reason to love them, but still you are attached to them at all events. The place I am thinking about having for a colony is Central America. It is nearer us than Liberia, not much more than one fourth as far as Liberia, and within seven days' run by steamers. Unlike Liberia, it is on a great line of travel, it is a highway. The country is a very excellent one for any people, and with great natural resources and advantages, and especially because of the similarity of climate with your native land, this being suited to your physical condition. The particular place I have in view is to be a great highway from the Atlantic, or Caribbean sea, to the Pacific ocean. And this particular place has all the advantages for a colony. On both sides there are harbors among the first in the world; again there is evidence of very rich coal mines.

"A certain amount of coal is valuable in any country, and there may be more than enough for the wants of the country. Why I attach so much importance to coal is, it will afford an opportunity to the inhabitants for immediate employment until they get ready to settle permanently in their homes. If you take colonists where there is no good landing there is a bad show, and so where there is nothing to cultivate and of which to make a farm, but if something is started so that you can get your daily bread as soon as you reach there, it is a great advantage. Coal land is the best thing I know of with which to commence an enterprise.

"To return: You have been talked to upon this subject and told that a speculation is intended by gentlemen who have an interest in the country including the coal mines. We have been mistaken all our lives if we do not know that whites as well as blacks look to their self-interest, unless among those deficient in intellect. Everybody you trade with makes something.—You meet with these things here and elsewhere. If such persons have what will be an advantage to them the question is whether it cannot be made of advantage to you.

You are intelligent and know that success does not as much depend on external help as on self reliance. Much therefore, depends upon yourselves. As to the coal-mines I think I see the means available for your self-reliance. I shall, if I get a sufficient number of you engaged, have provision made that you shall not be wronged. If you will engage in the enterprise I will spend some of the money entrusted to me. I am not sure that you will be successful. The Government may lose the money, but we can't succeed unless we try; but we think, with care, we can succeed. The political affairs in Central America are not in quite as satisfactory a condition as I wish. There are contending factions in that quarter, but it is true all the factions are agreed alike on the subject of Colonization, and want it, and are more generous than we are here. To your colored race they have no objections. Besides, I would endeavor to have you made equals and have the best assurance that you should be the equals of the best.

"The practical thing I want to ascertain is whether I can get a number of able-bodied men with their wives and children, who are willing to go when I present evidence of encouragement and protection. Could I get a number of tolerably intelligent men with their wives and children—good things in the family relation—I think I could make a successful commencement. I want you to let me know whether this can be done or not. This is the practical part of my wish to see you. These are subjects of very great importance, worthy of a month's study of a speech delivered in an hour. I ask you, then, to consider seriously, not for your race and ours for the present time, but as one of the things if successfully managed for the good of mankind, not confined to the present generation, but as

From age to age descends the day
To millions yet to be,
Till far its echoes roll away
Into Eternity.

The Chairman of the delegation briefly replied, that they would hold a consultation and in a short time give an answer.

The President said: "Take your full time—no hurry at all."

The delegation then withdrew.

MODESTY.—The choicest buildings have the lowest foundations; the best balsam sinks to the bottom; those ears of corn and boughs of trees that are most filled and best laden, bow lowest; so do these souls that are most laden with the fruits of Paradise.

It was not an unmeaning or inappropriate prayer of the good deacon, who sighing for the enlargement of the Church in faith and love, cried, "O Lord, bring us all out of the seventh into the eighth chapter of Romans.

Christ's righteousness only is our wedding garment—our graces are but its fringes.

Cure of a Deaf-mute.

A remarkable and comparatively perfect cure of a deaf-mute has recently been effected by Dr. Lighthill, upon the person of Louis Loewenstein, a lad twelve years old. He had been in a deaf and dumb institution almost from infancy, and had acquired the sign language. Dr. Lighthill, examining him at his father's request, discovered an obstruction and inflammation of the eustachian tube, upon which he cautiously but successfully operated. Like the man in the gospel who saw men as trees walking, the lad was indescribably bewildered by the first sounds which he heard. He listened to music, however, with delight, and would sit silently hours at once near the piano. With hearing, the faculty of speech also came, though in an imperfect degree. The principal difficulty is in placing his tongue for the purposes of enunciation; but he is learning to do it, and can already pronounce many words distinctly. The case, so far as we are informed, is quite unique, and, while it reflects great credit upon the physician, suggests the hope that many cases of supposed organic difficulty in the organs of hearing and speech may yet be cured.

The poorest sort of poverty.

"I wonder, neighbor, your conscience lets you work on the Sabbath-day," said a man on his way to the house of God to a neighbor at work in his garden.

"Conscience!" replied the man. "Oh, I am too poor to keep a conscience."

He was not, however, so poor but he could be poorer, for in the course of years the Sabbath-breaker had to give up his patch of land and seek employment elsewhere. He heard of a gentleman who wanted a gardener, and he applied for the place.

"I think," said the gentleman, "you are the man who used to work in your garden on the Lord's day, and said you were too poor to keep a conscience."

"Why, yes, sir, I left all that to folks better off than I," answered the man.

"If you are too poor to keep a conscience, I am too poor to keep you," said the gentleman. "A man who will break God's law will break man's laws."

"I don't know how it is," said the man grumblingly to his old neighbor—"I don't know how it is you are so much better off than I am, when you have worked only six days and I've worked seven."

"Ah, friend," replied the other, "I have kept a conscience, and my conscience, by God's grace, has kept me."

Reasoning in this foolish way, I am afraid children sometimes think they are too small to keep a conscience. They do wrong things, and excuse themselves by saying or thinking, "Oh, it's only little I. When I grow up I mean to do better." They "hook" things, perhaps. You know what "hooking" is I suppose. Taking things which don't belong to you. But they would not grow up to be a robber for the world. They deceive their parents and say, "Oh, they won't suspect me;" or they say they cannot learn their lessons, when in fact they have not faithfully tried; and so they lose their conscience.

It is such a loss! No, my children, hold fast to your conscience. Keep it. God has given it to keep you. You do not want to be lost; and lest you should be, God, who loves you so dearly, gave you this "little voice" to direct you always in the beautiful and blessed path of well-doing.—Christian Secretary.

Agriculture, &c.

For the Christian Messenger.

Information Wanted.

MR. EDITOR,—

As you devote a portion of your valuable paper to the subject of Agriculture, will you, or some of your correspondents, be so kind as to give me some information in reference to raising an orchard, and whether it will be profitable or not, under the circumstances, which are these: I am poor with a good prospect of being poorer unless I can make the poor little farm upon which I stay remunerate me better for my labor than it has hitherto done. It will, at present, poorly keep a horse, a cow, and a pig, the horse to work the place and to take us to meeting, I say us because I have got a wife or rather the wife has got me. The pig for pork and the cow to add to the comforts of the family, and I should have mentioned that the wife keeps a few geese to annoy me and the neighbors, and a few hens to help cultivate the vegetables, so you see the chance for manure making by means of the stable is quite small. Now what I want to know is can I successfully raise five or ten acres of orchard on this poor farm, which is of a dry, red sandy loam soil, with the exception of a small black, muck swamp. If so, in what manner. Information will much oblige

A YOUNG FARMER.
Kings County, N.S., Aug. 28, 1862.

TRUE TO THE LETTER.—The price paid for a newspaper is like seed sown in the ground; it brings back a thousand fold its value. Some people however, don't believe it. They think two dollars a year, paid for a paper, is so much for a luxury, where in truth, it is so much for a prime necessity. A family without a newspaper, means children brought up ignorant of the world and its concerns!