

Youth's Department.

BIBLE LESSONS.

SUNDAY, MARCH 1ST, 1863.

Read—Acts i. 12-26: The address of Peter. JOSHUA vii. 11-26: The punishment of Achan. Recite—Acts i. 1-4.

SUNDAY, MARCH 8TH, 1863.

Read—Acts ii. 1-13: Descent of the Holy Ghost on the disciples. JOSHUA viii. 1-17: The taking of Ai. Recite—Acts i. 12-14.

"SEARCH THE SCRIPTURES."

Write down what you suppose to be the answer to the following question.

8. Give texts of Scripture shewing three animals used in Agricultural operations.

Answer to question given last week:—

- 7.—1. The woman of Tekoah. 2 Sam. xiv. 17, 20. 2. Absalom. 2 Sam. xv. 2-6. 3. The false prophets. 1 Kings xxii. 12, 13. 4. The people of Tyre and Sidon. Acts xii. 22.

Unkind words.

Do not use such words as those, they make my heart ache," said a mother to her children, who were disputing about some plaything.—"Come here, and I will tell you about some cross words I once uttered, and which I never think of, without feeling the deepest sorrow."

"Why, mamma, I hardly thought you could say anything cross; I am sure you are always kind now."

The lady smiled sadly, as she continued, "I had a sister Jane once; she was older than I was, and a very kind sister, too."

Once she was taken very sick, and for a time we thought we should lose her, but at last she grew a little better, and could bear to sit up a little, or lie on the lounge, but we children had to keep very still while in her room.

One evening I was sitting with her, and I commenced drumming on the window pane, which was my favorite amusement; presently I heard her say, "Please don't do that; it makes my head ache so badly. I was not often unkind to my sister, but I was in bad humor then, and I had been during the whole afternoon, so I replied, "O very well; I see I'm in the way here; if I go to the parlor, I cannot stir, because they have company, and with you, if I make the least noise, your head aches, and so saying I left the room."

Here the speaker's voice faltered, as she said, "I never saw my sister any more. The next morning, I started away early, before she was awake, to be gone for a few days. Very soon I was sent for to come home, because my sister's illness had returned, and when I reached home she was dead."

Here the mother stopped, she could say no more. Tears stood in the children's eyes, and the next moment they were locked in each other's arms, and often after that, when tempted to use harsh words, they thought that they might be among the last they should ever utter, checked them, and then came instead, that "soft answer" that turneth away wrath.—Christian Observer.

Be your own right-hand man.

People who have been bolstered up and levered all their lives, are seldom good for anything in a crisis. When misfortune comes, they look around for somebody to cling to or lean upon. If the prop is not there, down they go. Once down, they are as helpless as capsize turtles, or unhorsed men in armor, and cannot find their feet again without assistance. Such silken fellows no more resemble self-made men, who have fought their way to position, making difficulties their stepping-stones, and deriving determination from their defeat, than vines resemble oaks, or spluttering rushlights the stars of heaven. Efforts persisted in to achievements train a man to self-reliance, and when he has proved to the whole world that he can trust himself, the world will trust him.—We say, therefore, that it is unwise to deprive young men of the advantages which result from their energetic action, by "boosting" them over obstacles which they ought to surmount alone.

God, a lover of beauty.

We doubt not that God is a lover of beauty. We speak reverently. He fashioned the worlds in beauty. Every cliff, and stem, and flower, is a form of beauty. Every cloud, and mist wreath and vapor-veil, is a shadowy reflection of beauty. Every spring and rivulet, river and ocean is a glossy mirror of beauty. Every diamond, and rock and pebbly beach, is a mine of beauty. Every sea, and planet, and star, is a blazing face of beauty. All along the aisles of the earth, all over the arches of heaven, all through the expanse of the universe, are scattered in rich and infinite profusion, the life gems of beauty. All natural motion is beauty in action. The winds, the waves, the clouds, the trees, the birds, the animals, all move beautifully, and beautifully do the light-worlds of the skies dance their eternal cotillion of glory. From the mote that plays its little frolic in the sunbeam to the world that blazes along the sapphire spaces of the firmament, are visible the ever-varying features of the enrapturing spirit of beauty. All this great realm of dazzling and bewildering beauty was made by God.

Hours of study.

A very remarkable pamphlet has recently made its appearance in England, containing statements of facts that ought to command the attention of the civilized world. The pamphlet is written by E. Chadwick, Esq., C. B., and published pursuant to an address of the House of Lords. The subject of this pamphlet is Education, and is devoted to the discussion of three matters—the organization of schools, the hours of study, and physical training. Our attention was arrested by Mr. Chadwick's statement of facts in connection with the second of these three subjects—the hours of study:

Struck by the frightful disproportion between the powers of childish attention and the length of school hours, he had directed questions to many distinguished teachers. Mr. Donaldson, head master of the Training College of Glasgow states that the limits of voluntary and intelligent attention are, with children of from 5 to 7 years of age, about 15 minutes; from 7 to 10 years of age, about 20 minutes; from 10 to 12 years of age, about 35 minutes; from 12 to 16 or 18 years of age, about 50 minutes; and continued "I have repeatedly obtained a bright voluntary attention from each of these classes, for 5, or 10, or 15 minutes more, but I observed it was at the expense of the succeeding lesson."

The Rev. J. A. Morrison, Rector of the same College, speaking of the same subject, says: "I will undertake to teach one hundred children in three hours a day, as much they can by possibility receive; and I hold it to be an axiom in education, that no lesson has been given till it has been received; as soon, therefore as the receiving power of the children is exhausted, anything given is useless; nay, injurious, inasmuch as you thereby weaken, instead of strengthening the receiving power. This ought to be a first principle in education. I think it is seldom acted on."

A hop-dealer's jest.

A letter from Prague mentions a curious affair, which proves that jesting in matters of business may sometimes cost dear. A short time ago, a hop-dealer of the neighborhood entered the counting-house of a large merchant at Prague, with whom he had commercial relations. The latter asked him how business was going on, when he replied: "I am doing so little that I am almost inclined to enter your service as a clerk." "What salary should you require?" asked the merchant. "Only 2,000 florins a year," replied the other, laughing. The merchant shook hands with him, saying, "Then it is a bargain." After a little conversation, the hop dealer retired, and neither one nor the other appeared to think any more of the matter. Six days after, a considerable rise began to take place in hops, and the merchant went to Saaz, the largest market in Bohemia to make purchases; and to his great annoyance, found that the dealer had got the start of him, and purchased all he could find. Meeting the dealer in the street, the merchant asked him what hops he had purchased, and the price. "That is my affair," was the reply. "What do you mean by your affair? You forget, then that you are my clerk, and that I have a right to inquire what business you transact on my account. You are free to cancel your engagement hereafter, but for the present you act for me." The dealer went to an advocate, who told him that his engagement was valid, and that in any case a trial would be a tedious affair. He then went to the merchant, and after a long discussion, agreed to pay 4,000 florins damages for cancelling his engagement, in order to retain for his own account the profitable speculation he had made. When the money had been paid, the Prague merchant declared that he would not keep a farthing of it, and distributed it among some poor relations of the dealer.

Early Tracts.

An intelligent lady says, "I love the early tracts issued thirty years ago. Opposite our old homestead near the top of a hill, was a well of delicious water, where many a weary traveller quenched his thirst. One day when I was a child, a register riding by asked me for a glass of water, which was gladly procured. As he returned the tumbler he handed me 'The Dairyman's Daughter.' I never knew his name, and he will never know the history of that gift, until he learns it in eternity. It was read and re-read by not only our family, but by families of neighbors and uncles and aunts, with great pleasure, and I trust profit."

Church critics.

Hearing the criticisms which some make on members of the church, the thought arises, Would that those who have such decided views of the Christian life were themselves of the church, to afford us patterns of true Christian excellence! The rules which they lay down, and the exactions which they make, with regard to Christians will be likely to be produced on their trial at the last day. "The servant that knew his Lord's will," must expect plain dealing.

He may be a valiant spirit who, muzzle to muzzle, plies his roaring artillery on a belabored and reluctant Church, and waves his victorious standard as he sees the hostile flag come down; but he is the truest hero who, espying an explosive mischief on the deck—a bomb fraught with foolish questions and wordy strifes—contives to pitch it timely overboard.

Correspondence.

For the Christian Messenger.

Micmac Mission.

ANNUAL MEETING.

The thirteenth Anniversary of the Micmac Missionary Society, was held in the Poplar Grove Church, on the evening of Tuesday, 10th inst., Dr. Avery, the President for the ensuing year, in the chair. It was rather unfortunate that the meeting fell upon the same evening that Prof. Honeyman lectured on the Great Exhibition, at the Temperance Hall. The friends of the Mission would gladly have postponed the meeting, but arrangements having been made and speakers engaged some time previous, it could not be put off without serious inconvenience. The audience was not large, but larger than was anticipated under the circumstances. The meeting was opened by singing the 100th Psalm, and prayer by the Rev. Mr. Lathern. The chairman stated that the President J. W. Ritchie, having met with a slight accident, was not able to be present, according to the arrangement, and that he as one of the Vice Presidents had been suddenly called upon to fill his place. He made a few appropriate remarks upon the importance of the object for which we were met, and the claims of the Indians; and then called upon the Secretary, J. Farquhar, Esq., to read the Report. The Report gave a summary of the proceedings of the past year. No stirring incidents, but gradual progress—another Book of the Scriptures, the Book of Acts, prepared for the press, and now in the hands of the printer, the Book of Exodus translated and revised as far as the 24th Chapter; about 20 Indians able to read, and the number constantly increasing; some of them able to read very well, and some of them just going through the initiatory process,—with extracts from the letters of the Missionary, giving incidents of his labors. The Financial affairs of the Society were reported to be in a healthy condition. The balance at the beginning of the year 172 dollars against the Society, with all the current expenses having been met. The Report is to be printed immediately and forwarded to Subscribers. It was listened to with great attention and evident satisfaction. The work is difficult, uphill work, but evident progress is being made.

Rev. J. Lathern, (Wesleyan), moved the adoption of the Report. In his address he referred to several points mentioned in the Report. He liked the opening sentence and sentiment, "By the Cross we conquer." This is the sentiment by which all the friends of Missions, all the friends of the Saviour must be animated. The Missionary could tell the untutored savage of the greatness, power, and goodness, of God; but what cared he for such feeble arguments as man could urge upon these points, when he could listen to so many more powerful voices. The roaring cataract, the rolling thunder, the scathing lightning, the awful stillness of the forest and the deep sounding sea, told him in tones of irresistible power of the majesty and grandeur of God. But the missionary changed his theme, and spoke of the incarnation of Deity, of his humiliation, sufferings and death; then the astonished savage exclaimed is that true? Can that be true? and melted into contrition under its power. He said he had learned with surprise and pleasure that according to the last census, the number of the Indians is increasing instead of being as he had imagined, and has been generally supposed, rapidly diminishing. This was a very interesting and important fact. Then the gradual approach to the habits of civilization, referred to in the Report, was a very encouraging item. To induce them to change their roving, wandering habits, is exceedingly difficult. He cited a case to show that this is not on account of any thing peculiar to the Indian constitution, but the result of training and the power of habit. A white child had been conveyed away, brought up, and educated as an Indian. He became a celebrated hunter and warrior. Afterwards he was converted to christianity, educated for the ministry and ordained. He labored on in that capacity for a while, but going into the neighbourhood of war, he was aroused and excited, by the rattle of the drum, and the dance, his old propensities returned, and he threw away the black coat and white cravat, seized the tomahawk and scalping knife and darted upon his enemies "like the eagle upon his prey." He was met by a former friend reeking with blood, and clutching the scalp lock as he returned from his horrid expedition. Back to the forest and to his former habits he went and returned no more. Instances without number of a similar kind which might be cited proved that the common saying, "you can't tame an Indian," is true of the white skin as of the red, if it has been trained and nurtured in Indian habits and savage life. But though the transformation be difficult, it is not impossible. "The Cross can conquer." "With God all things are possible." Of this the speaker gave a striking instance in the case of "John Sunday," an Ojibway convert, and a very worthy missionary, who some years ago visited England. Some of his friends had desired him to appear on the platform in Indian costume;

but no: "When I was a heathen," said he "I was clothed in a blanket, with a painted face and feathers interwoven with my hair. But now I am a Christian, I cannot go back to these things." "Old things are passed away, and behold all things are become new." The giving of the Scriptures to the Indians in their own tongue, and teaching them to read them, is in itself a work of incalculable importance. He had intended to make this the principal topic of his remarks. But he had already occupied so much time upon the other points, that he must content himself with but a passing notice. We had every reason to believe that the blessing of God would accompany the diligent perusal of his own word. Times of distress and anguish would come upon the Indian heart as upon our own, when the great truths of Revelation alone would be adequate to cheer and console. An untutored savage had with his family been once reduced to great straits, for food. In his extremity he looked up to the great Spirit for help. His blanket, his tomahawk, his gun, and finally himself were successively brought forward and laid upon a log as propitiatory offerings to the Great Spirit. When he had brought himself, and laid the offering down by the others, light and peace broke in upon his soul, and he felt assured that his prayer was heard. Immediately an animal darted by, which was brought down by the sharp crack of his rifle. He and his family were saved, and he felt sure that his offerings had been accepted. Time passed and the poor man heard for the first time of the Saviour of mankind, of regeneration, repentance, faith and christian self dedication. His former feelings, prayers and resolves by that pine log in the wilderness, rushed over him with renewed power. He could scarcely restrain his emotions. "I, I, am the man," he exclaimed, and rejoiced believing in the glorious gospel of the blessed God. Thus as we have every reason to hope and believe will it be with others. Your missionary may not live to see it, but others will. A faithful devoted missionary toiled on to the end of life among the Feejees without seeing the fruit of his labors; but he had scarcely entered into his rest, when the showers of divine mercy broke over those islands, and now the converts are to be numbered by thousands. "He that goeth forth and weepeth bearing precious seed will doubtless come again with rejoicing, bringing his sheaves with him."

This resolution was seconded by Dr. Hattie, who intimated his hearty concurrence, but as several other gentlemen had come prepared to speak, as he had not, he would content himself with simply seconding the Resolution.

Rev. Mr. Welton, of Windsor, (Baptist), moved the second Resolution, and in doing so, among other things, said—I feel assured that this meeting will most heartily acquiesce in the opinion to which, in the first place, this resolution pledges it; namely, that an invaluable work has already been accomplished by the Micmac Mission in the translation of portions of the word of God into the Micmac tongue. Indeed, had the Missionary gone so far only as to learn the Micmac language, and reduce it to writing, this meeting might safely concur in the opinion that an important work had been accomplished by him. The character belonging to the Micmac, his natural shrewdness, his history and habits, are enough in themselves considered, to invest the language he speaks with peculiar interest. Besides, it is deserving of attention on its own account. For copiousness in the expression of all sorts and shades of ideas, for grammatical finish, and for words felicitously sweet and smooth, and flowing and musical, we are told that it approaches very nearly to the ancient Greek. So that Bro. Rand must be regarded as having made a valuable contribution to the cause of Learning, especially to that department of learning which is concerned with the study of language, in having reduced to writing, and put into permanent form, the dialect of a tribe that is rapidly vanishing from among us. It is not long since an Institute was formed in this city for the purpose of encouraging attention to Natural Science, particularly in our own province. Whoever shall furnish this Institute with an instructive paper on fishes, or birds, or trees, or flowers, or insects, or worms, or remains of any kind, shall be regarded as furthering the end for which it was organized. And I am not sure that it would not be in keeping with the professed object of the society to receive papers giving information on so deeply interesting a matter as the language and literature of the Aborigines of our Province.

But the reducing of the Micmac language to a printed form, although important in itself, is yet only secondary in importance to the rendering into it of the Word of God.

From the very interesting report read in our hearing to night, it appears that Genesis, Exodus in part, the Psalms, three Gospels, and Acts have already been translated.—An invaluable work indeed. And I think we shall agree that wisdom has been displayed in selecting these books as the first to be translated. Not that we would exalt one portion of scripture above another—for all scripture is given by inspiration of God and is all profitable—but these books, while they are peculiarly interesting in the events and truths they record, seem best fitted to introduce the attention of the reader to those which follow, while, at the same time, as well as the others, they are capable, under the divine blessing, of making wise unto salvation. Is it any wonder, as facts already have gone to prove, that the Indian should listen with profound attention and delight to the reading of these books—to the story of the Creation, for in-

* From the Report read at the meeting, it appears that the Micmac Indians have increased in number at the rate of 33 per cent during the last ten years.