

Rev. D. J. Camp

# Christian Messenger.

A REPOSITORY OF RELIGIOUS, POLITICAL, AND GENERAL INTELLIGENCE.

"NOT SLOTHFUL IN BUSINESS: FERVENT IN SPIRIT."

NEW SERIES.  
Vol. IV. No. 49.

HALIFAX, NOVA SCOTIA, WEDNESDAY, DECEMBER 7, 1859.

WHOLE SERIES.  
Vol. XXIII. No. 49.

## Poetry.

For the Christian Messenger.

"The secret things belong unto the Lord our God."

Would'st thou fathom, Oh! mortal, the mind of thy  
Or else murmur and doubt? [Word?]  
Would'st thou know the deep mysteries hid in His  
They are past finding out.  
Whatever is needful His love has revealed  
And nought that affects thy salvation concealed.  
Sufficient of light to thy path has been given  
To lead thee directly and safely to Heaven.

Would'st thou join with the ransomed—when time is  
In their rapturous song?  
Would'st thou bow at His feet, and thy Maker adore  
Midst the glorified throng?

He has told thee that heaven is thine, if thou wilt:  
That the blood of the Lamb for thy ransom was spilt:  
That the price which His Justice demanded is paid:  
And the load of thy sins upon Jesus is laid.

But He tells thee,—and Oh! let it humble thy pride,—  
That of all the lost race,  
None for pardon, through Jesus, have ever applied,  
Unaided by Grace.

'Tis grace that must prompt the first penitent sigh,  
And the pleading for pardon and peace from on high.  
'Tis grace that must give us contrition for sin,  
Incline thee to knock—and then bid thee, Come in.

And if with the utmost thy reason can do  
In its loftiest range,  
Thou fail'st to discover how aught can be true;  
So surpassingly strange—

That Omnipotence holds all our hearts in His hand,  
And the boundless creation obeys His command.  
Yet the soul that rejects His kind offers of love,  
In torment eternal His vengeance must prove.

This mystery, fathomless, boundless, and high,  
In meekness receive.  
Perplex not thyself with the how or the why,  
But only believe.

'Tis reserved for Eternity's light to reveal  
What Wisdom at present sees fit to conceal.  
If salvation thou seekest, Oh! pause not to doubt,  
For no penitent seeker can e'er be cast out.

J. B.

Lower Steeple, Nov., 1859.

## Miscellaneous.

### Mr. Disraeli on Education.

MR. DISRAELI has been earning popular laurels where all will be willing he should gather them. It was his to distribute the prizes awarded to 133 competitors from 100 associated Literary and Mechanics' Institutes and Mutual Instruction Societies of Lancashire and Cheshire. His audience was the crowded area and galleries of the Free-trade Hall at Manchester; altogether, a subject and on occasion which might be expected to arouse all the faculties of the literary statesman of the day.

Mr. D. gave the strength of his eloquence to the illustration of a theme very dear to an English audience—the hard cash advantages,—of education. Others, he observed, on these occasions had generally dilated enough on the value of knowledge for its own sake; on its pleasures and mental benefits. These, of course, he would be the last to deny; but he had a stronger opinion than many appear to have, that knowledge is—or may be—money.

The meeting was a most brilliant one, and an address of characteristic power and brilliancy was delivered by the chairman. In the course of his remarks, Mr. Disraeli said:—

"Now, I should be sorry for a moment to interpose between the gracious office which I have to fulfill; but I would venture, before I sit down, to make one or two remarks upon what I think is the highly satisfactory condition of this state of affairs as regards that educational question which has so long interested and even agitated the mind of this country. Now, I know very well that it is generally the custom with those who occupy the position which I fill to-night, when they offer rewards and recognitions of intellect and industry, to dilate upon the advantage of knowledge in itself, and to assure all those whom they address, that knowledge is its own reward, and that its acquisition is quite sufficient to compensate for all exertions and whatever may occur to stimulate even

to further efforts. Now, I am the last man who would for a moment maintain a contrary opinion. I know well from my own experience, as many must know who are here, that there is a reward in learning which far counterbalances all the social advantages of life; that knowledge has its own exceeding reward; and that whatever may be the position of an individual, the possession of a certain amount of knowledge will always alleviate the circumstances which otherwise might be productive to him of discontent or annoyances; and least of all would I maintain a contrary opinion in this assembly, because I have read a letter written by one to whom I shall have the gratification of offering a reward to-night,—a private letter, and therefore I will not refer to his name, or to the letter in any detail—but one in which he expresses his opinion, a mechanic, that though it is to him a subject of great satisfaction that his merits are to be acknowledged to-night, and that he is to receive a prize (and he received a prize, by-the-bye, last year), he is repaid for all his efforts by the pleasure which knowledge alone imparts to him, and he demands no social elevation to stimulate him to the course which he has embarked in, and which, like many of the men of whom I have been speaking, he continues to prosecute, though he works twelve hours a-day, as you know many of those you live among must work in this country. It is not from any wish for a moment that you should suppose that I do not think knowledge is in itself an ample and a complete reward, but because I am anxious to meet some of the hard assertions that are often made with regard to institutions of this kind, and that great labour of love in which many are engaged for the advancement of their fellow-creatures, and for the dissemination of knowledge—I want to meet some of those hard assertions which would maintain that in a country like the present it is useless or almost hopeless for a man to attempt to raise himself by cultivating his mind, because the obstacles to advancement are so very considerable. Now, I am of a completely contrary opinion. I do not think there is any fallacy greater than that which holds up England as a country in which it is difficult to advance for those who have intelligence and integrity. I quite admit that in a new country, in a colony, for example, where land is not appropriated, and where there is a scattered population, there is, at first sight, a facility offered to physical energy which reaps a rapid and considerable reward. But those opportunities, though obvious, are of a monotonous character; there is only one means and that means often becomes sooner exhausted than is expected; but in a country of ancient civilisation, I maintain that according to the social combinations the opportunities proportionately increase; that there is a greater amount of social combinations which allow a qualified individual to rise in the world than in any other country. I hardly venture to presume, for it would be presumption in me, who am only a guest among you, to refer to the particular district in which you are all most interested. But I put it to any man who is here—and I suppose I address those who more or less represent all those societies that are in unity and in unison with the association over which I am presiding to-night—I ask him from his personal experience, has he or has he not found that the possession of knowledge has benefited him in his course and career in life? Well, I think it is an affair that ought to be settled by facts. I speak, as far as you are concerned, with great deference and diffidence; but I never yet was in any of the towns of the north distinguished for their industry, where there have been many men who from their character, from their general intelligence and activity and their accumulated wealth were qualified to take a lead in society, to become members of Parliament and persons of consideration, that I have not found that at least one of them was a man who had risen from the ranks. I cannot doubt, myself, that the very fact that a mechanic or an operative in the mills obtains a prize for algebra or for arithmetic, that even that comparatively slight event does not work considerably in

his favour. I know what I should feel if I were a great mill-owner; I should feel that if I found there was a boy in my employ at five shillings a week who had won the first prize for algebra at this institution, I should have my eye upon that boy. And that would tell in every branch. That is not favour, that is not patronage; that is knowledge of human nature, and a course of conduct which would act beneficially for both parties concerned. I remember—though I quote instances connected with a district with which I am not personally concerned with great reluctance, for I do not wish to appear to speak second-hand—but I was always very much struck by a circumstance which was mentioned in a public speech by my noble friend on my right [Lord Stanley], who has always sympathized with me in this cause, and with whom I have often conferred and consulted as to the means we should take for its promotion, and for the advancement of its success. I remembered his pointing out a gentleman in the House of Commons to me who had been recently returned there and he said, 'That is a man who is a very able man, and who, I think, something may be expected from.' I won't mention his name, not because I wish to avoid personalities, for alas! he is no longer among us—a terrible, an unforeseen accident took him from this world; but he said, 'That is a man who has one of the greatest establishments in England—I believe it was the making of machines—and that man has three individuals in his employ who have all risen from the ranks, who are engaged at a salary each of 1,500l. a-year.' And, as my noble friend remarked to me—it was on the benches of the House of Commons, when we were venturing to enjoy ourselves with a little private conversation during a dull speech, I think, he said, 'You see how that gentleman is endeavouring to become an Under-Secretary of State; why, this manufacturer has got three men in his employ at the same salary as an Under-Secretary of State.' Now, I do not mean to say that every man who obtains a certificate at our institution will be employed by a master at the same salary; but these are facts which are not to be passed over with negligence; and I want to know what country in the world offers such a reward and such a premium for intelligence and integrity as the one to which I am alluding. Now, I know that it may be said that this is a very peculiar circumstance, that the North of England is in possession of a considerable industry of a remarkable kind, that it is 'exceptional' to use a fashionable epithet, and that you cannot pretend, that in England generally, that is the course of human affairs. Now, I totally differ with this opinion; and these are opinions that are perpetually brought forward to damp the ardour of the aspiring people of this country. Now, I would very humbly, if I might presume to offer my advice, especially to the young men who are present, I would say this, 'Take this as an incontrovertible principle, accept this as a moral dogma of your life—Every man has his opportunity.' Now a great point is this, it may be a long time coming, but, depend upon it, it is sure to arrive; and what you have got to do in the interval is to prepare yourself for that opportunity. Now, when I say that every man has his opportunity, and when I venture to lay that down as a principle which cannot for a moment be controverted, I will admit to you that many men have their opportunity and are not capable of availing themselves of it. When a man was not equal to the occasion, it was not his destiny that he ought to condemn, but it was his own indifference and his own neglect. 'Now, gentlemen,' continued the chairman, 'it is said, and it is a very dangerous saying, though a very common one, that life is a lottery. Life is not a lottery. Life is a science, and certain qualities and certain talents, properly handled and properly managed, must lead to certain results. Depend upon it, that this is a truth which you must accept, which, if you believe in, you will find a very considerable change in your life. No man has a right to be discontented with his position if he accepts as a principle of existence that an opportunity

will be offered him in the course of that existence, because, until the opportunity offers, he ought to be preparing himself for it. And what a source—I will not say of amusement, that is a minor phrase—what a source of excitement is the continual preparation for the inevitable occasion.

I see, by the records of your proceedings, that you have the honour of a president in the Prince Consort of her Majesty. I see, by the record of your proceedings, that that is not a mere formal appointment, that it is not an office filled merely *more causa*, but that he takes an active part in the direction of your affairs, and that in that very Free Library upon which I touched he has, by the collection he has made and circulated, proved the sincerity of his convictions and the earnestness of his tastes. Why, it is only two months ago that that august Prince—august not merely from his position, but because he has placed himself at all times, and often under great difficulties, at the head of every movement which advances the education of the people and the refinement of their tastes—I see that he met the assembled philosophers of England in a northern city. There he addressed them in a manner with which many of you are acquainted, and which was equal to the occasion. There he met the assembled science and intellect of England; and, from the spirit with which he touched upon the subject of their investigations, they met in him not an ornamental member merely to their society, but one who was a brother, equal to them in the knowledge which occupied their attention at that moment. Well, but the princely president of these philosophers is also the president, and the sincere president, of this humbler effort to educate the people of England. And, believe me, I speak to those especially who have made a noble effort under great sacrifices of time, and often, when worn out with the toil of the day, dedicating their spare moments to the study of night—I say the time will come, if you pursue the same means and inspired by the same feelings that some of you have shown, whom to-night I shall publicly recognise for your acquirements and your abilities, you may perhaps meet that proud assembly of philosophers on the equal terms which intellect and knowledge can alone command, and be recognised as brothers even by the illustrious of the land."

The Chairman then awarded the prizes and certificates to the successful candidates.

### "Being let go."

"And being let go, they went to their own company." This simple statement presents a beautiful example of the instincts and tendencies of the divine nature. We always find that when a man is released from some special engagement—set free from some special demand upon him—in a word, when he is "let go," he will, most probably, seek the company of those who are most congenial to his tastes. When parade is over, the soldiers betake themselves to their various associates and pursuits. When a school breaks up, the pupils do the same. When the warehouse or counting-house is closed, the young men betake themselves, some to the religious assembly, some to the reading-room, some, alas! to the tavern, the theatre, or the gambling-house. "Being let go," they are almost sure to go "to their own company." It is when a man is fully at leisure that you see what his bent and tendency really are. When he gets free from present claims, you will be able to judge of the pursuits and companions of his heart's selection. Two men may be seen standing behind the same counter, from eight in the morning till six in the evening; but mark them when the clock strikes six—observe them when "let go"—and you will find one making his way to the taproom, and the other to some place of worship or religious instruction. Thus it is always. "Being let go," we soon find out "our own company."

Reader, how do you act when "let go?" What company do you seek? Do you betake yourself to those who, like the assembly in Acts 4, occupy themselves in holy worship, prayer and praise? Or do you own as your companions the giddy and the