

Christian Messenger.

A RELIGIOUS AND GENERAL FAMILY NEWSPAPER.

"Not slothful in business: fervent in spirit."

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Poetry.

"Far Better."

O, safe at home, where the dark tempter roams not,
How I have envied thy far happier lot;
Already resting where the evil comes not,
The tear, the toil, the woe, the sin forgot.

O, safe in port, where the rough billows break not,
Where the wild sea moan saddens thee no more;
Where the remorseless stroke of tempest shakes not,
When, when, shall I gain that tranquil shore.

O, bright, amid the brightness all eternal,
When shall I breathe with thee purer air,
Air of a land whose climate is ever vernal,
A land without a serpent or a snare.

Away, above the scenes of guilt and folly,
Beyond this desert's heat and dreariness,
Safe in the city of the ever-holy,
Let me make haste to join thy earlier bliss.

Another battle fought, and oh! not lost.
Tells of the ending of this fight and thrall,
Another ridge of time's long morland crossed,
Gives nearer prospect of the jasper wall.

Just gone within the veil where I shall follow,
Not far before me, hardly out of sight,
I down beneath thee in this cloudy hollow,
And thou far up on yonder sunny height.

Gone to begin a new and happier story,
Thy bitter tale of earth now told and done;
These outer shadows for that inner glory
Exchanged forever,—O, thrice blessed one!

O, freed from fetters of this lonesome prison
How I shall greet thee in that day of days,
When He who died, yea rather who is risen,
Shall these frail frames from dust and darkness
raise.

BONAR.

Religious.

For the Christian Messenger.

Education in the South.

A great work is going on the South. Education is advancing rapidly among the coloured people, who eagerly avail themselves of the advantages offered them. The following extract is taken from the *Loyal Georgian* of July 4:—

"Almost at the beginning of the war, just as surely as the slave came into the Union lines, he was met by the combined missionary and teacher of this Society, with the spelling book, the reader, and the Bible. If hungry and naked, he was fed and clothed so far as the funds of the Society would admit, and then he was put to the task of developing his mind and heart. This work went on, keeping pace with the progress of the war, until at its close the whole Southern field was thrown open to its efforts. Since then, every nerve and muscle has been strained to its utmost tension. Some four or five hundred thousand dollars have been annually collected and expended in this work. A large portion of its funds has been gathered up from the Sunday schools and the feeble churches of the North, and it has been expended with the wisest economy. Many of the Teachers have gone into this work without earthly remuneration. Some of them have come from luxurious homes; some have come as graduates, others as teachers, from the very best colleges and seminaries in the land. No less than five *alumni* of Yale College are engaged solely in this work in the State of Georgia. These teachers have worked on quietly, minding their own business, yet faithfully and earnestly—often times amid terrible opposition, frequently amid insults on the streets, and always under the ban of social ostracism.

THE WORK IN AUGUSTA.

commenced much later than in some other places. The first Teachers, two or three in number, came to this place in December, 1865. In January, 1866, others followed. Since then the work has been steadily increasing, until now more than two thousand children have been taught to read, more than twelve hundred have been taught to write, and more than one thousand have been taught the elements of geography and arithmetic. Nor

is this all. The teachers have distributed themselves among all the colored Sunday Schools, and are leavening mightily the whole lump. When the school hours have closed, they have gone into these huts of poverty and administered delicacies and consolations to the sick. They have given them lessons in economy and cleanliness, and counselled them to industry and sobriety."

The coloured schools met a short time since in Springfield Church, Richmond Co., and underwent satisfactory examination. Prizes were distributed, and the names of pupils published who were "distinguished for good conduct and proficiency," or "entitled to honourable mention."

A Branch of the "National Theological Institute and University" is established at Augusta, and is placed under the charge of brother Charles H. Corey, graduate of Acadia College. The *Loyal Georgian* says:—

"The Augusta branch has been in active operation not quite a year. It originated in the efforts of the Rev. J. W. Parker, D. D., Sec. of the society, now engaged in a similar enterprise in Washington, D. C. Mr. P. spent but a few weeks in the work here. He was succeeded by the Rev. C. H. Corey, graduate of Acadia College, N. S., a gentleman of popular address and scholarly attainments, and under whose management the institution has acquired considerable notoriety abroad and is enjoying a healthful growth, both in numbers attending and the interest taken by the students.

"The importance of such an institution in the South, especially just at this time, cannot well be overrated. Knowledge is essential to give foundation and firmness to principle, to give independency and commanding power to influence, and to thoroughly furnish for counsel in every good work.

"That the coloured ministry of the South is, as a class, ignorant, is well understood. This condition is consequent upon their former condition in slavery, which withheld knowledge. Upon general principles, therefore, the coloured ministry of the South should be furnished with educational advantages. But the want heightens into almost a necessity when we consider that the new circumstances now surrounding ministerial work, as resulting from the disentanglement of the colored race, demands, for success enlarged intelligence and skill."

"Forbidden formerly, through the tyranny of slavery, cultivated minds have found their way here now from the North to engage in giving instruction and otherwise to aid. Through the impulses of a generous Christian regard, educational advantages have been made free to many, perhaps most of the colored emigrants of the South. These advantages have been improved upon. Thousands in the South, who, two years ago were in gross ignorance, are now able to read, and are rapidly advancing in courses of instruction leading to intelligence and inevitable controlling influence in society.

"The Gospel ministry must, in knowledge and wisdom, keep in advance of this growing intelligence, else it cannot perform its true functions of "leading" the same. The ministry are called upon to exemplify the higher wisdom of the Bible. If they fail effectually to do it, they degrade rather than "magnify their office." But how can they do it without themselves being cultivated in the wisdom the Bible furnishes, and schooled to become able vindicators of its divine teachings.

"Unless there is intellectual and moral improvement on the part of the ministry, corresponding with the advance in intellectual power being acquired by the children, Christianity will be depreciated by them, and the talents which otherwise might be attracted and engaged in its defence be used to cripple and overthrow.

"We have been urged to speak of this Institute for ministerial education, from the real merits of its progress, and the merits as well of its operations. We are informed that tuition is free to all who may come. Ministers cannot do better than to get relieved from their charge, if for no longer than a few weeks, that they may get the training and instruction here furnished. At the cheap rates of board all can certainly afford it. We hardly doubt that Mr. Corey will be

addressed from all over this and the adjacent States with reference to instruction during the Fall and Winter term."

Brother Corey laboured, during the year 1867, under the auspices of the American Baptist Home Missionary Society. He preached 148 sermons, organized nine churches and ordained five ministers. Baptism was administered by the newly ordained pastors: there were 1250 baptisms in brother C.'s field of labour during the above-mentioned period.

At the beginning of this year brother C. entered on his present duties. Thirty-eight young men attended his classes in the first quarter. In a letter to the undersigned he says:—

"I am still trying to keep along with my studies. I read the Scriptures daily in the originals, and am also reading daily French, Latin, and German. I am growing exceedingly fond of my exegetical studies.

"I have used to good advantage your Catechism. One of our most promising young men of the city, of Methodist proclivities, on perusing it offered himself to the Baptist Church, and he is preparing for the ministry. "Your lecture I find very valuable to me in my work."

Thus Acadia's influence is extending in every direction.

J. M. CRAMP.

MISCELLANEA.

No. VIII.

THE DEATH-BED OF BARON BUNSEN.

The end was now drawing near, and the illness before which he finally succumbed was a trying and painful one. The last scenes, the last words are brought before us, with a fulness which the biographer would willingly have veiled as ground too holy for the tread of common feet, but which he rightly thinks it "due to the memory of him whose reality of opinion and inmost conviction has been much misunderstood and misconstrued," to place on record. Into that innermost sanctuary of his life we can but cast a glance, but that glance brings before us a picture not to be forgotten. From lips panting for breath there come nothing but words of thankfulness, and trust, and joy. "God be praised for all in eternity, Amen." His love is endless, spread over all creatures, nearest to His own in Christ. "To the eternal God, the Almighty, the All-merciful, I commend my immortal soul. May he bless you all, as all friends! Blessings on the Fatherland, our dear Fatherland! It is sweet to die. With all feebleness and imperfection I have ever lived, striven after, and willed the best and noblest only. But the best and highest is to have known Jesus Christ." "It is a wonderful retrospect upon this world and this life from above. No. first one begins to perceive what a dark existence it is that we have here passed through. Upwards! upwards! heavenwards! Not darkness; no, it is becoming more and more light around me." "How lovely are thy dwellings, O Lord!" "Watch well to keep up activity of life. Let life be evermore living." "I see Christ, and I see through Christ God." "Christ is seeing us, is creating us, Christ must become all in all." Even in death the old familiarity with the many languages of men did not forsake him, and German, French, English, Latin mingled spontaneously (as he thought now in this, now in that) in his last utterances.— "Dieu, c'est l'Eternel, Dieu est la vie et l'amour; la vie est l'amour. Nuit et jour, c'est tout un. Dieu est tout." (God, he is the Eternal God, is Life and Love; Life is Love. Night and day, it is all one.) "Die Erkenntnis offerbart uns die Unsterblichkeit." (The knowledge of God reveals immortality to us.) Again after a pause, "Christus recognoscitur victor. Christus est, est victor." (Christ is acknowledged conqueror, Christ is, He is the conqueror.) "Ja! gewiss, das glaube ich! dass Christus Sieger wird, dass Christus ist; ja, beide (Gott und Christus) sind eins." (Yes! assuredly that I believe! That Christ will be, yea, is the conqueror; yea, verily, both—Christ and God—are one.)—*Contemporary Review.*

REV. ROBERT VAUGHAN, D. D.

This great and good man died at Torquay, June 15, in the 74th year of his age. His

"Life of Wycliffe," and other valuable works will keep his name in remembrance for many years to come. The subjoined extract from a funeral sermon by the Rev. Thomas Binney, will be read with interest.

"Our departed friend had strong natural powers. There was nothing feeble or effeminate about him. He preached powerfully. He spoke with fervour, animation, and eloquence. His public speeches were vigorous and effective. His style as a writer was strong rather than brilliant; he had more of the reasoning faculty than of imagination or genius. He was a soldier and fighter for the truth. He took part in most of the great controversies of the day—education, religious establishments, Nonconformity, and the modern revival of high Ritualism. On all he had something to say, and whatever he said he said well. But he wrote what was simple, evangelical, practical, and devotional.— Among his earliest works was an octavo volume on the "Christian Warfare," founded on the passage in Ephesians to which I have referred, and containing argumentative discussions on Christian doctrine as well as illustrations of the Christian life; and among his latest works was a volume of prayers for the use of families. He fought against every form of evil as far as his influence could reach and he helped on the war against idolatry and heathenism by his eloquent advocacy of the missionary enterprise. Altogether he was a man who served his generation according to the will of God, and he especially served the religious denomination to which he belonged. He was one of our foremost men; and was looked up to with admiration and respect, his judgment confided in, and his services sought and welcomed by the whole of our people, the body to which he gave himself, and which he at once laboured for and adorned. Though cut off suddenly he had lived long, and done a good life's work. He was saved from outliving himself—saved from the bitterness of conscious weakness and incapacity. He had his armour on to the last. He was in the high places of the field at the close of day. The Master came unexpectedly, but found him at his work, and in the war—never more in it, indeed, than when he was called to lay down his weapons, and take his rest, and receive his crown. We lament his loss, but we thank God for having spared him to us so long. He raised up many young soldiers, to whom, dying, he bequeathed his sword. One after another, leaders and officers, may fall, but the Captain and Commander lives. Never a Moses dies without a Joshua being prepared to succeed him."

FLOWER SERMONS.

What are designated "Flower Sermons" were formerly far more common than at present, especially in Roman Catholic countries. Whether they had their origin in some now forgotten floral ceremonies peculiar to the period, or whether they took their rise from devout feelings of gratitude for the rich profusion of beautiful flowers with which May and June bedeck our gardens, it is now difficult to determine, but it is curious that during the Neapolitan Whitsuntide festival of the *Festa di Monte Vergine*, flowers occupy a conspicuous part, their use being directly traceable to certain floral customs of the ancient Greeks. Yet, whatever be the real origin of these flower sermons, the custom is not an ungraceful one, and—but for its tendency to degenerate into a mere superstitious rite, a danger to be specially guarded against in these days of Ritualist propagandism—somewhat to be commended. In London only two of those peculiar addresses are now annually delivered. These are the Shoreditch "Botanical Sermon," and the Aldgate "Flower Sermon." The botanical sermon is delivered on Whit-Sunday in St. Leonard's Church, Shoreditch, the expenses of the same being defrayed out of a fund bequeathed by a Hoxton gardener, named Fairchild, whence the discourse is sometimes known as the Fairchild lecture." By the terms of the will of Mr. Fairchild, who died in 1729, each lecture to be delivered annually, was to have for its subject "The Wonderful Works of God in the Creation," or "The Certainty of the Resurrection of the Dead proved by the Changes of the Animal and Vegetable Parts of the Creation." Originally the sermon was de-