

# Christian Messenger.

A RELIGIOUS AND GENERAL FAMILY NEWSPAPER.

"Not slothful in business: fervent in spirit."

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## Poetry.

For the Christian Messenger.

### READY FOR SEA.

"All ready for sea!" the ship lies moored,  
With her cargo, stores and crew on board:  
And proud she seems, with her bunting gay,  
And fair as a bride on her wedding day.

The pilot comes and her yards are hung,  
And the merry anchor-song is sung;  
See! the jib is running up the stay,  
She swings on her heel, she's "all aweigh!"

The head yards fill and the breezes lead;  
She stops and starts and reaches ahead;  
The harbor-ripples around her play,  
And clap their hands and cheer her away.

How beautiful now, in her bath of blue,  
With a cordage trim and her clean spars true,  
And her gallant snowy swelling plume  
And her swan-like hull and curving boom.

O! a ship afloat on the rolling tide  
Is a thing of beauty and of pride;  
The fairest, proudest, made to move  
Without life or passion, hate or love.

She hastens away, careening now,  
To meet the deep with mazy a bow;  
The pilot leaves, for the sea is neared;  
The buoys all passed and the headlands  
cleared;

A touch from the spur of the wild sea-breeze  
And her side is sleeked by the caroling seas  
As she springs in her strength, with quick'ning  
speed,  
And gallops the flood like the hunter's steed.

We look awhile, and the hull is "down;"  
And the topsails sink as she burries on:  
Now we look again, and see anon  
But—the sea-gull's wing—the ship is gone.

A cloud of care comes over the heart;  
A tear from the straining eye will start;  
We think, as we stand on the cliff alone;  
How many set sail and are gone, gone—gone!

And the tale of collision or fatal leak,  
Of the fire at sea, or the rock-reef wreck,  
With all that was done, felt, thought, and said,  
Is hushed till the sea gives up its dead.

O, Mariners! have you Christ on board?  
Do you trust and love and serve the Lord?  
Are your souls insured, and "ready for sea,"  
If this voyage expands o'er eternity?  
By the Medway. F.

## Religious.

For the Christian Messenger.

### DR. CRAWLEY'S LECTURE.

The members of Acadia Athenæum were favored last Friday evening with a learned and able treatise on the subject of "Human Development." After having dispelled the bad odor which might possibly in view of modern Science attach itself to the expression of the subject, and having protested his entire disbelief of the idea that the human race has been developed either from a monkey or a tadpole, the Dr. announced his intention of making his lecture bear more particularly on the subject of Education. I will endeavor to give a loose sketch of the excellent and powerful manner in which this familiar, but ever interesting question was handled by the learned and venerable Doctor.

It was a mark of progress in the race, that old opinions and usages are coming more and more to be submitted to the trial of new and original investigation, and if we are being disturbed by new agitations about things supposed to be long ago settled,—by questions as to what young people should be taught, and why, and where, and how, and so on through the whole series of disturbing inquiries, we may console ourselves with the hope that we shall arrive at a solution of every question with a speed proportional to the vigor with which it is agitated—that where there is much investigation and inquiry, there must ere long be some important discovery. Many of these questions receive an answer in the position that all correct education aims at man's highest development. The utmost development of the human powers is a law of God as much as the utmost development of

the soil, of science, or of invention. Indeed, there is some necessity in man's nature that demands it.

Education is a spiritual inspiration, and operated as it is by man on man, if the operator have no sympathy with his work—no conception of its true spiritual nature, his own mind is devoid of the elevating influence of such conception, and he is toiling to mould other minds by appliances scarcely raised above brute matter.

With all the improvements of this age, it is marked by strong material tendencies. Science in some sort raised it towards regions of thought and soul, though too often herself deceived by the earthliness of her own footsteps; but when she comes to make applications of her discoveries to the myriad demands of a world moving at railroad speed in the track of earthly improvements, and of ascertained and enumerated profits, she throws her reins wholly into the hands of new guides, and commerce and worldly progress rush along the crowded and busy arena where there is no time or taste for spiritual conceptions, and the ruling impulse becomes an almost or entire disbelief that they are anything but dreams. Still the evidence is as strong for spiritual truths as for those of matter, the latter have a necessary dependence on the former, and it demands all our courage and energy to take our stand on the region of the mind—of its law and its necessities, or the world's race must ere long lie as disastrous as the fabled course of Phaëton; it will be wrecked in a grand and terrible catastrophe on the railroad of material ambition.

The principle of the highest development of all the faculties of the human being is one of those spiritual laws which should govern all our schemes to impart knowledge and which possesses to an extent the power of correcting the error of a mere material progress. This principle requires that the faculties shall be cultivated rather than the mind be merely loaded with knowledge, and that they shall be so cultivated as to point in the direction of their highest development.

We cannot entertain a nobler conception than this law of development. It is the spiritual application of the law of progress as announced in the words, "Be faithful and multiply, and replenish the earth;"—a law which binds us not more surely to draw from the earth—the sky—the sea—their riches, than to draw forth, so far as a wise training may do it, the wealth of mind and manhood in their fullest vigor.

One might indeed be astonished and delighted at the unfolding of the human germ even without culture, other than the hand of nature may supply it; but much more shall we be delighted and astonished, if to our unsuspecting view shall be presented all those same powers of body and of mind developed to their utmost capacity by the most careful training, and governed by the upward impulse of a new ardor; that of scientific research for example; or, better still, that which belongs to the highest development not of the body, or of the mind merely, but of the soul; the ardor which may spurn any scheme of mere amusement or selfish profit, and can be content with nothing lower than some life-pursuit that shall have the love of God as its motive power, and His glory in the good of man, as its aim.

Development of the entire man in the education of his faculties, far more than the extent of his knowledge of facts, however innumerable, explains the seemingly immeasurable distance between the degraded and disgusting savage of Australian forests, and the ripened and noble spirits that are revered as the chief worthies of civilized Europe or America.

Much nobility of soul is occasionally found in man without any of the conventional modes of instruction. One may, perhaps imagine instances which man's hand applied with systematic purpose might have marred. Training you may say might possibly have eclipsed the genius of Shakespeare or Bunyan and yet one is ready to recall the admission in the moment he makes it; but will not pre-eminent genius always shake off the trammels of education and place it in its true position, a hand-maid

to the soul, not a ruler—an instructor, not a tyrant.

There is a trumpet call in this theme which echoes around us in loud and awakening peals. The full development of man's higher nature is no base born—no low earth bound interest. It is born in Heaven and was designed to lead thither. It calls to man to become at once its abode, and its engine of action.

On this great principle of the highest development, Female education bears with a weight only partially acknowledged. To educate is to train—to train is to consider the whole nature of the being to be trained, and to treat him according to the wants of that whole nature, every part of man sympathizes with every other part. Perhaps no cause moulds, softens, purifies, inspires, in some cases it may be retards and injures, the mind of man more than the mind of woman. This power for good or evil exists in society as a great moral force. On our treatment or neglect of it may depend the direction it takes. To neglect educating women to an extent commensurate with the education of men, is to neglect in a vital point the education of men. The most effectual stop to that extravagant clamor for woman's rights would be perhaps, an extended system of true feminine education.

Woman has a profession not necessarily any one of these occupations which are now sought by some as a neglected right, but a profession vastly nobler and more influential. It is woman's profession, as man's help-meet, to lay her hand on the earliest sources of all training. She inevitably must to a vast extent, *shape man's soul*. Too much cannot be said on the impressions so insinuating, tender, endearing that are made by a mother on her infant—on her young daughter—or rising boy. No tongue can express the prodigious power for good which would be gained if every woman, with a deep inspiration of the sentiment, aimed understandingly at the highest development physical, intellectual and moral of the souls they mould.

In conclusion, the field of Sadowa is less remarkable as a victory of Brandenburg over Hapsburg, than that of science over authority and ancient usage; and Gladstone in his reforms embodies a mutiny of mind against all despotisms of usage and prescription that may justify the hope that men are reaching after an active freedom that shall finally acknowledge no sceptre but Truth—no energy that will not bow to the supremacy of love.

This lecture was highly appreciated by the members of the Athenæum both on account of its sound and lofty character, and of the lecturer himself, who is the object of their universal respect and admiration.

J. W. L.

Acadia College, April 9th.

For the Christian Messenger.

### REVIEW.

*Memoir of the Rev. William C. Burns, M. A., Missionary to China from the English Presbyterian Church. By Rev. Islay Burns, D. D., Professor of Theology. Free Church College, Glasgow, 12 mo. pp. 595. Nisbet & Co. London.*

(Concluded.)

Mr. Burns had long cherished a desire for missionary labour abroad. On his return from Canada he offered his services to the Foreign Missionary Committee of the Free Church, with a view to employment in Northern India, but his offer was declined, for want of funds. The English Presbyterians were at that time looking out for a Missionary to China. Mr. Burns was written to on the subject, and concluded to place himself at their disposal. He proceeded to Sunderland, where the synod was then in session, and met that body on the 20th of April, 1847. They appointed him to the mission. In answer to the question, when he would be prepared to go, he replied, "To-morrow." He was ordained at Newcastle the next day, and on the day following he was in London. He

did not even return to Scotland, to take leave of his relatives and friends. After spending a few weeks in religious services, in the neighbourhood of London, he sailed for China on the ninth of June, and arrived at Hong Kong on the thirteenth of November.

While on his voyage he commenced the study of the Chinese language by such helps as were then available. By dint of indefatigable industry he succeeded in acquiring the knowledge and use of the language at a much earlier period than Europeans generally. "He had indeed naturally a more than ordinary faculty for the study of language, and his faculty had at an early period received the very best discipline and training; but the natural faculty was more than doubled by the intense and concentrated energy with which, when called for by the highest ends, he used it. Here, as in everything else which concerned the service of his divine Master whatever his hand found to do he did it with his might. As before in the case of the French in Canada, so here he might be said for the time to have almost wholly lived in the element of Chinese thought and Chinese speech. He spoke Chinese, wrote Chinese, read Chinese, heard Chinese, sang in Chinese, prayed in Chinese. Far into the night some times might his voice be heard reciting aloud the words of life, or pouring out his heart before God in the broken accents of that strange tongue which for Christ's sake he had determined with as little delay as possible to make his own. \* \* \* The acquiring of a new Chinese dialect was comparatively an easy task to him, because he lived habitually in a Chinese element, and was thoroughly imbued with the very spirit of all Chinese thought and speech." \* \* \* When he was at Hong Kong, "leaving the comfortable lodging in a European family in which he had been at first received, he removed to a hired house of his own in the midst of the native population, where he might bury himself out of sight with Chinese companions and in a Chinese home." pp. 244, 247. No wonder that he succeeded so admirably in the acquisition of the language.

Our space will not permit us to follow the devoted man in his journeyings and give the history of his evangelistic labours. It is enough to say that the same ardour, seriousness, and holy ingenuity that had characterised his endeavours in Scotland distinguished him in China. At Canton—Amoy—Shanghai—Swatow—Fuh-chow—Peking (where he remained about four years)—Nienchwang, and other places, he preached and taught. He translated the Pilgrim's Progress and other works into Chinese. He composed a number of Chinese hymns, which are sung by the converts at their meetings. And he was privileged to witness the fruits of his efforts in the conversation of many, and the training of valuable assistants for missionary service.

His method of journeying and labouring is thus described:—"At his first starting from Hong Kong he had characteristically left his assistants to direct the boat to any quarter, on the long extended coast, they thought best, having no other plan but that of making known the gospel by tracts and speech, leaving all the rest as well as this the greatest, to the gracious care of God. And so he went on from day to day in his work of faith and patience, passing on from village to village with the divine message, which it was the joy of his life to declare, simply as the unseen hand of his Master seemed to open and point the way—now lingering for a while in one spot, now rapidly pressing on, as the pillar of cloud seemed to halt or to move onwards before him. As soon as he reached a village, he commenced to read his Bible aloud say, under the shade of a tree:—soon the villagers began to gather, and he explained to them the nature and object of the gospel. Usually some one would ask him at meal-time where he was to eat? and he as usually partook of what was set before him by some hospitable villager. As evening approached, some one would offer him a night's shelter; and thus he often went on