

specific—we saw a large school of colored pupils, who in no respect, save color and features, differed at all from the best educated and most carefully trained white boys and girls of the same age in the best Academies of the Northern States. In all respects they were fully their equals.

III. We saw colored children of both sexes between the ages of twelve and nineteen rigidly examined in Xenophon's Anabasis and the Greek Testament, in Virgil's Æneid, Cicero's orations and Horace's songs, in plane and spherical trigonometry, Legendre's geometry, algebra, mental arithmetic, English analysis, history and geography, and saw that they understood and knew what they recited—that they were radically and thoroughly instructed—that their answers to questions were not exercises of memory—that they had not been drilled parrot-like for a public show, and that they had successfully received from colored instructors the education which our best schools give white children preparatory to entering college.

IV. We heard compositions read and declamations delivered upon such themes as "The Essential Features of a Republic," "Music as an Element of Worship," "The Education of Women," "The Age of Pericles," "The American Congress," "The Province of Poetry," "Individual Effort," "The New Rome," "The Two Cæsars." These performances—original, marked with thought, of a high grade of excellence in the use of language and structure of sentences, and full of generous feeling and morality—had they been listened to by the most prejudiced upholders of caste, would surely have shamed them out of all further talk about the inferiority of the African race, and brought them to a candid confession that there is nothing in the organization of the colored American which should withhold from him complete political enfranchisement—nothing in his character or capacities which can longer uphold the mean and cowardly lie that the government of the United States was intended to be a "white man's government."

Richard Humphreys, a member of the Society of Friends in Philadelphia, preparing for his death in the year 1832, devised \$10,000 in trust "to instruct descendants of the African race in school learning, in the various branches of the mechanic arts and trade, and in agriculture, in order to prepare and qualify them to act as teachers in those branches of useful business." That little sum of money was the seed from which has grown up the Shippen Street Colored High School. It would well repay a visit of any public spirited man in this city. The example of beneficence and patriotism set by the Quaker Humphreys, if followed in New York by some citizen intrusted with great wealth, would produce results of the highest social and political value.

Christian Messenger.

HALIFAX, DECEMBER 19, 1866.

THE CHRISTIAN MESSENGER FOR 1867.

We have been reminded by some of our friends, in a very

PLEASANT

manner, that another year will shortly be here. They have begun the

WORK

of gathering up New Subscribers. We take the present opportunity of inviting others to join in similar labors of love.

By way of inducement, and

FOR THE

purpose of preventing the difficulties of adding them all, just at the

COMMENCEMENT OF THE YEAR,

we shall place on our list all new names, as they come in, from the present date, charging them only from the 1st of January,

1867.

We hope therefore that no time will be lost, but that our friends will proceed without delay, to search out amongst their neighbours and acquaintance some who are not at present receiving the paper, and give it a word of commendation.

Although our circulation is in fair proportion to that of our contemporaries, and equal to the best, yet there are still hundreds and probably thousands of families in our land, who entirely accord with us in sentiment, but who have not yet joined the band of intelligent christian men and women, we are proud to call our subscribers.

We earnestly desire to give, week by week, such information as will instruct and satisfy subscribers, and benefit their families; so that we may have a succession of perma-

nent patrons who shall retain their interest in the paper as long as life shall last, and their children then follow in the footsteps of their forefathers, growing in confidence and esteem year by year.

We might mention the names of some who will furnish our pages with literary matter during the year, and might include amongst them, ministers and merchants, professors and poets, teachers and travellers, farmers and fishermen, but in doing so might seem to disparage others not named. Our corps of educated men and good writers in each of these professions was never so great as at present, and we shall endeavor to enlist the services of the ablest amongst them. Our highest desire is to present our readers with the best supplies that can be procured from at home and abroad, and provide for them a weekly repast unsurpassed in British America. We hope, during the coming year, with the aid of our worthy Agents and other friends, to approach nearer to our highest aspirations in these respects than we have ever done before.

The year is drawing to a close, and we shall soon be approaching a new era of existence. It is very important that we should have a fair start. To do so it is well to get rid of old scores, and allow the new year to come in with only its own responsibilities.

We dislike making appeals to our subscribers for what they know, as well as ourselves, are our just demands. We, therefore, but seldom indulge in any such unpleasant task. We would, however, just now, take the liberty of reminding them that paper, wages, rent, taxes, and other necessary outlays required in supplying them with the *Christian Messenger* must be met by cash payments. We consequently, and that emphatically, repeat our statement, **WANTED AT OUR OFFICE—All amounts due.**

That our friends may perceive that ours is not a singular case, we copy a few sentences from an article in our contemporary, the *Provincial Wesleyan*, shewing the consequences of having a number of delinquent subscribers, and not, in all cases; insisting on pre-payments:

"The Conference has been aware that the financial affairs of the paper were becoming almost each year more unsatisfactory. Resolutions, designed to secure better results for the future, were passed. Still the concern sank deeper into debt. Then followed pledges of greater zeal in behalf of the paper. Still greater grew the loss. Then came other resolutions and other pledges, and appeals to delinquent subscribers. Still the loss accumulated. Resolutions, pledges, and appeals have been tried for many years; and yet there is no improvement. And, for the last year, some hundreds of dollars more have been added to the long list of utterly bad and doubtful debts."

"The hundreds of subscribers who have for years received the paper, without paying for it, have received it at the expense of our ministers. The loss really comes home to them at last: it is one of the fruits of the credit system that, though the debtor may not escape the penalty of delinquency, its sins are visited upon the creditor in every generation. If, therefore, there is loss attending the publication of the *Wesleyan*, the ministers, under any circumstances, will be the sufferers."

Under these circumstances it has been resolved to adopt the system of prepayment.

It would not be difficult to show that an increase of subscribers in any locality would ultimately be of advantage to both minister and people.

We fully endorse the opinion of our contemporary, that prepayment is the most satisfactory basis on which to rest, yet on the whole we feel that our published Terms, *strictly carried out*, are what will commend themselves to the good sense of our subscribers. Our contemporary also talks of an additional five thousand subscribers. The writer above referred to says: "We have never before had such an opportunity as now to make our paper a power in the land. The editor modestly asked a few weeks ago for 'five thousand' subscribers. Let us give him ten thousand. We can do it if we try."

We respectfully commend the latter word of this extract to our own friends in reference to the *Messenger*:

"TRY."

Religious Ceremonies.

The discussion which has been going on for some time past in Halifax respecting Ritualism is, we fear, an indication of a lamentable want of spiritual religion. If it should result in awakening the Christian people, in the Church of England and other denominations also, to the necessity for more earnest piety and submission to the Word of God rather than to the commandments of men, it will be well. We commend the following sentiments on the subject of religious ceremonial to our readers. They are from the Rev. Jonas King, who

has been for many years a missionary at Athens. On his recent visit to the United States he noticed with alarm the tendency to a ceremonial religion, and when about to leave again for the missionary field, he offers a note of warning to his countrymen. He says:

"But in some, I am sorry to be obliged to say, I perceive a tendency to that which has been the bane of most of the churches in the Eastern world—a tendency to forms and ceremonies in the worship of God, to the observance of fast-days, so-called, and of feast-days which were never appointed by God, and were not kept by Christians in the first age after Christ—fast-days which have, in Eastern churches, been productive of great evil by promoting idleness and other vices, with which they are usually accompanied."

"Now all this error had its commencement in a feeling of pity, and was nourished by what, at first sight, would seem to be a pious sentiment."

But the moment we begin to depart from the simplicity of the Word of God we are beginning to wander from Him and from the truth, and the moment we begin to receive into religion the traditions and commandments of men, we are in danger, and know not to what degree of degradation in religion we may be left to arrive. And the mixing of the traditions and commandments of men with the pure Word of God by the Jews, was the primary cause of all their error and the consequent misery brought upon them, and all they have suffered in their dispersion among all nations for eighteen hundred years."

And the mixing of the traditions and commandments of men with the pure Word of God by the Christians in the East, was the primary cause of their degradation and subjection to the Mussulman power for hundreds of years."

And the degradation of morals among multitudes in the Western church, and the want of civil and religious liberty, may be justly attributed to the same cause. And in so far as we see that same cause operating in any other church, we have reason to fear its consequences in that church and its influence on society."

There is no safety for any individual, nor for any church, but in keeping close to the pure Word of God and the simplicity of the Gospel of Jesus Christ."

To that simplicity let us all return, if we have, in any degree, wandered from it."

BISHOP BINNEY is getting a pretty good overhauling. What with the members of his own church, who are unwilling to submit to his Lordship's construction of the Rubric, and the criticisms of those who stand outside of the pale of the Episcopal church, he will stand a fair chance of having his views exposed, and the direction to his clergy examined in all their tendencies.

In a second edition of his "Pastoral" he adds a postscript defending himself against charges of misrepresentation made by the former church-wardens of St. Paul's.

The *Provincial Wesleyan* makes some examination of his late declarations under the question, "Is the Church of England a Protestant Church?" The reply is somewhat dubious. It judged by some of the statements of the N. S. Bishop, his preference for union with the Greek and Roman Churches in preference to those who "claim nothing more than a general agreement with the descriptions given in the New Testament of the first christians," it would certainly appear a matter of doubt. We made some reference to this recommendation in noticing his Charge several months since. The doctrine of apostolic succession, although held by so many churchmen, is unquestionably a departure from the principles of Protestantism. We were hardly prepared to understand the Bishop as approving of prayers for the dead. His language is, however, so understood by members of his own church as well as by our Methodist and Presbyterian contemporaries. We copy the passage from the Bishop's Charge, in which he refers to this question. He says:

"As for Prayers for the Dead I thought that my teaching could not have been misunderstood. At different times I have spoken of them and always I believe to the same effect, that in the common acceptance of the term, meaning petitions for a release from punishment, or any change in the eternal condition of the departed such prayers are not allowable; but that we are taught to pray for the faithful that the day may speedily come for their reunion with their bodies, so that we, and they together with us, 'May have our perfect consummation and bliss both in body and soul.' We all admit that until the resurrection the souls even of the Saints, although in joy and felicity, are in an imperfect condition, and holding the doctrine of the Communion of Saints we pray for them that they may speedily be admitted to the fruition of the perfect state through reunion with their bodies. If to approve of, and unite in, this prayer be to advocate Prayers for the Dead, then I admit that I do so but I certainly do not in any other sense."

This appears something like praying for the dead, and yet it might be understood as praying that the number of the elect may speedily be accomplished. The Bishop is also understood as holding the doctrine of transubstantiation or the Real Presence in the Holy Communion. His demand for a credence table, (a lower table on which to place the

bread and wine before the communion service commences) and an altar, and the employment of the term *sacrifice*, in connection with this rite, is perhaps quite sufficient ground for such supposition to rest upon.

We are not surprised that, holding such sentiments, Bishop Binney is not found engaging in christian work with persons belonging to other christian bodies. It must, however, be exceedingly painful for pious evangelical clergymen and members of that body to have such developments in their midst, and to have such questions raised respecting the church to which they adhere. May they have the wisdom which cometh from above to direct them!

We find notices of the late session of the Maine Baptist Ministers' Institute in several of our exchanges, a good account of which our respected correspondent gave us several weeks since. The following resolution, passed by the Institute, expresses its designs and benefits in a few words:

"That, from the experience gained in two sessions of the Institute, we regard it as a valuable agency in directly qualifying the ministry for their high and holy calling; that while it promotes mental culture and a better insight into God's words, it serves also as a medium of spiritual improvement; that it promotes brotherly love, by bringing together from all parts of the state pastors and preachers of different ages, attainments, and surroundings; and that we especially and thankfully recognize in its origin the gracious leadings of Providence and fondly anticipate from it further and greater good."

The lectures were followed by an hour of free discussion. Some idea of the turn which the discussions took, may be learned from the following questions asked and answered:

"May we suppose that God inspired unregenerated men to speak his truth?"

"What is your theory concerning the message which God commissioned the lying spirit to deliver?"

"What is the internal evidence of the inspiration of Solomon's Song?"

"Was Adam created physically immortal and made mortal by his fall?"

"If God cannot know an undetermined event, who but himself could determine it?"

A RELIC.—Quite a curiosity came under our observation a few days since—a copy of "The Nova Scotia Chronicle and Weekly Advertiser," from Tuesday May 2, to Tuesday May 9, 1769. "Containing the freshest Advices both Foreign and Domestic, with a variety of other Matter useful, instructive and entertaining. Halifax: printed by Anthony Henry, at his Printing-Office, in Sackville Street, &c., &c." Its appearance would furnish a treat to some of our antiquarians. Its contents are a glance at the by-gone times of near a century ago. Its "freshest Advices" from London are dated Feb. 6, and from Philadelphia April 6.

Its Shipping List was then a little different from that of the present day. One sloop, the Dolphin, from Rhode Island, sailed for Quebec; and another, the Three Friends, from New York, sailed for Gaspee and Bonaventure.

Two deaths are noticed as follows:—

"HALIFAX, May 9.—Tuesday last died, after a lingering illness, Leonard Lockman, Esq; in the 73rd Year of his Age: And his Remains are on Thursday Evening last interred in the German Church at Gottingen, near this Town."

The same Day died Captain Joseph Rouse, some Years Keeper of the Light House on Sambro Island, and formerly Commander of a Private Ship of War: His Remains are on Friday last interred in this Town."

England was then under some excitement in consequence of the publication of the so-called seditious letters, by John Wilkes.—One of these letters is given in this paper, and shews the great difference in public opinion of that day and this.

The political writing was done by using only the initials of the nobility referred to.

A letter from Prince Edward Island, with \$20 enclosed for the Home Missionary Society, says:

"Enclosed is \$20, our response to the call of the Home Mission Board. This is \$5 more than we were asked for. We enclose a sum nearer to God's demand upon us, although we feel that it falls far short. The little weak churches at — and — will more than meet the requisition. At first I thought it improper to present the matter to them, since they find so much difficulty in sustaining preaching one quarter of the time among themselves. But how can christian hearts beat in sympathy with the increase of the Master's great field, if the privilege is withheld from them of aiding to scatter the seed? What, we over here among the poor, would ask through you, are our great and wealthy churches doing? Oh, that the Holy missionary zeal of the apostolic day and the early days of our history as a denomination in these provinces, would once more take the place of our dreamy drowsy efforts which so ill compare with so mighty a cause and the extent of our obligations!"