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Contributors and Correspondents.

A NEGRO PRAEACHER'S SERMON.

BY A CANADIAN MINISTER IN FLORIDA.

I was much interested in reading in one of your late numbers, the views of preaching given by brother Harkness, the old negro, to the minister. It contains a truth worth remembering by ministers, and shows that even among the sable sons of Africa, there is to be found sometimes a good deal more intellectual shrewdness than they get credit for. That "Bruder Harkness" was one of the acutest of his race, may be admitted. But that far more intellectual and cultured than he may be found among them, is evident to all who have had opportunity to know. Having, during a few months stay in the sunny south, come into contact with this people, lately emancipated from a state of servitude, and, at present so much an object of interest to the Christian philanthropist, I have taken special interest in their religious services as conducted by themselves, and now send you an outline of a sermon I lately heard delivered by a negro Methodist preacher, which will show that if, as we hear many affirm, he be only an intermediate link between the monkey and the man, there is good reason to hope that many monkeys may yet become wise as some men. The preacher to which we refer uses but little of the plantation patois, reads the Scriptures with very marked accuracy and emphasis, and is counted a Hercules among his black brethren.

His text was "Whom do men say that I, the Son of Man, am?" After an introduction which was not very relevant, he said "that's only kind of historical for preparation. But the text contains an important question put by Jesus for the disciples to answer, and which I wish every one here to help you to answer. For you know that every one of ye must come right up to de mark, and answer de question right square out for himself." He then went on to say: "Now, before coming to the partiklar answer, I will jist bring in, if you please, one general observation, which is jist this: among de men ob de Lord's day none seemed to form a very low thought of Him, some say John the Baptist, some Elias, and others Jeremias, or one of the prophets some say. These, be replies, if you please, contained we guess, the opinion of some Sadducees, or rationalists of that day, and we don't find one on them giving a low answer. Were willing to liken him to Elias or Jeremias, and they could find two greater or better men nowhere, could work miracles and toll the will of God. Jesus fared better 'mong dem than he would do with the doctors and learned professors ob this our day. If dem doctors and learned professors had to answer the question "who is Jesus, or who this Son of Man be?" I guess they would have to *evolutionize* him a little before they could tell, and then hardly know what to develop him into. I don't know nothing 'bout this here doctrine of 'volution or atoms, *its not in my Bible*, and I always keeps by the book. But, if de learned professors themselves had to toll by de atoms who is Jesus, I guess the answer would hardly be as good as the Jews. Some say Elias, some Jeremias, could work miracles, toll God's will. But this here system of atoms, if you please, don't allow no miracles at all. Well now, if this here 'volution would not allow him to be Elias, nor Jeremias, far less would it lead to the right answer, "thou art the Christ," for this system would pronounce an incarnation of God either impossible or absurd; for de life don't need to come down from heaven no wise, but rises from de atoms up to heaven, and makes everything alive, perhaps God too.

But, now for the partiklar answer. Every one trying to get at it, and I, your brudder, if you please, trying to help ou. Can't do it for you. Look at de answer two ways, "who is the Son of Man?" Many mistakes about the answer, jist one right way, will show how it cannot be answered, and how it can, what can't be de answer. Well, if you please, first looking it from *inside of de man*, (subjectively,) not by reason. The apostle tolls man, have no excuse if he don't believe in a God, jist by reason's light. But how strange a God he often be; you have heard of the big ol God, and the fettish and such likes, and that the God reason makes, and if it could not make a right God, could far less make a right Saviour, for it jist trusts in de ol God that makes for Saviour and all. Reason can't believe in trinity. But, again, in *fact and appetite can't tell who the Son of Man is*. He don't follow a Saviour as a chicken does de mother hen for safety, but does he hunger and thirst for him as for food and drink.

Again, he don't know who Jesus is by any fixed law of his mind or soul. (The ideas in illustration here we hardly caught. It seemed a rather involved effort to show that the notion of a Saviour is no intuition of man's mental or moral nature). Then, looking at de question *outside of de man*, (objectively), "flesh and blood hath not revealed it." Dat jist means if a man could get at it himself by any great powers of development, as de learned doctors think, no man can de learned doctors or any other man do it for him, its not flesh and blood; its no matter of mechanical power like trying how much weight you put on the limb of a live oak before it breaks; nor can they find it by kalkulations, as the professors toll us they can measure how far to the moon or round the world.

Now we come to the real partiklar point, "who is the Son of Man?" What do ye say about him? Shall I help you to answer? What flesh and blood hath not revealed, but my Father. Dat is de very thing; if you please, brudders and sistere, try now to understand. Every one on you is very wicked, sin had blackened your nature, jist as black as hell; you never could, with this black sinful nature, know a Saviour or seek him. But God, your Father, my Father, the great good Father of us all, does not wish us to go to hell. He sent this here book to toll us about the Son of Man. He sends me, your sinful brudder, a man of passions like yourselves, to toll you what's in the book; 'bout his giving Jesus to die on the cross, and cause all dat wout do, he sends de good spirit to make you feel sin and seek a Saviour, and this good spirit makes you feel very miserable, and fear lest you go to hell and never get out; and then he tells you to look to Jesus, and then you look, and you see Jesus dying on the tree, and ye hears him say, "Look unto me and be ye saved." "Come unto me, I will give you rest." Yes, some all of yees, for this blood is for you, and you see a little of that blood streaming down, down, till it jist touches you, and then you believes that the man is jist dying there for you. And then ye claps yer hands, and ye shout, and shout that everybody can hear, "Thou art Christ the Son of God! Dats faith, and then, if you please, the question is answered better than all these yer learned doctors can answer. And now, you shout, "I knows who the Son of Man is." Can't puzzle me no more. Bless de Lord, bless de Lord; and the congregation bout you bless de Lord, and you all says hallelujah! praise de Lord, and de angels hears you, and they raises a mighty shout, "Praise de Lord, Hallelujah!" and you shouts, and de people shouts, and de angels shouts, and all is happy crying hallelujah, and salvation, and glory and blessing. Now we have got near the end, who can answer the question "Whom say ye that I, the Son of Man, am?" Its for every one of yees, not mine to toll ye what to say, but de good spirits work to reveal a Saviour. He is doing that; has been dis very day. What says you? Either you must say, "Thou art the Christ," or "Jesus, I know thee not." Who would say this? Dato the Almighty to his face. Remember if you knows not Jesus you must perish. I warns you, I urges you, I don't want to go up to de judgment seat and hear it said, brudder S., you never told them poor African brudders and sistere of yours how to answer the question "who is the Son of Man?" O believe him, jist now. Let faith look to Jesus, and we'll live and we'll die saying, "Thou art Christ, Son of God, my Saviour, my Lord, my God, and all will go away shouting praise de good Lord, hallelujah! amen, amen." The effect produced by the latter part of this discourse on the large and sable auditory was very marked, the demonstrations made showing an appreciation of the important truths it contained. For, when he said that looking to Christ on the cross, and by faith exclaiming "Thou art the Christ," was the way to answer, there was a general expression of applause, the old people on the hallelujah benches, as they are called, waving their bodies and shouting "yes massa, that's it, its told now; bless de Lord." At the close a collection amounting to twelve dollars was taken up towards building a parsonage, which, with that taken on the former part of the day, made thirty-two dollars and a half, for this object, besides about twenty for pastor's support. For two months this congregation of humble negroes had collected thirty dollars each Sabbath for their parsonage fund, besides other expenses—a manifestation of liberality that many would do well to copy. The above I take to be considerably more than an average of the ordinary negro preaching. We have heard some that was much more emotional and hardly intelligible, yet, seeming to please the auditors remarkably, and that followed by the so-called holy fellowship and the holy dance, to comprehend which your readers would require to see for themselves. Had we not already occupied too much of your space, we could toll much that we have seen of the humane and Christ like endeavors, that are being made to elevate in the intellectual and social scale these poor freed men and their children. This we cannot do at present, but would advise all who wish to see southern life as it is, to recuperate their physical system, or to escape the vigors of a northern winter, to repair to such salubrious resorts as Ailken, South Carolina, the higher plains of Georgia, or the famed orange groves of Florida.

TENDERS to build the addition to St. Andrew's Church, Almonte, were opened on Monday last, when the tender of Mr. James Wilson, \$2,486, being the lowest, has been accepted, and a contract has been entered into. When the extension is made, St. Andrew's will have a seating capacity about twice as great as it now possesses.

RECOLLECTIONS OF STUDENT LIFE IN GERMANY. — XII. AND LAST.

It has been a source of real pleasure to myself to recall the scenes which came to a close in this way a second time. I have, perhaps, forgotten to ask whether those who had not passed through them were likely to enjoy them too. I have, at least, endeavored to re-produce faithfully, the events, etc., that were most striking to myself, believing that only in this way could the same repetition of what everybody sees be avoided. I must, however, bring the rather protracted series to a close, as circumstances will prevent me for some weeks from continuing them. There are many points that might be interesting to many, that must be passed over.

The appearance of Dresden, "the most beautiful capital in Europe," but, in my humble opinion, far inferior in every way to Edinburgh; is being at present so graphically depicted by Julian Hawthorne in his "Saxon Studies," (*Contemporary Review* and *Littell's Living Age*), that to attempt it would be to run no small risk of conscious or unconscious plagiarism. The art gallery, what traveller has not seen it? The *Sistine Madonna*—every one instinctively takes off his hat when he enters the room where it is enshrined. I should be accused of uttering rhapsodies were I to attempt to describe my emotions when gazing on it. I have felt the eye of the child on me ever since. I can only repeat what Mrs. Stowe writes in her "Sunny Memories." "This picture, so unattractive to the fancy in mere physical recommendations, has formed a deeper part of my inner consciousness than any I have yet seen. I can recall it with perfect distinctness, and often return to ponder it in my heart."

"Leipzig's Homage" to the young king Albert, was by no means so hearty and so grand an affair as that of Toronto to Prince Arthur. There is too much communism among the working population there; but the students, to the number of about 1400, turned out with music, banners, and torches, making the walk a ring with their cheers, showing their devotion to the house of the good king John. The long procession winding through the narrow, crooked streets, the clash of the numerous bands, and the smoky glare of the torches on the faces in the windows away up, it seemed in the clouds, and the final ceremony of surrounding the *Konigs-platz*, singing "Gaudemus igitur," and at the last stanza tossing all the torches into a heap in the centre, all forms a picture not soon erased from the memory.

The follies of the carnival, where due homage was paid to Prince Carnival VII., and everybody was as assine and good-natured as mortals oft of bedlam could be, are not pictured and described in the *Canadian Illustrated News* of the time.

Berlin, with its museum, its gardens, its Schloss, where Frederick held his courts, its Leipzig street, its "Unter den Linden and Brandenburg Gate," must be seen to be admired as it deserves. To me, the quaint old Hanseatic town of Lubeck had much more interest, its empty houses and tumbling-down churches, reminding one that the spirit of liberty was not now confined within its walls, but that commerce flowed unimpeded through its natural channels. All honor to the brave old town whose enterprise gave birth to the league, and kept alive commerce and freedom in the middle ages.

Sunny indeed, are the memories of my winter in Fatherland, although the skies did weep, and the sluggish rivers steam, more than we would deem healthful. Many, and true are the friends I have left there, and not a little charity have I learned in judging of other men in those things in which we most differ. I wonder more and more why our young men do not seize the opportunity of taking such a trip as mine, when it is quite within the reach of very many. They will go to Princeton or New York, where they hear the same subjects taken up, in very similar, or perhaps inferior methods to those pursued in Knox College, and then come back to endeavor to justify their course by unduly depreciating their Alma Mater in Toronto, while if you ask them in private about it, they will sneerly remark, as one did not long ago, "hills look greenest at a distance." Others, though not few, go to Edinburgh, where much the same course is pursued; the "old country" is seen of course, but the benefit derived from the lectures is by no means proportioned to the outlay. All that one wishes to know of life in Great Britain can be learned better in a few week's holidays, than in wasting six months while pretending to study.

Let me briefly indicate the course that I would advise students to pursue. Remain for two years at the classes in Knox College. Your progress depends more upon your own diligence than on the talent of the professor, and the professors in Knox College are more than up to the average. Then, on the close of the session in April, leave for the old country, so as to arrive in Germany in the beginning of May. Spend the short summer session (May to July) at some northern university, where you will hear the language correctly spoken. Don't go to Bonn, there are too many English and Americans there. You must, on principle, avoid your compatriots. Then spend the winter session (Oct. to Mar.) under the professors you wish most to hear at Berlin, Leipzig, Tuebingen, etc., or you may then venture on a visit to Bonn. In the two months between July and October, you will have all the time you wish for a moderate amount of sight seeing—in fact, it will cost no more to go on a short tour than it would to board in one place for the same length of time. I lived comfortably in a hotel in Dresden, and saw all the sights, for about seventy-five cents a day, the bill alone was not more than fifty cents, but to do this one must speak German, and conceal as much as possible the fact that he is English. There is a general opinion on the continent that Englishmen like to pay double. I fortunately passed for a Frenchman. The advantages of such a course for the last year's study are evident.

1. When men have lived all their lives surrounded by the same modes of thought and life, they will find their thoughts running into grooves, and will attribute undue importance absolutely to things which owe their significance to their relative magnitude. Very few have minds like that of Kant, who was an authority on physical geography, and yet never spent a week of his life out of Kongsberg. If there is advantage in a change to Princeton, and more in a trip to Edinburgh, there is surely much more in one to the heart of Europe, and especially to a country of such intellectual activity as Germany. For my own part, I believe the advantages of a session at Princeton or New York are overrated, but of course cannot speak from experience.

2. The lectures at a German university are vastly superior to any that I have heard elsewhere. The students come up from the Gymnasium more thoroughly trained than an honor man of the second year in one of our universities, and consequently the lecturer ceases to be a tutor, and becomes a philosopher. At Leipzig, Professor Schmidt lectured on the "Pauline Epistles," reading his lectures, but they were thorough exegetical dissertations such as one could imagine Principal Caven would give, if he had students whose training fitted them for it. His method of criticism was exactly the same so far as I could see. Professor Delhez was lecturing on the "Messianic Prophecies," and one could see that his commentary is the cream of his lectures. One felt amazed to hear him quote the Hebrew and the Targum, as freely as we might quote the English text. Professors Lathardt and Kahnis lectured extempore, with only a skeleton of the lecture before them. I do not wonder at the profound admiration of the students for these men. Think of Professor Kahnis standing without a scrap of paper, and expounding the incomprehensible dreaming of the Gnostics by diagrams on the blackboard after the fashion of Professor Young. In his opening lecture, Professor Lathardt declared that "Christianity is a philosophy, and the highest philosophy, and contains the answer to every philosophical question," and that was the keynote of his course on dogmatic theology. One felt that he was listening to a master mind giving the profoundest results of laborious investigation.

3. Another reason, and indeed the principal one with me, for going to Germany, is that you acquire the language so that you never will forget it. Around the dinner table, as you walk the streets, in your intercourse with other students you are insensibly imbibing it. It seems to float in the air, and if you use your pocket dictionary at all diligently, you learn more tenths of the words in common use in a few weeks. Then in the lecture room, and in your house studies, you become familiar with the vocabulary of books. Ever afterwards it will be a pleasure to read the language, for the labour of acquiring it is over. I believe that the importance of a thorough acquaintance with the German language is under and not overrated. I know that no translation of a theological work that I have seen, puts the author's words in quite the same light as the original. The important idea is not emphasized, or some idea is suggested by the English that would not occur to a German mind.

4. Ignorance of the language before starting is no serious difficulty. I know a gentleman who knew scarcely a word of German before starting, and in two weeks he was tolerably well at home in conversation, and missed no leading idea in the lecture. After two months any one of ordinary diligence would not miss a sentence. I could give any number of anecdotes to illustrate this. After spending a summer session in attendance on lectures, one could pass for a native. The gentleman I refer to above, spent about five months in Leipzig, and was returning by way of Hamburg. Conversing with "mine host," in the latter place he was asked, "what part of Germany do you come from?" He replied "what do you think?" "Well, from some part of Haver, I should think." He would not believe that he was a foreigner. There are guide-books published which give you the neces-

sary words and phrases for traveling with, and at all first class hotels the head waiter can speak English. Of course, the more one knows before going across the better, every word has a very appreciable value at first.

5. The most serious consideration of all is that of expense, and yet that is not such a large item as one would fancy. If one calculates the land travel at a penny a mile for third class (and there is no necessity for going in any other way), and the passage across to Hamburg at about \$15—fare, \$10, passport, meals, etc., \$5, he will have a pretty good idea of the cost of transportation. Then board and lodgings can be procured in Edinburgh for from 16 to 20 shillings a week, and in Leipzig, for from \$12 to \$15 per month. In Germany, however, it would be better to get full pension, i. e., board, for at least three months in a respectable family, so that you might associate freely with Germans out. This would cost about \$20 to \$23 a month. Hotel charges vary very much, but one need not patronize them for more than a few nights.

In conclusion, there would be no danger of denationalization. One returns from such a trip convinced of the physical and mental superiority of the Anglo-Saxon, and proud of being a subject of Queen Victoria. We have a sort of ideal "old country," and we find on inspection that the reality is very different, much more like our own country than we had imagined, and we feel a pride in knowing that in all that solidity and refinement we have a share. Let any one stand in front of St. Margaret's Church at Westminster, and see across the river Lambeth Palace, with its Lollard's tower, and close at hand the houses of Parliament, and the old abbey, and he will feel that it is a worthy centre for such an empire as ours. He will feel it all the more when he has seen Berlin and Paris.

I shall have accomplished much, if these short and imperfect sketches shall awaken in one or two a desire to go and see for themselves, and then to return, and with more graphic pens, record their experiences for the encouragement of others.

Knox College Students' Missionary Society.

The following additional sums of money have been received by the Treasurer of the above Society:

- Per A. M. Hamilton, M.A., from Roseau, etc., \$26.80; Port Carling and Fraser Settlement, \$21.05; Guelph, \$11.50; Brantford, \$0.50; Onondaga, \$2.50—\$32.35.
- Per Alex. MacFarlane, from Wyebridge, \$5.
- Per Alex. A. Scott, B.A., from Caledon West, \$14.15.
- Per F. R. Beattie, from Puslinch East, \$21; Doon, \$4; Hespeler, \$6.25—\$31.25.
- Per J. Johnson, from Mount Albert, \$8.70.
- Per J. R. Gilchrist, B.A., from Carlow, etc., \$39; Aylton, \$5.03—\$44.03.
- Per Alex. Stewart, B.A., from Bothwell, \$4.
- Per W. Amos, from Peabody, \$2.89; Keady, \$5.13; Desboro', \$4—\$12.02.
- Per J. McQueen, from Mara, \$7.48.
- Per P. Strath, B.A., from Clinton, \$10.55; McKillop, \$8—\$18.55.
- Per D. C. Mackenzie, from Puslinch East, \$3; Nassagawaya, \$3.10; Flamboro' East, \$8; Manitowlin Islands, \$7—\$16.10.
- Per Stuart Acheson, from Tay and Modeste, \$85.
- Per H. Currie, (Manitoba,) from Palestine, etc., \$24.
- Per D. Beattie, from Parry Sound, \$2.
- Per Alex. Leslie, from Elora, Chalmers' Church, \$11.
- Per W. M. Henry, from Mon Mills, \$9.33.
- Per J. Ross, from Manitowlin Islands, \$32.
- Per Rev. S. W. Fisher, from Waterdown, \$10; Wellington Square, \$10—\$20.
- Per Rev. A. Galay, from College Street Sunday School, \$11.
- Per Rev. P. Nicol, from Vaughan, \$16.92; Albion, \$10.80—\$24.72.
- Per R. Henderson, from Goderich, \$15.
- From Rev. Principal Caven, \$12; Bay St. Church, Toronto, \$15; a lady of Bay St. Church, \$20; Simcoe Presbyterian, \$6; Charles St. Church, Toronto, \$30; East End Presbyterian Church, Toronto, \$7.45; Owon Sound, \$9.45; Gould St. Church, Toronto, \$20; Miss McCulloch, Toronto, \$10; Knox Church, Toronto, B. Class, \$36.54; Duchess St. Sunday School, \$20; Alex. Nicol \$10.

An error occurred in the last statement published. The amount from Bear Creek Church, Moore, was \$44.11, instead of \$30.11; and \$58.29 from Burn's Church should have been \$39.29.

F. R. BEATTIE, Treasurer.
Knox College, 13th April, 1875.

A MUSICAL and literary entertainment was given on Thursday evening at the school house, on Sherbourne street, in connection with the Gould Street Y. M. C. A. Rev. J. M. King, President, in the chair. The school house was well filled. Mrs. Lawson sang "The Queen's Letter," in a very pleasing manner, which was well received. A gleo was given by Messrs. Keith, Douglas, Jamor and Senior, entitled, "Fair Flora Deeks." Mr. Dempster read "Pat O'Rafferty's Sea Voyage," and also gave the well-known recitation entitled, "Little Jim." Mrs. J. E. Thompson and Miss Carrie assisted towards the enjoyment of the evening by a piano solo. Mr. Lawson presided at the piano. The entertainment passed off pleasantly, the audience evincing their approbation by repeated rounds of applause.