

Correspondence.

What is Slavery?

BY BERNARD BARTON.

[The following forcible effusion will be felt to be eminently in season just now. It seems wonderful that any professing Christians should be found out of sympathy with the sentiments here expressed.—But alas! for the force of temptation! and for our poor fallen nature when left unaided to grapple with that force! At length, "by terrible things in righteousness," our God is dealing with our neighbours of the Great Republic in regard to their slavery. Surely they will now be taught aright herein, and be led to act accordingly. Meanwhile friend Barton's lines may help our perceptions, our sensibilities, and our prayers, while contemplating the evils where-with the wrongs of Africa are at this moment visited upon America. J. D.]

HAST thou ever asked thyself  
WHAT IT IS TO BE A SLAVE?  
Bought and sold for sordid pelf,  
From the cradle to the grave!

'Tis to know the transient powers  
E'en of muscle, flesh, and bone,  
Cannot, in thy happiest hours,  
Be considered as thine own!

BUT THY MASTER'S goods and chattels,  
Lent to thee for little more  
Than to fight his selfish battles  
For some bits of shining ore!

'Tis to learn thou hast a heart,  
Beating in that BATTERED frame,  
Of whose ownership—no part  
Thou canst challenge—but in name.

For the curse of slavery crushes  
Out the life-blood from its core;  
And expends its throbbing gushes  
But to swell another's store.

God's best gift from heaven above,  
Meant to make a heaven on earth,  
Hallowing, humanizing LOVE!  
With the ties which thence have birth:—

These can never be HIS lot,  
Who, like brutes, is bought and sold;  
Holding such—as having not  
On his own the spider's hold!

'Tis to feel, e'en worse than this,  
If aught worse than this can be,  
Thou hast shrined, for bale or bliss,  
AN IMMORTAL SOUL in thee!

But that this undying guest  
Shares thy body's degradation,  
Until slavery's bonds, unblest,  
Check each kindling aspiration!

And what should have been thy light,  
Shining e'en beyond the grave,  
Turns to darkness worse than night,  
Leaving thee a hopeless slave!

SUCH IS SLAVERY! Couldst thou bear  
Its vile bondage? Oh! my brother!  
How, then, canst thou, wilt thou dare  
To inflict it on another?

For the Christian Messenger.

Review of Rev. W. Sommerville's Remarks on "Impudence."

MR. EDITOR,—

I have to ask you to correct a slight typographical error which occurred in your edition of Mr. Sommerville's letter. Your P. D's. have made him say that the Bible "is full of mysteries from which the evil has been withdrawn." All the letters are there, but the e and e are doing duty in the wrong side of each other, and thus causing a more serious misrepresentation than any of which the gentleman has yet had cause to complain in the case. It should read, "from which the veil has been withdrawn."

I come now to the question "But what does 'Impudence' mean by italicising do, and putting a note of exclamation after the second member of the sentence?" Why he meant, what I think he intimated very plainly, that the theory was correct, and held by Baptists as well as by Presbyterians, and that, consequently, it is unreasonable and absurd for them to wrangle about it. "Impudence" was under the impression that it is much easier for parties all round to be correct in theory than in practice. If the theory that "the Word of God is the only true guide in religious doctrine and practice," be correct, as held by Baptists, Impudence could not for his life see how the same theory could be wrong when subscribed to just as heartily and sincerely by Episcopalians and Presbyterians. But is the theory really carried out by either party, or by any church on earth? Of course not, except by us; answer the Baptists, and the

Presbyterians, the Reformed, the Old School, and the New School—the Episcopalians, the Roman Catholics—(for they also held the doctrine in theory,) the Campbellites, the Thomasites, and all the other ites professing Christianity. "I didn't join the Baptists because I believed them to be nearer right than any other denomination, said a very excellent pastor to me, the other day; but because I believed them to be right. The good brother had been brought up an Episcopalian. He had left a church where error to some extent at least was taught and practiced and he had joined one, it would seem, that was infallible, all right, all through and through, scriptural, Apostolical and pure, without spot and without blemish. If I understand Mr. Sommerville, his church is "just such another sure," no error, no mistake, nothing to amend, nothing to modify: "the truth, the whole truth, and nothing but the truth." But to "Impudence" this sounds marvellously like Popery. "I can swear to my religion," said an intelligent Roman Catholic lawyer in my hearing, not long since. To his certain knowledge and beyond all possibility of cavil or doubt, his religion, whole and entire, was true; and of this he was willing to take his "bible oath."

"Impudence" was further under the impression that the errors of Popery are just the natural offspring of the human heart," resolvable into man's natural aversion to the doctrine of God's Word," as Mr. Sommerville has so lucidly expressed it, and that more or less of it cleaves to us all. Notwithstanding all the loud clamoring for the perfection of our Church polity, and the scriptural character of our "Confessions of Faith," "Articles and Covenants" &c., &c., one is reminded of the question good old "Aunt Betty" put to Mr. T. H. Harding, on coming out of the meeting-house door, after he had been descanting in his happy method upon the privileges and prospects of the saints.—"But" said the old lady, taking her pastor's hand,—"*Where are all these good people of whom you have been speaking!*" So we may ask, Where are all these pure Churches who go exactly by the word of God? Yea, where are all these good Baptists who never persecute? Will "Mennon" tell us where,—these devoted, meek, mild, and loving pastors, editors and historians, who so earnestly advocate and illustrate liberty of conscience; and who would not say nor write a bitter word, nor do a bitter deed, nor any thing that should distress, annoy, perplex or hinder in any way a religious opponent in the propagation of his conscientious convictions, for the world.—Yea, where are they? There are some modes of persecution other than, and more trying than, "physical appliances," which can be, if the heart is disposed, made to bear upon those who differ from us in "religion and politics;" with telling effect. Will it be pretended that Baptists never have recourse to them? We boast, and it is well we can, that Baptists have never fined, nor imprisoned, nor killed by legal authority their religious opponents. But when had we the chance? it may be asked; and would any of us desire to be led into the temptation? I trow not.

But it may be answered that when Baptists persecute in any of the mentioned or unmentioned modes, they act inconsistently with their very good principles. And so they do when they teach for doctrine the commandments of men, and enjoy as a religious duty what the scriptures forbid. As for instance, that the woman shall not keep silence in the churches, and that it is not a shame for a woman to speak in the church—God's word expressly to the contrary notwithstanding. Well but it is an advantage after all to be correct in theory, even if we do not quite come up to it in practice. In both the one and the other Presbyterians and Baptists agree on almost all points: certainly all but two, and on these two they agree in many particulars. They agree too in being very inconsistent sometimes, at least so thinks

"IMPUDENCE."

[We are much obliged to the Rev. S. T. Rand for the above correction of a typographical error. Types, as well as men, it will be seen, occasionally get out of their proper places, and fail to convey the truth. What a mercy it would be if the latter were as easily put right as the former! Mr. R's. construction of the passage referring to woman's privileges would be found, we think, a little too contracted, even for himself, if carried out to its legitimate consequences. It would preclude woman from making a personal profession of religion, and confessing Christ before men. It would also give the brethren all the singing of praises in the sanctuary, which would be somewhat inconvenient and would seriously lessen the pleasure of social worship.—E. C. M.]

For the Christian Messenger.

Paradise Female Seminary.

MESSRS. EDITORS,

Through your widely circulating paper I wish to say a few words on education, especially to the friends of female education.

The time was when any extended form of education was, in this Province, regarded not only as useless, but pernicious, it has however long since become a settled question, with most people, that education for men cannot be too extensive. We are, notwithstanding this, only in the morning of the day that acknowledges the proprieties and importance of female education. Individually we have often occasion to be ashamed of ourselves, when we review our life and recollect our follies and failures. So of communities, and people and nations, true progress makes the present contrast so strikingly with the past, that we may well blush with shame, at the remembrance and take courage from our experience in anticipation of the future.

Who would have thought a few years ago, when but few of our men, either the teachers or taught, knew or learned, beyond the rudiments of an English Education; and those rudiments not very perfectly understood, that the young girls of our rural district, would so soon successfully study, besides those branches, Mathematics, Algebra, Ancient languages &c., and yet an Examination of the Paradise Female Seminary which we have just attended proves that they are so doing. Classes were examined in all these studies together with Botany, Mental Arithmetic, and Analysis of Milton's "Paradise Lost" which would have done credit to older heads. This exercise was well calculated to teach people how to read to advantage, and to correct that looseness of mind, so frequently called "bad memory."

This excellent Institution has but just completed its first year's existence, and yet the examination was pronounced by competent judges present to be equal to any they had ever attended either in the Province or the United States.

And why should it not be? The principal is from "Mount Holyoak," one of the first institutions of Female Education in America. And besides her sound thorough qualifications received there, has had good experience in teaching; which, combined with natural ability, constitutes a superior teacher. Then the material she has to work upon is good, Novascotia mind stands well with all nations, and the female is not inferior to the male, but only requires such development as this Seminary is able to give. That the female mind should be developed is evident from numerous considerations which we will not now stop to discuss.

In this and similar Institutions which are now in our midst we have advantages for the education of our daughters which we do well to use. The expense is much less than to send them out of the Province and the training equally good. If well sustained they will continue; if not sufficiently patronized they will cease.

The patronage of this Institution is on the increase, the attendance during the last term was considerably above that of the preceding one, and several who have not yet participated in its benefit, purpose doing so after the present vacation.

If as parents you can give your daughters any thing, give them, first of all, a trained mind; that they may train others, and possess a happiness above the bliss of ignorance, and be qualified for the highest positions in society.

With best wishes, I remain,  
A FRIEND TO LEARNING.

Paradise, July 5th 1861.

For the Christian Messenger.

Ordination Services at Guysboro.

At the late meeting of the Eastern Association, at Guysboro, a letter was read from Big Baddeck, C. B., referring to the ministerial labors of Brother Wm. McPhee in that neighbourhood, and the embarrassment experienced in consequence of the distance from any ordained minister.

This letter was referred to the Committee on Questions in Letters, who reported upon it as follows:

"Respecting the letter from brethren—the remaining few of the once small Baptist Church located at Baddeck, C. B., your Committee consider that as the Association has no power of initiating the ordination of a minister, they recommend that the ministering brethren belonging to this Association do take the case into their consideration, and if they deem it desirable, ordain Brother McPhee as an Evangelist."

In accordance with the above the Revs. Geo. Richardson, John Davis, James Reid, Hugh Ross, Henry Eagles, M. Normonday, and A. F.

Porter; together with Maynard P. Freeman and L. H. Porter, jr., Licentiate; and Brethren H. R. Cunningham, J. Cunningham and C. Myers, met for this purpose in the Baptist meeting-house at Guysborough, on Tuesday the 9th of July, at 3 o'clock, P. M.

Rev. J. Davis was chosen Chairman, and T. H. Porter, Clerk.

It having been satisfactorily ascertained that Bro. McPhee was a member in good standing, and a Licentiate of the Baptist Church, in Hopewell, N. B., he was requested to give an account of his conversion and call to the ministry, likewise a statement of his views respecting Christian doctrine and the constitution and government of a church of Christ. Having satisfactorily answered the questions propounded, and retired, it was moved and seconded: That Brother McPhee be ordained. This having prompted a discussion, it was resolved: That the motion lie on the table until the Council have an opportunity of hearing the candidate preach; which he was requested to do at 7 o'clock, after which the Council adjourned.

They met according to appointment, and after listening to a discourse by Bro. McPhee, from Prov. xiv. 32, and the council consulting together, it was unanimously resolved that he be ordained forthwith.

After prayer by Bro. Ross the ordination sermon was preached by Rev. J. Davis, from Isa. vi. 1—8 in connection with John xxi. 15—19 to a large and deeply interested congregation. The usual questions were then asked by Rev. A. F. Porter. Rev. G. Richardson then gave the charge most impressively. The ordination prayer was offered by Rev. H. Eagles, and the hand of fellowship given by Rev. H. Ross.

The Candidate then pronounced the benediction and the meeting closed.

The Services were solemn and interesting, and, we believe, profitable—a good appendix to our Association, and affording some evidence of the blessed results attending it.

T. H. PORTER, JR.  
Clerk.

For the Christian Messenger.

Obituary Notice.

MISS SUSAN FENCER, died 2nd July, 1861. There is a solemnity in the approach of the great Destroyer which makes the strong man tremble, the heart of the scoffer fails, and he whose voice which in health was loud, in defiance of its Giver, cries loudly for mercy, when his eyes are so closed by the hand of death that he cannot see the way in which his offended God has, all his life long offered it to him. Not so with the subject of this short sketch, weakened by a rapid consumption, she yet not only knew no fear, when she saw the king of terrors approach, but longed to "depart and be with Christ" her Saviour, whom she had known as a "Friend that sticketh closer than a brother" for nearly eight years. She had no sooner found "peace with God through our Lord Jesus Christ" than she obeyed his command, was baptized and united with his people in the Lower Mira church at the age of fifteen years, and has since, both in life and in death, given abundant refutation to the opinion that revival converts are merely the products of excitement, she having never given occasion to the adversary to speak reproachfully. Possessing a knowledge of music, with a strong voice, she was ever ready both in public worship and our social meetings to lead the praises of her Master. She lost her voice more than two months before her death. When the pastor, a few hours before she died, said, Susan you will soon have a harp and sing as you have never sung before, her face was lighted as it were with a beam of light from the spirit world. Let us who a little longer are spared seek the "good hope through grace" which she possessed, and lay to heart the nearness of eternity. A few short months ago she was the picture of health and strength, none seemed more likely to live a long and happy life; now she is at rest. "Be ye also ready."—Communicated.

Religious Intelligence.

PROBABLE LOSS OF MISSIONARIES.—The Journal and Messenger says, "We are sorry to learn that the ship Edwin Forrest, in which several missionaries of the Southern Baptist Board sailed for China, has been so long unheard from, that scarcely a doubt remains that she is lost. This is the first instance in which any missionaries from American foreign lands, have been lost by the foundering of a ship. The sympathy of all Northern christians will be warmly tendered to their brethren in the South under so calamitous a visitation."—Era.

RELIGION IN THE UNION ARMY.—An army chaplain, in a recent letter, says that he has constant application for religious books, which he freely distributes, and adds: "To the seed sown by these little messengers of mercy, I attributed under God's blessing, the glorious fact of the conversion of twenty-five members of our regiment during the five weeks that I have been laboring among them. Our meetings are held every evening, and it would do your heart good