

quence. There was no mistaking the ring of the true metal; but for the moment the spell was broken and my gravity lost, when, having shown the Patriarch to have been an heir of grace, he, dropping the *u*, and sounding out the *A* of an heir, rose to the climax with this rapturous exclamation: "My friends, my friends, Noah was a hare!" Such blunders, no doubt, the 'local' preachers occasionally fall into; yet, sneer at them who may, they have done much good, and are worthy of 'double honor.' They do not 'eat the bread of idleness.' Engaged in secular employments to support themselves and their families for six days of the week, on the seventh they leave their homes to dispense 'the bread of life' without fee or reward. Often trudging on long journeys through mud, and rain, and storm, they are worthy representatives of the men who in Wesley's days were 'ministers of God's Word in much patience, in afflictions, in necessities, in distresses, in stripes, in imprisonments, in tumults, in labours, in watchings, in fastings.' The churches cannot dispense with an educated ministry; still, the preaching of some of these men might recommend to educated clergymen the careful cultivation of that natural oratory which, in these 'locals,' often more than makes up for their ignorance of mathematics and metaphysics, of Greek and Latin, and of any other language than their own mother tongue. Another peculiarity worthy of note, and certainly of imitation, among the Methodists, is the fervour and universality with which they join in the psalms. They take great delight in this part of Divine worship; nor leave it, as is often done by others, to choirs and hired performers—and making good this saying of one of themselves, 'The Episcopalians have carried off the praying, and the Presbyterians the preaching,—so we Methodists have had to take up the singing.'

A MONTH AT NASSAU, N. P.

To the Editor of the Christian Messenger.

DEAR SIR,—

I was recently compelled to make a sojourn of some four or five weeks at Nassau, New Providence, one of the Bahama Islands. And as there was so much in the general aspect of things there, physical, social—and I may say commercial—that presented itself in strong contrast with our ordinary experience and observations elsewhere, I have thought it might not be uninteresting to your readers were I to give you in brief a statement of the impressions which this temporary residence produced on my mind.

I left Wilmington, N. C. on the night of Saturday, the 13th of February last, and arrived at Nassau at daylight on the morning of Thursday, the 16th. The first glance at the island showed that we were approaching a tropical region. A traveller in proceeding—say from Canada to Georgia, will be struck with the almost unvarying uniformity in the general features of the landscape and the indigenous productions of the soil. Had he been unconscious of the distance he had traversed, and awoke only on his arrival at the southern terminus of his journey, he might have easily been persuaded that he had landed in a portion of Western Canada. The only thing that would have forced itself upon his observation incompatible with this supposition, especially if it were in the winter season, would have been the evergreens of the laurel tribe so common in the forests of the South. But in New Providence it is far otherwise. The first thing that challenges your observation as you near the island is the tall cocoa nut tree, the pictures of which we have all been familiar with from childhood as forming so marked a feature in those tropical scenes with which the art of the painter and the engraver has made us familiar. Its tall and slender stem with its branches radiating from the top like the arms of a wind-mill, shows us at once the counterpart of the picture and the truthfulness with which nature has been delineated by art. On landing, your attention—and probably your footsteps—will be arrested by the multiplied evidences of a tropical climate which crowd upon your observation at every point. In every garden trees are seen laden with ripe oranges, lemons, limes, bananas, seppadillos, and grape-fruit—a sort of huge orange a little less than your head, while the beautiful cleander presents itself here, not as a flowering shrub, but as a tree as large as an ordinary peach tree, and is always covered with bloom. Then the houses of the negroes—thatched with palmetto, and having, instead of windows, openings for admitting air, but protected from the sun by shutters suspended by hinges from the top, and kept open by a lever projected from the bottom,—are very suggestive of a hot and luxurious, albeit an enervating climate. Then the crowd of negroes thronging

the streets, and drowsing almost every other sound by that of their chatter and laughter, and who seem to enjoy unbounded leisure, is equally suggestive of an abnormal condition of society. But with the men of the "dominant race" it is far otherwise; they are all business and excitement. The moon being now at the full, those trim and clipper-built steamers lying in the harbour are busy taking in their cargoes, and no idlers are there. The well-paid captains, pursers and mates, to say nothing of servants and cabin-boys, being mindful of these they left behind in the Southern Confederacy, are now investing largely in jewels, trinkets and finery for presents, or in the mere staple articles of personal and household consumption, according as the favored recipients are a sister or sweetheart, or a wife and juvenile responsibilities. The monthly expenditure of money in this form in Nassau, is really very great, and the retail trade is reaping a golden harvest. But the principals, i. e., the merchants and the proprietors of the vessels engaged in this "contraband" trade, are making, in some instances, an almost fabulous amount of wealth. Henry Adderly & Co., of Nassau, are said to be worth not less than three million sterling, nine-tenths of which have been made since this unhappy war began. John Frazer & Co., of Charleston and Liverpool, and W. C. Bee & Co., of Charleston, both having agencies at Nassau, have probably realized an almost equal amount, while the number of those who have made from one to a hundred thousand pounds stg., is very considerable; but these are looked upon as the smaller fry and not much account is made of them.

It was exceedingly melancholy though not uninteresting to mark the effect of the sudden acquisition of wealth on the minds and character of this class. Many of them loitered at the hotel at which I stopped,—an establishment conducted if not on the same scale yet in the same style of luxury and magnificence that mark the best hotels of New York and Philadelphia, capable of accommodating between two and three hundred guests—and their entire lives and energies seemed divided between the pursuits of business and those of dissipation. They were so well content with their present achievements and their prospective successes; that they evidently esteemed themselves as "full and wanting nothing," and one can readily understand with what wondering pity if not contempt, they would have regarded the man who should have told them of the "great salvation," and urged upon them the acceptance of the "glad tidings,"—A sad and practical comment upon "the deceptfulness of riches!"

I made the acquaintance of the Rev. Mr. Davy, who is employed by the English Baptist Missionary Society as their missionary to the Bahamas. Mr. Davy who was formerly pastor of the Baptist Church in the city of Hereford, is a gentleman of great intelligence as well as urbanity of manner, and is doubtless a very laborious and faithful minister. He has a large stone meeting-house, capable of accommodating not less I believe than twelve hundred people; and when he preaches, which he does every Sunday night, it is crowded. His auditory however, is composed entirely of the African race. On Sunday mornings he preaches at some out-station a short distance from the town. He has much to discountenance him. He was anxious to further the views of the missionary society with respect to the employment of native instead of English ministers, and to this end he has endeavoured at different times to get some of the young men in his church, who he thought possessed a latent mental power, that educational training might bring out, to enter the college in Jamaica, and fit themselves for greater service to the churches by becoming ministers of Christ. But in every case he failed. They seemed at first disposed to entertain the idea but soon abandoned it. The most trivial circumstances were allowed to supersede their purposes. In one case if I remember right, the youngster allowed a matrimonial project to interpose; so that in one way or other, the pious intentions of the missionary in this particular have been most thoroughly frustrated by the apathy of those on whom he vainly would lay his hands. The negroes are almost entirely destitute of elementary education and cannot Mr. Davy assured me, be induced as a general thing to send their children to school though free schools and open for them. He complained also of their idleness and improvidence. He is of course strongly opposed to slavery, and in conversation with me one day on this subject, gave expression to some remarks which I will relate. This relation may answer a double purpose, that of illustrating the views of an intelligent man on this subject, and incidentally of presenting one phase of the negro character as it reveals itself in the West Indies. "There is a great deal," said Mr. Davy, "in the negro character, that is trying to the temper and the patience, and it seems to me inevitable that those having that absolute power over them which slavery gives to the master, must almost of necessity, under the influence of the provocation thence resulting, treat them at times not only with harshness but with absolute cruelty. To give an example

of what I mean.—Not long since Mrs. Davy was annoyed at the delay of our servant in bringing in the dinner. We usually dine at two o'clock, but more than half an hour had elapsed beyond the usual time, and still there was no sign of dinner. Mrs. Davy at last called to the servant and said, 'Diana, is not dinner ready yet?' 'Oh yes,' she replied, 'and has been a long time.' 'Why then did you not bring it in?' To this she made some sort of evasive reply, which I do not exactly remember. Mrs. Davy, annoyed and irritated, said, 'What are you doing, Diana?' 'Setting on the table smoking my pipe,' was the reply she made. Now you can easily see how any one, feeling he had the power to do so, might, under such circumstances, have been tempted to administer to her a very severe chastisement. "Yes, I do, perfectly," I said, "and I am not prepared to say either that she did not deserve it, or that it would not have been of some service to her." He smiled, and here the conversation dropped.

In a word the condition of these people is wretched and degraded in the extreme. From all I could see and from what I was told, I judge that the majority of men and women that co-habit are living in a state of concubinage. The general lewdness that prevails among them is so gross and shameless as to obtrude itself upon the attention of the most casual observer. And the most discouraging aspect of the case is this, that there is no perceptible agency in operation which promises to mitigate much less to remove the evil. There is evidently but one thing that promises any relief, and that is, education. But of this they will not avail themselves. And of course to compel parents,—or rather I should say mothers—to send their children to school would be an unwarrantable interference with the "liberty of the subject."

One word about the climate and I will bring my paper to a close. It is conceded that for that class of invalids whose maladies are aggravated by the rigour of a northern winter, the island of New Providence offers attractions far greater than those which are presented by any other locality equally accessible to this continent. It is but four days' sail from New York and from the beginning of November to the middle of March it is balmy and salubrious in the extreme. Fires are never needed but for culinary purposes. Mangoes, Pine Apples and fruits of all kinds as I have shown abound. Turtle soup is as cheap as mutton broth. Excellent roads abound, affording lovely drives readily giving you access to points where you can command some of the most magnificent sea views it was ever my happiness to enjoy.

I am, Dear Sir, very truly yours,

JOHN TOVELL.

Halifax, April 11th 1864.

For the Christian Messenger.

ACADIA COLLEGE ANNIVERSARY.

DEAR SIR,—

I am desirous of calling the attention of the churches to the Circular which they received some time ago respecting the Anniversary of Acadia College in June next.

The completion of the twenty-fifth year of the College is to be celebrated by appropriate exercises. On Thursday morning, June 2nd, there will be a public meeting in the Baptist meeting-house, when addresses will be delivered by several gentlemen who have been requested to discourse on some interesting and important topics connected with our educational affairs. In the evening of the same day it is proposed to have a Soiree, or social gathering of the friends of the College. Tea, coffee, and refreshments of a substantial kind will be provided, and arrangements will be made for music and the delivery of short speeches.

The Anniversary of the College will take place on Friday, June 3rd. Orations will be delivered, degrees conferred, &c, as is usual on those occasions.

A thank-offering at such a time would seem to be indispensable. In the circular to which I have referred a contribution is requested from the churches, and the hope is expressed that it will amount to a sum equal to a quarter of a dollar for each member.

This may be easily effected by the appointment of a Committee in each church, charged with the duty of applying to every member, both of the church and congregation. Some will give the quarter only. Many others, it is expected, will testify their gratitude to God for his goodness to our Institution, and for the benefits resulting from it, by liberal donations.

My object in sending you this letter is to urge the immediate appointment of these Committees, if they have not been already appointed, and to solicit a generous response to the appeal.

Yours &c.
A GOVERNOR.

April 6, 1864.

For the Christian Messenger.

THE APPROACHING JUBILEE.

MR. EDITOR,—

From the Circulars addressed some time ago to the ministers and churches, it appears that the above celebration is appointed to

come off on the 2nd of June. The thank-offerings solicited are requested to be remitted to the Treasurer as early as the 25th of next month. As this leaves but little time for action, I would respectfully suggest that every church in the three Provinces that has not already moved in the matter, immediately take the necessary steps to secure and remit the very modest sum named in the circular, namely, a quarter of a dollar from each member. The denomination is equal to a much larger effort. Among the twenty-five thousand members of Baptist churches embraced in the Convention, it would be "a very little thing" to find ten that could give £100 each, twenty £50 each, forty £25 each, eighty £12 10s. each, one hundred £10 each, two hundred £5 each, five hundred £2 each, one thousand £1 each, four thousand \$1 each and sixteen thousand 25 cents each. This would realize £10,000, which, added to the Endowment Fund, would make it quite respectable, and put an end to our continual solicitations for pecuniary aid. I do not, however, propose this scheme for the purpose of diverting attention from the one named in the Circular. We shall certainly come up to that. Let us come up to this, if possible.

The great injustice, to say the least, lately done us and our Institutions of learning, in the Provincial Parliament, by those from whom we had a right to expect better things, so far from discouraging, should rather have the effect of leading to larger and more united endeavors for the sustentation and perpetuation of Acadia.

D. M. WELTON.

Christian Messenger.

HALIFAX, APRIL 13, 1864.

UNIVERSITY LIFE IN GERMANY.

In our last we gave an extract from a communication of Professor Fairfield to the *Morning Star* in reference to the German Universities. In a subsequent letter he gives what may be deemed a further development of the laxity of discipline amongst the Students at those institutions, and an account of their constant resort to duelling to settle their disputes.

Where morality and religion are not recognized in institutions for mental and intellectual culture, a premium is offered to immorality and irreligion. Where the bible and its teachings are neglected, whether intentionally or by "an oversight," we may expect the rank weeds of error—ecology and infidelity to thrive.

The following extract is a glance at one phase of these results and is full of instruction.

"This duelling is a barbarism unknown to the higher civilization of our country; and it is barbarism itself. I have not chosen to be present at any of these battles. I should as soon think of taking the place of Saul of Tarsus, when he held the clothes of those who stoned Stephen. But I have often seen the armor, offensive and defensive and heard the thing described 'ad nauseam.' I would not impose upon you a repetition of this description, but will only say that the duel is with long swords, two edged, and sharp as a razor. The head and face are left unprotected, and for fifteen to thirty minutes (the ordinary time is fifteen) the combatants strive to make as deep and as long gashes as possible upon the unprotected part. The result is sometimes fatal, but not often. The parties are frequently laid up for several weeks while the wounds heal, and they are perhaps ready for another battle. These duels are fought upon the slightest provocation. The students belong largely to what are called *corps*, for the encouragement of this most disgusting and miserable barbarism. In one of these universities I was informed there were not less than fifteen of these *corps*. A member of one becomes a little *exhilarated*—the meaning of which you will understand, although you are told that nobody gets drunk here—and calls a member of some other *corps* a coward, or a fool, or by some other complimentary epithet, and forthwith a challenge and a fight. I have not visited a university thus far without being informed that from four to ten of these duels occur daily. And the professors say that it is impossible to break it up. Even at Halle, where a majority of the students are studying theology, this is their testimony—that three-fourths of all the students would leave the institution if they should undertake to suppress the practice!

This sufficiently indicates the public sentiment in respect to this barbarism; and in general the low tone of moral feeling that prevails in Germany. I am sorry to say that even worse crimes than this, and those which strike more fatally at the very foundations of society, are here regarded as quite venial. I should scarcely be believed were I to state facts which have been communicated to me upon the best authority, and which I certainly have no reason to doubt; moreover, delicacy, perhaps, forbids me to speak of them, facts which pertain to society at large, and only include those who are connected with the rest. The morals of Germany are fearfully corrupt, according to our standard of judgment."