

as if by magic, through the wall, and a convenient baptistry revealed itself. It was entered from private apartments; but the Dr. led the candidates into sight of the congregation before he immersed them. It was a sight to make angels rejoice. Fifteen were buried in baptism that morning with their Saviour, Jesus Christ. Among them were two little girls about eleven years old. There must have been an elevation in the bottom of the font where they stood, for their heads were up even with the Dr's head. Youth and venerable age met there. I know not which affected me most, the harvest joy that beamed in the cheerful face of the venerable reaper, or the quiet peace which rested on the happy faces of the little candidates. The galleries were full that morning. People like to see baptism performed in the scriptural mode. let their belief be what it may.

On our way to this house of God we were reminded of the past. In a hollow, much like that in Smith's Fields in our city, stands a collection of buildings that have a history. The one that has verandahs for the first and second stories in front, was the prison, where slaves that were in the market to be sold, most of them to go South, were kept. The other a brick building was the hotel where the dealers lodged. There used to be at this place a whipping post at which, in times past, any lady could get three or three hundred lashes for the back of her refractory chamber-maid or stubborn cook. Whippings cheap! Fifty cents per back by professional whippers! Above these buildings, in Broad street, stands a large church where the coloured people worship. This congregation used to contribute about six hundred annually to the auction block; and still it survives with a membership of three thousand. In these buildings, whose dumb walls, could they speak, would tell many a heart-rending tale of soul-suffering at the prospect of going to the dreaded South, and enduring the bitterest of separations. Here the Rev. C. H. Corey with his devoted wife took up their abode for two years, and gathered black men around them whose hearts burned to preach the gospel. Patiently did this devoted brother work away there at the pleasant task of giving preparation to these simple minds to preach the gospel. But God had larger things in store for this good cause. The Home Mission Society purchased for ten thousand dollars, the United States hotel. This building will accommodate one hundred students and give apartments for the family of the Principal. Now the rooms, once occupied by the delicate ladies and aristocratic gentlemen of the South, domicile and accommodate about seventy five coloured men, most of whom are studying for Baptist ministers. Largely by the industry of Mr. Corey, eight thousand dollars have been collected, and expended in repairs and fittings for the Institute. From personal observation, I can state that Bro. C. has won his way to the hearts of the ministers and leading Baptists of this city. They respect and encourage him. The editor of the Baptist organ of the State, commends this Institution, and publicly states that he contributes and will contribute to its support. This was not so at first. The love of Christ constrains; God be thanked. I witnessed the services where four of his "boys" as he calls them, performed the ceremonies of ordination. It was done decently and in good order. The preaching was good, the advice was impressive and scriptural. I was also highly gratified in listening to the exercises of his school. All things taken into the account, the recitations were far beyond, in advancement and correctness what could be expected of these people, lately released from slavery.

In club I heard them debate the question "Whether the crusades were beneficial to the civilization of Europe?" Their discussion was up to their general attainments. They have turned their attention to the endowment of the institute. Although they are all poor, yet they have subscribed about six thousand dollars to the fund; and Mr. C. who knows them well, says they will pay it.

To the Baptists of Virginia the year of Jubilee has come; and a memorial must be raised. Fifty years ago they were struggling for religious liberty; and now, at the end of the first half century of freedom to worship God as they choose, a plan has been arranged to raise three hundred thousand dollars (\$300,000) as an endowment fund for the Baptist College in Richmond. The

celebration meetings are to be held on the first of June. In the mean time an active and general canvass is made to raise the amount of money fixed for this occasion. The war and poor crops for some of the years since the war have impoverished the State, but the Baptists are sanguine that the whole amount can be secured. One church in this city has subscribed thirty thousand dollars (\$30,000). The pastors and college professors are actively engaged in the work.

A little more fire and heat would serve a good purpose for the Baptists in the Provinces. In Endowment matters we are ice cold compared with these Virginians. When shall we arouse ourselves? New Brunswick, Nova Scotia, and Prince Edward Island ought to raise at least one hundred thousand dollars before the meeting of the next Convention.

Truly yours,
EDWARD MANNING.
Richmond, Va., March, 1873.

For the Christian Messenger.

REV. JOHN ROWE, ON "A CLERGYMAN"

Mr. Editor,—

Over a year ago I received from the Rev. Mr. Campbell, Church of England minister at Yarmouth, a dictatorial note, wherein he accuses me of dropping some expressions on Infant Baptism to a lady, which he considered were incorrect. The author of the note assumed a lofty position as though he were an infallible guide. When I had weighed the contents of the said note and the impertinent air it assumed, I treated it with silent contempt, as the mildest rebuke I could administer, considering that in this free country, every man has the right and liberty to teach whatever sentiments he may hold. I marvelled at his foolish display of assumed importance, as though I were in any way accountable to him. What presumption! The absence of intolerance which exists among the different denominations is now pretty well understood in this country, and all have equal privileges and a perfect right to teach the sentiments which they believe are right. It would be impossible for the different denominations to live in peace upon any other principle. We rejoice that here in Nova Scotia in this nineteenth century we are free from the intolerance of the Dark Ages when many of the saints of God were locked up in prison for their manly expressions of belief in a free Gospel. Mr. C. teaches sentiments which I believe to be very erroneous. Am I at liberty to interrogate him for so doing? Certainly not. He has the same liberty to teach error that I have to teach truth. I think it very intrusive and unbecoming and beneath the dignity of fallen humanity, let alone that of a clergyman of this day to interfere with what has passed only in private conversation. If this is a fair specimen of Mr. C's ministerial courtesy, all must admit that there is ample room for improvement.

But I was still more astonished at the weakness exhibited by Mr. C. in publishing in the *Church Chronicle* a copy of the note sent me. Whereas I supposed that this item of extraordinary information had vanished like an empty bubble in its first contact with the stern elements of nature. After lying for a whole year under the pressure of insignificance—after being written to me by the Rev. Mr. Campbell—lo! it makes its appearance in the pages of the *Church Chronicle*, where it adorns that organ as the wonderful production of "A Clergyman." The author of this note thought perhaps that my silence was a tacit acknowledgement of the correctness of his accusation. In this he is grossly mistaken. It appeared to me so contemptible that silence was the full weight of its merits, and I measured it out. The public will perceive that Mr. C. has made a great blunder in this whole matter. The accusation or assertion contained in his note to me is palpably false. No such conversation as he asserts ever transpired between me and the lady alluded to. I hope that Mr. C. will find better employment for his pen in the future. Hasty productions often produce fearful blunders.

JOHN ROWE.
Hebron, March 28, 1873.

REV. E. B. COREY, the laborious and faithful Missionary in Cumberland Co., again baptized at Wallace Bridge on Lords' Day, 5th inst. On this occasion five converts followed the Master.

The Christian Messenger.

Halifax, N. S., April 16, 1873.

Our readers will be curious to know the contents of the note sent by Rev. Mr. Campbell to the Rev. Mr. Rowe, a copy of which "Clergyman," has favored the readers of the *Church Chronicle*. Here it is, as it appeared in that paper:—

Y.—Feb., 1872.

REV. MR.—
Dear Sir,—May I ask you in the interests of truth to tell me: Whether in so many words, or in effect you asserted to Mrs. P.*** that Infant Baptism was unknown and unpractised till the 11th century?

I am Sir,
Your obed't servant,

"Clergyman" prefaces the publication of his note by saying that in his "parish," "The Rev. Mr. R., a Baptist Minister, thought it necessary to adopt the historical line of argument, and asserted that Infant Baptism was unheard of till the 11th century." He appends to it the following remark:—

"I have waited twelve months for an answer and I suppose I may wait twelve more. Such is a Baptist minister of the Nineteenth Century!"
Would it not have been better for "Clergyman" to have waited "twelve more" before publishing what now appears to have been an untruth.

We shall not retort by saying: Such is a clergyman of the Nineteenth Century! as we know many other clergymen of whose gentlemanly and christian character we have a far higher opinion, and who would place the proper estimate upon such tendencies to hydrophobia as appear in this one.

A WORD OF EXPLANATION.

Dear Editor,—

I despatched a letter this morning to the *Christian Messenger* Office on the subject of Home Missions. In a post-script I referred to the line omitted from the sentence I quoted from Judge McCully's letter. Since my note was sent, the *Christian Messenger* has arrived with Judge McCully's strictures on my last communication. Had the printer done me justice, the Judge would have been spared the trouble of writing the first half column of his letter. My manuscript will show that I quoted his language *verbatim et liberatim*. Had the Judge examined my letter more carefully and in a calmer spirit, he would have seen that my conclusions were just. Our cause is so good that we have no need to use, in our controversy, any poor material, "special pleading," or "garbled" extracts. But I will refer to the Judge's strictures more fully at another time.

In my letter of April 9, I find "alter" for "alter," "wonderful to behold," for "wonderful to be told." "How little we now are" should be omitted, "as" is used for us, and a whole line is thrown out of its connection. I suppose these mistakes of the printer are unavoidable, but they are peculiarly unfortunate, when they are liable to give rise to any controversy.

G. E. DAY.

Yarmouth, April 10, 1873.

For the printer to misplace two or three letters out of ten thousand—an l for an f, or an a for a u, or an h for a t—might be small matters in themselves, but the doing of this often makes a very material difference. Sometimes when such things occur, the compositor complains of indistinct manuscript, but he has no excuse in the present case. Dr. Day's chirography being unusually clear and legible. We hope that this reproof will prevent any repetition. It is evident that in this world there is still much of unperfection.

DEATH OF REV. E. D. KELLY, IN BURMAH.

The following passage is taken from a letter received last week from a student in Newton Theological Institution:—

You have heard of the death of Brother Kelly, who went out from this Institution the year before last to the Shans of Northern Burmah. The cable-telegram which ran, "Kelly drowned in Shanland, Jan. 1," was all the account of his death we had for several weeks. The other day the mail brought the particulars. It appears that he, in company with brother Cushing and some natives, was travelling in the jungle. About breakfast time, New Year's morning, he saw a waterfowl in a lake which lay along their route, and fired. Seeing the shot take effect he waded in to get the bird. Coming ashore with it he suddenly threw up his arms, fell backwards, and disappeared. Brother Cushing and the natives ran to his assistance, but when they reached the spot where they saw him sink they could not find him, and four hours were spent in the search before the body was recovered. Nothing to serve as

a coffin could be obtained from the inhospitable people of that region. As the sun was sinking that same evening, Brother Cushing wrapped the body tenderly in some cloths and with a sorrowing heart laid it to rest beneath a large tree on a hill-top near by."

The fifth Annual Report of the BRITISH AMERICAN BOOK AND TRACT SOCIETY is received. It gives a detailed account of the Society's operations in bookselling and colportage in Nova Scotia, New Brunswick, P. E. Island and Newfoundland during the year. The colportage department shows 22 men employed in Nova Scotia last year, in the aggregate 146 months 7 days; New Brunswick five men, in the aggregate 19 months 21 days, P. E. I. two men, 16 months 24 day. Equal to more than fifteen men, the whole year. These men have received for cash sales \$15503.41, and have made free grants amounting to \$908.97.

They have addressed 1048 prayer and other public meetings.

The Colporteurs report that they are very generally well received, and in many instances hospitably entertained by the Roman Catholics. Many of them gladly purchase the Bible and religious books.

One of the Colporteurs remarks: "It is evident that the desire for knowledge is increasing among the Roman Catholics."

The New Brunswick chief Superintendent of Education will please accept our thanks for a copy of his Annual Report. It gives a very full and comprehensive view of the Schools of that province. It is very plain that a great change has been effected in the state of education in New Brunswick: The tables are full of information and it must have been by a large amount of labor that so much of order has been, in so short a time, brought out of the comparative want of system that formerly prevailed in the School affairs of that province. It is gratifying to know that Nova Scotia is so well represented in the person of Mr. Rand the Superintendent.

A comparison of the summer term of 1871 with that of 1872 shows that there has been a diminution of the number of schools, but this is an evident indication of improvement in the schools, seeing that there was an increase of near 6000 in the number of children at School. In 1871 the number was 33,981 in 1872, 39,837. The Superintendent says:—

"The reports of the county inspectors show that much misapprehension has prevailed in some counties, as to the character of the instruction provided by the Common Schools Act. I feel persuaded that when those who, on religious grounds, inveigh against the promoters of this Act, shall divest themselves of all prejudice in this matter, and see clearly just what the present school system aims to accomplish for all the people, their influence will no longer be used to obstruct the organization of the schools it contemplates."

The *Presbyterian Witness* draws a very invidious comparison between this Report and that of the Schools in Nova Scotia, and says of the former:—

"The Report is a striking contrast to the melancholy amorphous piece of composition submitted to the Nova Scotia Legislature by our Superintendent."

It may be very easy for our contemporary to make such vague and general statements. When we receive a copy of the Nova Scotia Report we shall be in a better position to form our own conclusions on this matter.

We should be ungrateful if we neglected to acknowledge a compliment paid us by our London contemporary "The Freeman." In copying an obituary notice from a late issue, he says:—

A NOVA SCOTIAN WORTHY.—Our well-edited and always readable contemporary, the *Christian Messenger*, published at Halifax, Nova Scotia, contains an interesting obituary notice from the pen of the Rev. C. Tupper, of Mrs. Sarah Reagh, relict of the late Mr. John Reagh, of Upper Wilmot, who was called home on the 18th of Jan., 1873, at the age of 87 years."

Perhaps the most remarkable part of the notice was the closing sentence:—

"Her numerous descendants are stated to have been—including those deceased—13 children, 97 grandchildren, 107 great-grandchildren, 5 great-great-grandchildren—altogether 222."

Such facts as these circulated in England might not be amiss as immigration advertisements. Showing the healthfulness of our climate.

The *Maritime Monthly* for April is received. It contains the following articles: 1. Two Problems in social statics; 2. A Plot within a Plot; 3. The Catacombs of Rome; 4. A Tour through Danderville; 5. The gloaming Hour; 6. Philip Blair; 7. Statistics of Nova Scotia; 8. The English in Ireland; 9. An Editor's Tables; 10. Current Events.

This magazine well deserves the patronage of Canadian readers.

REV. D. W. C. DIMOCK was in Amherst last week, to see what the friends of Acadia would do for the Endowment. The Rev. A. D. Steele, says we hope that there will be a response that may be felt. The College has done much for Cumberland; what will Cumberland do for the College?

A Testimonial has been presented to the Rev. Dr. Moffat, amounting to £5809 12s. 6d. sterling.

Charles Knight, the originator of the Penny Magazine, Penny Cyclopaedia, and other valuable publications, died on the 9th ult., in his eighty-second year.

A new paper comes to us from Bridgetown, Annapolis County, entitled the *Weekly Monitor* under the proprietorship of Messrs Sancton and Piper. It presents a very creditable appearance.

NORTH BAPTIST CHURCH.—The Rev. John E. Goucher has given notice of his intention to resign the pastorate of this church. We very much regret this and trust that an effort will yet be made to prevent him carrying out his present design. His adaptation to the people of his charge has been most evident by the success which has for several years attended his ministry.

The REV. J. F. AVERY of Newton Tracey, near Barnstaple, England, has resigned his charge of the Baptist Church there and intends to come to Nova Scotia. He may be expected here in a few weeks. Having a desire to remove, and hearing of the need of ministers in this province, he communicated with Dr. Clay, and receiving a cordial invitation from Dr. C., he writes: "After prayerfully considering the opening for work for Christ and the Churches' need, I determined by the grace of God, and my way not being let, I would accept the call and thus take it as God's will." He subsequently tendered his resignation of his pastorate, and adds in reference to this, "my heart almost failed me when I heard their expressions of respect and love. But feeling more and more that it is the way in which I can serve my Lord and Master, and that it may be for his glory and my good, I have now fully resolved to come, and (D. V.) towards the end of May, I shall be with you."

Any church that would wish for a visit from Mr. Avery on his arrival, may write Dr. Clay to that effect.

Six of the students now at Newton, are expecting to enter upon the Foreign Missionary work this Fall.

There has of late been a deep work of grace in the Institution. Drs. Hovey and Anderson on the last Lord's day in March, baptized their eldest sons.

A letter to the *Visitor* from Rev. C. H. Carpenter, recently returned from Burmah, contains some interesting information concerning missionary life, which many of the friends will be glad to read.

He refers to a former letter which appeared in the same paper, and says: "There are two points which I think the writer would have guarded more carefully if he had anticipated its publication."

1. The climate throughout India is unfavorable to the health and vigor, especially of women, married or unmarried, and children. Missionaries of both sexes meet the risk to life and health, and the inevitable sacrifice of the latter, cheerfully, for the sake of Christ and the heathen. The sending out of unmarried ladies in considerable numbers to assist in schools and other missionary work, is a new thing in the history of missions, and undoubtedly we have much to learn by experience. That this agency is greatly needed, and that there are some women fitted by nature and grace to endure the necessary trial and the strain of such service, I still feel no doubt. The fact that two out of six have been obliged to leave the field after four or five years of service should not discourage us. Both Miss Adams and Miss DeWolfe rendered service enough during their short term to repay the churches for the money expended. Mrs. Ingalls still endures abundant in labor, and Misses Gage, Watson and Higby, who have been out the