

strength; but there seemed to be no way possible to gratify it. When the white children would start for school, my heart would follow them, and I would often ask myself, "Why is there no school for me?"

Thus year after year passed, until twenty had flown without bringing any change for the better. I had spent most of my spare time in reading, which was the only real enjoyment I could find.

In 1868 I left my home for the South. I spent three months in Memphis. I there saw the degradation, vice and ignorance of our people; and I longed to see them raised up. I did what I could for the children. I had no time for such work except on Sundays. I would go out early in the morning, gather the children into the Sabbath School, spend two hours in trying to teach them to read, and telling them about Jesus, and how much he had done for us.

During this time I heard of this school and seeing the great necessity there was for teachers, I determined to use every effort within my power to prepare myself for the work. I did not dare speak of this desire; for the white people were bitterly opposed to my going to school, they would say: "What an idea! a nigger going to college!" But when I returned to my mother I told her of my desire. She gave me her consent, and also what money she could spare, with a promise that she would do what she could to assist me. I then came to this school, Oct. 1869. I was here but a few months when I was taken violently ill with Typhoid fever, and I was obliged to go home. For three months I was not able to leave my room. As soon as I recovered I returned to school. By being sick so long I found that not only my body, but my mind had become seriously impaired; and I was not able to accomplish as much in my studies as I should if I had not been sick. At the close of the term I returned to Memphis.

I spent the next year in teaching a school of small children. I also taught a part of the last year; but managed to get to school the first of January. I was here just one month when I received a telegram calling me home. I went, and found my dear mother dying. None but those who have a very dear friend can form any conception of the anguish that filled my heart at that moment. My only earthly friend was gone, and I was left alone with none but strangers to look to for assistance. I staid until I saw my mother laid in her last resting place. Then I returned, with heart filled with sorrow, to school. My teachers were all very kind and did all they could to alleviate my sorrow. I trust that I have consecrated my life to the service of the Lord; and my chief desire is to prepare myself for the work. I wish to go forth as an earnest, efficient and successful laborer for Jesus.

ANNA TEXAS THOMPSON.

Rev. D. W. Phillips, Nashville, in sending us the above sketch makes the following statement:

"This piece is the genuine production of the writer. You will observe that she and her mother were held in slavery in Illinois. She is very light complexion—full of intense vivacity. She was never in school before she came here. She does exceedingly well in every thing that she takes hold of. When gathering children into the Sabbath School in Memphis, she was not a Christian. It was here that the light broke in upon her soul. Such are the wages that my gracious Master has given me."

D. W. PHILLIPS.

—Christian Era.

THE INFLUENCE OF THE NATIONAL LIFE ON THE RATE OF CONVERSION.

The history of recent and of early missions is full of illustrations of the way in which the political and social movements of a country have affected the progress of Christianity. The "work" in Madagascar and the most interesting publications of Dr. Mullens offer abundant materials in support of this opinion. The Apostles themselves saw the advent in the history of the world as a gem in a setting prepared for it:—"In due time." "Now in the fullness of time." The idea runs through Milton's Ode—

No war, or battle's sound  
Was heard the world around,  
The lute, the spear and shield were high up hung;  
The hooked chariots stood  
Unstained with hostile blood.  
The trumpet spake not to the armed throng;  
And kings sat still with awful eye,  
As if they surely knew their sovereign Lord  
Was by.

The additions to the churches must depend upon the conviction and effective con-

verting power of the churches. This effective converting power is primarily dependent upon the Holy Ghost, but secondarily it is affected (1) by the spiritual life of individual Christians, (2) by their aggressive activity, and (3) by the preparedness of the unconverted.

(1) Spiritual life comprises the new birth—hearty love to God—devoted friendship with Christ—humble dependence on the Holy Ghost—growing simplicity and purity of personal life. There will be no dispute about the influence of this upon church increase. It saves ourselves and those that hear us. Whatever affects our spiritual life will therefore affect the additions to our churches.

(2) This spiritual life must be occupied in aggressive action—in the direct effort to win souls. And the result will bear some proportion to the energy put forth. There is a correlation of spiritual as of physical forces. A given quantity of heat will only produce so much motion. And a given spiritual life is only capable of so much energy. If this energy be turned into other channels than aggressive work, it will of course so far diminish effective converting power.

(3) Another element is yet necessary—a certain receptivity in the unconverted, a preparation of them. It is when the seed falls into good ground—ground prepared and ready for it—that it bears fruit. No stones, no shallowness, no thorns are indispensable to certain success. In a few years a popular minister has received 800 members by profession; 400 of these were from the schools—that is, the prepared.—In most religious awakenings the majority of the converts will be found among the young, the scholars, the members of pious families, and the ignorant but not hardened classes; they are most receptive of the truth. That such receptivity is a necessary element in effective converting power is shown by the history of Christ's own personal effort. His spiritual life was perfectly healthy. His aggressive effort was the wisest. Yet He had to lament its ineffectiveness. And He ascribes it to this lack of receptivity. "How often would I—but ye would not." "How hardly shall they that have riches." "Woe unto thee, Chorazin!"

We have therefore to inquire what influences will depress spiritual life, check aggressive action, and harden the heart.

(a) Spiritual life is wasted in partisan controversies and is dissipated by much excitement—whether of joy or sorrow. The members at Philadelphia and Smyrna grew wealthy and forsake the sturdy simplicity of their native church for the deadness of Sardis or the lukewarmness of Laodicea. Their prosperousness costs them life and love. This is a slow operation compared with that of commercial panics and pestilence. These crush out the life from the soul with terrible rapidity.

Take as a signal instance the temporary effect of a death. We bury him in darkness. Faith heels over under the intense strain. There seems to be no reality anywhere but that one body no lately kissed and revered—now rotting in the grave. All is blank. There is no soul—no future no Christ—no God. The pressure on our spiritual faculties verges on paralysis.

All sorts of trouble have similar effects. Spread them in panic and plague over the country, and the additions to the churches will cease at once. Till his captivity is turned Job makes but a poor missionary.

(b) Direct aggressive activity is disturbed by every other work which absorbs spiritual energy. Literary work, committees, public meetings, chapel building, and certainly chapel debts, disturb it. There is such a thing as building temples and forgetting God. Discussions upon the corn laws, the minutes on education, and Tractarianism must, when combined, have disturbed direct aggression on the world.

(c) The receptivity of the unconverted is affected by all these things. Whatever absorbs all thought, depresses or hardens the world, lessens so far the calculable and present converting power of the church. Exhibitions, elections, wars, cotton famines, and dull trade destroy the calm and sober temper in which men are most ready to receive the truth. They empty our chapels or they prevent attention to the worship. The cares of this world destroy the tender blades. Mr. Garwood, of the City Mission, Mr. Stephen Davis, late of the Baptist Home Mission, and Mr. Dunkley, Editor of the Manchester Examiner, unite in the assertion that general comfortableness and prosperity are most promotive of religion amongst the poor.

We may therefore expect—since spiritual life, aggressive work, and readiness to re-

ceive the truth are all affected by social and national movements—that the accessions to our churches would be proportionately affected by the general condition of the country. Can we bring this conclusion to the test of facts? We can do so, and it will bear the test.

If the dates of the chief events which have much perturbed the national mind be marked in connection with the tabulated returns of conversion, it will be found that they fall immediately before a depression in the wave-line of additions. In the decade, 1830-40, the smallest additions were after the commercial distress of 1837. In the decade, 1840-50, there was quiet at the beginning, and there is a corresponding increase in membership. In '42 the Free Trade agitation began, and continued till '46. The Railway Mania was in '45, the Panic in '46. These five years were also filled with Educational and Tractarian controversies. Then succeeded the potato famine and the Chartist excitement. Compare these dates with the wave-line of increase, and you will find them followed and accompanied by continued depression.

In the next decade, 1850-60, we had the Exhibition, the Crimean War, the Indian Mutiny, and the Panic of '57. These last events made a singularly marked indentation on the rising wave-line of increase.

In the last decade, 1860-70, the early years were calm and the wave of increase retained its elevation till broken down by the Exhibition, the Bicentenary, and the fall of cotton imports from 1,300,000,000 in '60-'61 to 523,000,000 in '62. The nation slowly recovered, and the wave-lines rose, only to be depressed again by the panic of '66 and kept down by Reform agitation in State and Church—elements which are still at work, especially the latter.

This is, altogether, very fair presumptive evidence that the growth in our church membership is partially effected by the current of the national life.—Freeman.

FATHER HYACINTHE TO MR. VAN METER.

The N. Y. Independent publishes the following letter from Father Hyacinthe to Mr. Van Meter whose schools in Rome have recently been suppressed:

Sir,—It is now some years since, at Rome, while passing St. Peter's, in company with a priest of my own order, a peasant respectfully approached us and asked the name of that church. "Povera macchina!" said my companion, with a smile, when the rustling had passed out of hearing, and we continued our walk past the almost supernatural glory of the marble pile. But my own admiration was dampened, and I could not carry on so gaily my part of the ridicule of the man in the face of the superstitious regard for matter I was haunted by the vision of the ignorant and superstitious creature who seemed to me to represent an entire people.

I returned to my cell in the convent and was overwhelmed with grief and almost with despair as I read these words of the Evangelist: "Ye have taken away the key of knowledge; ye entered not in yourselves, and them that were entering ye hindered." Since that time the temporal power of the Pope has been crushed beneath the feet of his faults (I will not say his crimes), and it were easy to believe that with political liberty there had entered into Rome not only the education of the people, which of itself is insufficient, and may be ruinous; but moral and religious instruction. You and I, sir, have been more or less the victims of this pleasing delusion: and we returned to the Holy City some months ago to see nearer at hand, and, if possible, to aid by our devotion the inauguration of a new and truly Christian order. You have not counted on the ill will, and especially on the lack of the intelligence of the Italian Government which, yielding in its own turn to the strange blindness of the temporal power, sacrifices every day the interests to the political occupation of Rome the great mission which belongs to it."

Scaliger has said that the Italians are all more or less Atheists. This opinion is epigrammatic, but certainly extravagant. It is true, however, that what is especially lacking in this race, otherwise so favored, to make it a great people, is faith. Ancient Rome was one of the most religious cities in the world; modern Italy is almost the contrary, where religion and, if the whole truth must be spoken, conscience is held in the least esteem.

Nevertheless, my dear sir, your noble attempt will not be fruitless. You have

reason to love a country which deserves better rulers than those who have governed it for ages; and you have reason to believe in its regeneration by the Christian instruction and education of the people, and it is not in vain that you have brought thither from the other side of the ocean the schools whose prosperity is the glory of America and whose closing, entirely due to a hypocritical and brutal faith, will not always be the disgrace of Rome."

HYACINTHE LOYSON.

A CASE FOR PITY.—The Synod of Kentucky, by a vote of twenty-four to thirteen, condemned "any and all action on the part of the Presbytery which might seem to countenance the right of ministers of our church, in any case, to administer baptism by immersion," upon which The Christian Index remarks: "We pity the sad case of these ministers, with no authority from the church to immerse and none from Christ to sprinkle or pour."

FELLOWS' COMPOUND SYRUP OF HYPOPHOSPHITES.—Clergymen who were obliged to withdraw from the pulpit on account of Clergymen's Sore Throat, have recovered by using this invaluable preparation, and are now preaching again. Being an excellent nervous tonic, it exerts a direct influence on the nervous system, and through it invigorates the body.

Correspondence.

For the Christian Messenger.

"UNITED EMPIRE AND A NATIONAL POLICY."

This was the subject of a lecture delivered by R. G. Halliburton, M. A., before the Acadia Athenaeum, on Friday evening, 31st inst. The speaker made some introductory remarks on the historical character of Wollville, alluding to the Acadians and their expulsion by the British.

The dream of the "United Empire Loyalists of 1776," then claimed his attention. Never was an idea so indelibly stamped upon the history of a country. To such an extent has it entered into our daily life, that "United Empire" has been abbreviated into "U. E." for popular use. The titles to lands in Ontario, date back to what are still cited in courts of law as "U. E. grants." The very grave has claimed not only the dreamers but also their dreams; and "U. E. grave-yards" are the honored resting place of the Loyalists and their descendants. As philanthropic diplomacy stripped "the refugees" of all their worldly possessions, they had little to bequeath to us but the lessons of their misfortunes.

At present we fear there is but little to encourage us to look across the water in our aspirations for national unity; but we may hope that at some future day we may, by a re-union of the English race on this continent pave the way for a grander and a wider union.

The polar star of the United Empire Loyalists of 1776 was loyalty to the Crown, and it led them, as we have seen, to disunion, to exile, to sacrifices, to humiliation. The watchword of the United Empire Loyalists of the future must be "Re-union of the Empire," and "Loyalty to the Race."

A re-union of the English race may well startle us by its grandeur, for if realized, it would dwarf the greatest nations of antiquity, and become one of the wonders of history. Nor need we believe the problem a hopeless one, or that language, elsewhere powerful cannot re-unite the wide spread branches of the English race by its influence. In our day the magic power of the German tongue has realized the dream of a United Germany. As barbarism is elevated into civilization, its tribes and clans are merged into nations. The nations of civilization themselves are now about to realize a new stage of development; and their future seems destined to be regulated by a voice that, coming to them from the very cradle of their race, will revive on a grand scale, the same rivalries that marked the early history of the world.

"How can we bring about a National Policy?" Several schemes have been proposed; but none meet the idea of the English people. First, a common parliament was suggested. But this is not wanted for we have our own House of Commons, and our House of Lords. The second scheme, a Council for the Empire would be imprac-

ticable. And the third—sending ambassadors to England,—would be objectionable, for we would thus be looked upon as a foreign country. But a National Policy can be better attained by a representation in the British Cabinet.

We are not afraid of our future, we do not want British capital, or troops, but what we do want is British bone and sinew. Three millions and a half of English, Scotch, and Irish have left their homes for other lands, and of these but very few have settled on British soil. It has been estimated that every immigrant is worth one thousand dollars to a country. Therefore, the amount we lose by allowing English subjects to emigrate to other countries is immense. The population must ultimately decide the wealth of a country.

The lecturer closed with a brief account of the North West, and spoke of the efforts made by the head of the Immigration department to preserve an entirely French population in that country.

For the Christian Messenger.

Mr. Editor—

It is to be regretted that the students at Dalhousie College are encouraged or permitted to publish unkind and unjust attacks upon the other colleges. To say nothing of the discourtesy of the thing, the policy is not a wise one. It must be remembered that King's and Acadia have been in operation a good many years, and have educated a large number of those who are today among the most able and influential men in the country. The public understand tolerably well the character of these institutions, and are not likely therefore, to be misled by any thing the students of Dalhousie may say. But about Dalhousie the public know in reality very little. She has given an abundance of promise, but the few men she has turned out has not had time as yet to do much credit to their Alma Mater. "By their fruits ye shall know them," is true of colleges as well as of other things, and it is only the part of wisdom to wait till the fruit has had time to mature a little before we decide upon its quality. Meanwhile, such exhibitions of the unripe article as are to be found in the Dalhousie Gazette of the 11th inst., are not very encouraging. It would, of course, be unfair for us to infer that the bad logic and the reckless disregard of truth and honor that characterized that editorial were due to the training received at Dalhousie. At the same time it can hardly be creditable to that institution to have such specimens of her handiwork paraded before the public eye. Let us hope that the friends of Dalhousie will see this matter in its true light, and put an end to the nuisance.

Jan. 31st, 1873. H.

For the Christian Messenger.

STATE OF RELIGION IN THE OLD COUNTRY.

Dear Brother,—

I received two letters by the last English mail, which contain statements and observations worthy of permanent record.

One is from Scotland. My friend says: "While there are very many earnest praying Christians continually at work, the general standard of piety here is low. The church and the world appear to be journeying through life hand in hand. Doctrinal error pervades the churches. Broad Church views and Rationalism are making steady progress, and undermining the spiritual vitality of the churches, but more especially those departments which in England and Scotland are connected with the State.—Young men of education and occupying good social positions are led astray by false shepherds, who occupy many pulpits in all parts of the country; while others are State-appointed theological teachers. It is thus the evil influence is exerted, and men's souls are destroyed by wolves in sheep's clothing."

A Baptist brother in England writes thus:—

"On the whole, our body is certainly growing in strength, and I think its religious condition was never better. Our ministers, with rare exceptions, boldly and clearly preach Christ, and there is less hesitancy in their utterances than a few years ago. In the present state of England this is of great value. Some amongst us think they see a reaction against the sceptical tendencies of the time, and anticipate a revival of piety and godliness in the land. May the Lord grant it!"

These extracts are instructive. May we share in the anticipated "revival!"

Yours truly,

Feb. 4, 1873. J. M. CRAMP.