

Correspondence.

For the Christian Messenger.

FROM SOUTH CAROLINA.

Mr. Editor,—

In each of seven of the Southern States, the Baptist Home Mission Society has established schools of a high order for the colored people. Other denominations are engaged in the same work. The training of Sabbath School and Day School teachers, and Ministers of the gospel is the special work of these institutions. The one at Richmond, over which Rev. C. H. Carey so ably presides, I have already referred to in a former letter. Some fact concerning the one at Columbia, S. C., may be of interest to the readers of the *Messenger*. It is called the Benedict Institute, named in honor of Mrs. Benedict, widow of a Baptist deacon in Rhode Island, who gave sixteen thousand dollars, the whole purchase price of the property. There are eight acres of land, and nearly the whole lies within the limits of the city of Columbia on the North. The main building is an old family mansion, fronted by an eight-acre park, whose trees are of one hundred year's growth. In these grounds the mistletoe flourishes on the oak, and the magnolia casts her leaves and opens her blossoms in the spring among the varieties of trees and shrubs that spread their branches abroad in rich profusion of flower and leaf. When given up to the present proprietors, the pictures removed from one room had for their security an insurance of five thousand dollars. In and about this mansion the elite of South Carolina, in days gone by were often seen served by obsequious slaves. Now things have changed. The groups of young men and women that pass through the gates and under the stately trees are of African descent. Now they walk in the pride and pleasure of freedom, and seem not to be unconscious of the honor and dignity of being students.

Let the poor descendants of the former occupants of these stately dwellings and aristocratic grounds, now "rejoice with the sons and daughters of Ham, who do rejoice in their new born privileges and prospects." And this scripture injunction will not be obeyed without large draughts upon that source of grace which is only found above with Christ.

Prof. Dodge, the Principal, and Miss Goodman, his assistant, labor hard and successfully. It was my privilege to hear nearly all the classes. The teaching is thorough, and the success is, all things considered, not less than wonderful. The complications of the square and cube roots were explained and illustrated with remarkable precision and clearness. The students readily apprehended the principles of English Grammar; and seemed to have a sharp appreciation of the niceties of Aonalysis. The christian people of the North who give their money to found and sustain these schools are directing that benevolence into channels, where it blesses the Anglo Saxon as well as the African blood. One young woman, at least, I saw standing in class who, if she had appeared among white young ladies would never be judged by an unpractised eye as having any blood connexion with the colored race.—Who would suspect that a tall young man, with light blue eyes, straight light hair, sharp, prominent features, and a white complexion, was of African descent? And yet I saw a young man of this description in class with the blackest of the race; and there he stays, for he was born a slave.

The former slaves bear the names common in the South to the white families, and much of the blood of these people flows in their veins. This is an additional claim which rests in common upon the people of the North and the South to educate the negro. In a certain sense, they are elevating and educating those who are bone of their bone, and blood of their blood.

The first settlers in Red River recognized a somewhat similar obligation. In Manitoba there are half breeds who have received a good education from their fathers in the best schools in Britain. Let the South be equally just.

The extravagant physical demonstrations in public worship are on the decrease among the colored people; and when I have witnessed any thing of the kind, it was entirely confined to the women; but in half the places where I have gone to worship among them, it was not allowed by the ministers. In one place where the practice of leaping, dancing, swooning and going into convulsions, had been lately sup-

pressed, much difficulty was experienced by some of the older women to refrain from these religious luxuries. In one instance I looked for failure, but the stout old lady with turbaned head, by a little device got relief from her excitement without throwing herself upon the floor as stiff as cast iron. After a deal of violent shaking and swaying to and fro; and when it seemed that she could hold out no longer, the old lady turned her face up to the ceiling, blew off her breath, so loud that it almost amounted to a whistle. This gave her relief and she subsided into comparative calmness. The secret of thus restraining themselves, on the part of the women was, as I learned, in the fact that pastor Johnston had a standing force on hand to bundle extravagant women out of doors.

But the scenes were different where pastor Jasper was the preacher. He believes in excitement and works to that end. He has rare ability for the work; and his success cannot be discouraging to himself or those who believe with him. His house was packed, the doors and windows besieged. It was a funeral occasion; and the text was, "We know that if this earthly house of our tabernacle, &c." The preacher has natural eloquence in a high degree. He first carried his hearers over a comparison of the most delicate and complicated works of art, and the handiwork of the Creator. This was closed by startling interrogatives as to whether ingenious man could construct anything so wonderful as the human body—"fearfully and wonderfully made." In response to these questions, there came from different parts of the house negative responses, shrill and short, resembling in sound vigorous grunts of pigs and sharp yelps of curs. Then Jasper began to draw upon his oratorical powers, and I drew up my feet lest his heels might come down upon my toes without tender mercy. His long arms began to sway; and his lank lithe body, up to this time almost motionless, doubled up, and swayed about, and then followed genuflections risings and fallings, bellowings and drawing in of exhausted breath, with sepulchral noises, such as might be looked for in a lion with the whooping cough. All this was not without its effect. To my right, sat a tall brawny armed negro woman, near enough to be touched with my walking stick, who threw herself with a jerk into an upright position and swung her arms at full length back across the noses of her neighbors and fell back upon them as stiff as if she had been a cast iron statue. Then she convulsed, and struggled. The muscles of her face were drawn as tight as shoe-strings, and from her closed eyes, streams of tears flowed down her ridged face. She was taken in hand by half a dozen of her sisters as strong as herself. In other parts of the room there were leapings, jerkings and strugglings in attempts to hold the frantic ones. In one case, the leaper planted herself upon the flat of her back on the floor, at the feet of her sisters, and as she refrained from kicking those about her kept their seats and let her remain till near the close of the meeting. All the while the barking and grunting and ejaculations in a great variety of sounds went on, and Jasper vociferated and gesticulated and roared like thunder about things in heaven and things in the earth, and the judgment and all its tremendous realities. In the very midst of this outburst, he turned to his left, and addressed himself to Rev. C. H. Carey, and proclaimed in his hearing the fact, that he would teach no theology "in the house not made with hands;" but would have a crown upon his head; and, suiting the action to the words, he brought his great black hands down upon Mr. C's blonde locks, as if in the act of crowning him, and Mr. C. sat there as calm and unmoved as a sea fowl amid the tumult of the hurricane and the waves.

Here let it be stated that Jasper does not attend Mr. Carey's school. If he did, he would soon be ashamed of such outrageous conduct. Not one of Mr. C's students would attempt anything of the kind. I have witnessed and felt storms at sea and on the land; but I never felt before as I did on this occasion, a tornado of human passions. I acknowledge that it made my heart palpitate, and my nerves twitch; and from such scenes, in the future, may the good Lord deliver me.

Truly yours,  
EDWARD MANNING.  
Columbia, S. C.

The greatest thing that we can desire, next to the glory of God, is our own salvation; and the sweetest thing we can desire is the assurance of our salvation.

For the Christian Messenger.

FROM ROME, ITALY.

Rome, April 17th, 1873.

The late discussions in the Italian Parliament have brought to light the disagreeable fact that the Peninsula would be in a sad strait in the event of a war with France, which God forbid. In the present state of her finances, Italy would find it impossible to put her army and navy on a footing to prevent invasion from a country at once much stronger than herself and of greater warlike experience, especially when her topographical position leaves her open to a formidable attack by sea, and her coast railways will necessarily remain for a long time yet in a disconnected state. Although Italy has nothing to fear as yet, she would do well to push on the new proposed strategical plan. Railways both at the quadrilateral, and at the Lago di Fucino, as also the long expected completion of the railway between Genoa and Leghorn, and Naples and Reggio, must in any case be immediately carried out. *La Beranche* must wait. France consummated the only one in her power for years to come when she proclaimed the Republic.

The Deputies of the Left having appointed from among their number a committee at the head of which is the well known Ratozzi, in order to formulate a counter-project on the suppression of the religious corporations.

Religious agitation is spreading throughout Switzerland. The Liberals of the Canton of St. Gall, have just sent to the local government an address in which they protest against the public teaching of the syllabus and the dogma of Papal infallibility. The reasons which they assign are that the maxims professed by the ultramontane clergy are an attack upon the foundation of political order, and the principles upon which the Constitution of the State is based. They add that the encroachments and continual interference of the priesthood in the domain of civil life, being a cause of disquietude for the citizen, and a danger for the public peace, the duty of the Cantonal authorities is to enforce the observation of the laws as is done in other localities. At Geneva the conflict is momentarily appeased; the civil authority has taken the upper hand. The Council General has just adopted the bill which confers on the Catholic electors of each parish the right of appointing their priests. The fact remains to be seen whether they will exercise that privilege, and what is more difficult to decide, whether in so doing, they will still be really Catholic electors. The principle of separation of Church and State tends to prevail more and more. Herein we rejoice.

The Empress of Russia sent a special messenger from Sorrento, to enquire after the health of the Pope, as she is much exercised in mind at his illness and has a great desire to see him. It is generally understood that Her Majesty is given up to devotion, and is frequently in a state of rapture produced by religious exaltation which approaches mysticism. Although an ardent member of the Greek Church and opposed to Latinism, she believes the Pope to be a Saint, that his imprisonment (!) has put him in direct communication with God and has procured him the gift of miraculous power in the instantaneous cure of bodily ailments. This belief makes her Majesty more anxious for the Pope reigning.

Good news reaches me from our different stations. Several believers are waiting for baptism. I expect to baptize two this evening in our locale at Trastevere. Our work is slow, but I trust sure, being founded upon the sure word of prophecy. We might, if we chose, enlarge greatly our circle of operations, but I do not feel inclined personally, nor am I authorized by our Board to co-operate with Pedo-baptist Churches, and supply them with colporteurs, unless they are willing to accept the doctrine of believers' baptism. May God bless you and the dear brethren of Nova Scotia. "One Lord, one faith, one baptism."

Yours in Christ Jesus,  
W. N. COLE.  
For the Christian Messenger.  
A VOICE FROM P. E. ISLAND.

Dear Brother,—  
I have watched with some interest the discussion going on in your columns in regard to the consolidation of the Nova Scotia Home Missionary Societies. I have thought that perhaps it might divert the attention of the denomination too much

from the question of questions with us just now as a body, viz., Education. A multiplicity of ends is always weakening. It does appear to me that our main force should now be directed toward enlarging the Endowment of Acadia College. I imagine our worthy brother of Yarmouth putting forward the principle of the division of labor in justification of the prominence given to the Missionary Union discussion. I admit the force of the principle. I shall not utter one word of rebuke against Yarmouth progress, nor yet against Halifax conservatism. The golden thread of sincerity can be clearly discerned running through what has been said on both sides.

I have for some time felt a desire to urge upon the Baptist brotherhood throughout these provinces the necessity of rousing up as one man in the fulness of their strength to put our College upon a financial basis worthy of our position and the means with which heaven has blessed us. Hitherto I have remained silent, hoping that while I was musing, the fire burning in other men's bones might burst forth into such a glowing flame as to warm up the whole Baptist body on this vital subject. Often has this hope been realized when entertained in regard to other subjects. But in this case I fear I am doomed to disappointment. I speak forth now not because of a consciousness of competency but because neither nature nor grace can brook further silence.

A stranger in attendance at our anniversary meetings, while listening to stirring speeches on Education, or looking over the pages of our denominational organs might conclude that we are really awake on this question, and earnestly working to give to the rising generation the full advantages of a liberal education, and to hand down its swelling blessings to our children and our children's children. But let him come among us now, and if a correct observer, he will doubtless reverse his former opinion.

Our annual gatherings are our review days. Our feelings, our utterances or even our acts on such occasions are not as correct a test of what we really are, as what we do or fail to do in the meantime, when less conscious of being the subjects of observation. Last year the whole body from St. Stephens to the eastern extremity of Prince Edward Island, was convulsed on the question of increasing the endowment fund of Acadia College. Has the hundred thousand dollars struck for been raised? The vigorous shaking then given produced a ticking here and there which resulted in a few pledges and contributions. But there has been no general shouldering of the burden on the part of the denomination. Let us therefore give Baptists of these Lower Provinces no rest till they make Acadia "a praise in the earth."

Our fathers have handed us this lamp of secular and religious education. In their hand it burned and gave the light then needed. Will we let it go out, or hand it over to the State, and thus sanction the divorce of education and religion? Rather let us tell the State to stand aside and give her rewards to the promotion of mere secular, in other words non-sectarian education, while we trim the lamp of sanctified learning, and prepare to pass it on burning and full of oil to those who shall come after us and take our place. Providence has visibly assigned us this honorable and responsible work. The guiding hand of God can be clearly seen along the line of our College's history. Earnest faith and the long-tried zeal of voluntary christian effort, are imperatively demanded by the necessities of the times, in order to avert the doom pending over our educational enterprises. Shall we allow this institution which God has owned and blessed from the very first day until now, to go down? Heaven has made our College a nursery of the church alike in her secular and sacred callings. He is continually recruiting the ranks, not only of the ministry, but also of the various other learned professions from the halls of our College. For such a work we owe her at least a tribute of gratitude, of sympathy, of confidence, and of substantial help in her hour of need. Such an hour is the present.

With your permission, I may ere long dip my pen again, and present a few thoughts on this subject.  
Yours in Christian Love,  
J. B. McDONALD.  
Bedouque, P. E. I., April 26th, 1873.

OUR HOME MISSIONARY LETTERS, &c.

Dear Editor,—  
Inasmuch as we have undertaken to discuss the subject of Home Missions, the Union Board think it desirable to have all the correspondence and statements relative to the matter laid before the public. They

therefore, request in behalf of the denomination that you will publish in the next issue of the *Messenger*, the letter they addressed to each member of the House of Assembly, and the discussion that took place in the House on the propriety of incorporating the Home Missionary Union.

Before we proceed to discuss other points connected with the subject of Home Missions, we may make a passing reference to certain communications, touching the subject, that have recently appeared in the *Messenger*. The letter of Dr. Tupper is couched in kind and courteous language and breathes a most excellent spirit. But with all respect to our esteemed friend, we think the principles he lays down are not safe to follow. If we are not to make any change because certain persons oppose the attempt; or if scores are to cease from their work because two or three throw obstacles in their way, there is at once an end of all progress. Our friend "Pax," who wrote lately, undoubtedly means well. But he should remember that peace is more than indolence. It is more than insensibility. It is more than death. He should be careful not to mistake a deep sleep for a deep peace.

In regard to Judge McCully's reference to us, we think we fully answered his letter in our last. Perhaps we need say no more. We must express our astonishment, however, that a person possessing even a moderate share of legal acumen can dare deny his statement in the face of his own language. If he means differently from what he says, he should select language to express his meaning, or else refrain from censuring us for attaching to his words their obvious meaning. This manner of retiring from the controversy reminds us of the tactics of certain warriors of the olden time. When they found themselves in a difficult place and really defeated, they put their armies through various evolutions and started them with all speed as if to attack the enemy. Their real design, however, by their movements was to raise a cloud of dust under cover of which they might make good their escape. "Discretion is the better part of valour."

G. E. DAY,  
Cor. Sec. of Union.  
YARMOUTH, March 31st, 1873.

Honorable Sir:—  
We, the undersigned, presented to the House of Assembly through Samuel Freeman, Esq., M.P.P., a Petition praying that an Act might be passed incorporating the Nova Scotia Baptist Home Missionary Union. A draft Act of Incorporation accompanied our Petition.

We have been surprised to learn that a Committee of the Board of Management of the Nova Scotia Baptist Home Missionary Society have presented a Counter-Petition asking that our Bill may not pass your Honorable House. Permit us, therefore to invite your attention to the following facts:—  
First: The Society that appoints the Board which is represented by the Petitioners against our Bill, ordered, at its last annual meeting, that Board to correspond with us who pray to be incorporated, with a view to a complete union of the Societies. This fact is acknowledged in the Petition against our Bill.

Second: Our Bill, as you will perceive by careful examination, is only permissive. It does not interfere, in any particular, with any chartered rights and privileges of any Society or individual. It merely grants a privilege, which may or may not be used, just as the parties themselves choose.

Third: The Bill is in perfect harmony with the Constitution of the Nova Scotia Baptist Home Missionary Union; and two of the three Petitioners against our Bill were Members of a Committee that framed that Constitution. They are really petitioning against their own work.

We, therefore, respectfully ask your assistance toward passing our Bill the present Session, and without any modification, as delay in this matter would seriously interfere with our prospective operations in Home Mission work.

We are dear sir,  
Your obedient servants,  
(Signed)—A. C. Robbins; Samuel Brown; Pearl D. Kenny; John H. Haley; George E. Day; John Rowe; W. H. Porter; J. H. Saunders; Isa. Wallace—Member of the Executive Board of the Union.

HOUSE OF ASSEMBLY.

FRIDAY, April 4th.  
The bill to incorporate the Baptist Home Missionary Union was then taken up. A petition against the passage of the bill, also a petition asking for its passage, were read.

Mr. Blanchard said he had under his hand three Acts that had been passed to incorporate three different bodies for the purpose of carrying on missionary operations in connection with the Baptist Church. He found in this bill provisions for repealing them all, and he would ask what right any one had to repeal them when the bodies incorporated said they did not want to be repealed. One of these bodies owned a good deal of money, and another not quite