

Correspondence.

From Bro. T. F. Campbell.

LOUISVILLE, KY.,

Dec. 4, 1882.

Raised in the South and familiar with the Negro from my childhood,

I have sympathy for him in his lowly estate and great desire for his social elevation and financial prosperity. After an absence of eighteen years on the Pacific coast where the colored people constitute only a small fraction of the population; and during which time they were emancipated, I return to Missouri and Kentucky and find the study of their present condition an impressive and sad lesson.

The first peculiarity that arrested my attention was the separation of whites and blacks in the churches. In the Missouri congregations, composed, when I left here, of one fourth, or perhaps, one-third Negroes, now a dusky face seldom appears. It may chance that some old man or woman, who has not been willing to give up former church relationships, still lingers on a back seat; but the mass of them have drawn off, and organized churches of their own. This is, I think, peculiarly unfortunate for the black people, who say that the white people did not desire their presence nor encourage them to remain in the churches; while the whites say that the colored preachers desired colored congregations and consequently encouraged division.

The next matter that impressed me unfavorably was the fact that the Negroes, as a class, have accumulated no property. In all my travels, I have not seen a farm belonging to a Negro, nor have I found one of them engaged as merchant or clerk; nor as mechanic or manufacturer on his own capital. I understand that a few of them who receive pensions from the government own lots and houses in the outskirts of the towns and villages; and a few such keep grocery stores. But as a general rule they are day laborers, exceedingly improvident, and, except in harvest, always destitute. Instead of assimilation and a tendency to social equality, present conditions indicate unmistakably greater alienation and less sympathy between the races. Many of the Negroes of the present generation were brought up as domestic servants in the families of the whites, whom they learned

to honor, and others as slaves were taught to respect their masters, who now sympathize with them in their dependent and needy condition. The rising generation will not have even these ties to bind them together. An increasing antagonism is everywhere apparent, the white children looking with contempt on the Negro, while the black children are learning to hate the whites. Nor is the progress of the colored people in education at all satisfactory or hopeful. They readily acquire in childhood the elements of an education; but they have, up to this time, developed no capacity for higher education. It is difficult to find amongst them, teachers competent to manage their own common schools.

Perhaps it ought not to be thought strange that an illiterate and needy race in the midst of abundance, in the hands of those they hate, should have no very high appreciation of personal honor, and should regulate their morals, with reference almost entirely to the grand jury. I understand that many of them justify theft on the plea that they worked for the property they steal when in slavery.

While the slavery question is settled forever in North America, the problem of the destiny of the African race, as an element in social life and a factor in the government, is now demanding, and will soon be forcing, a solution. Whether this shall be found in the political wisdom of the nation, or in the spirit of Christianity in the church, or in the coöperative effort of both, may not now be apparent. It is not easy to see how the sword could become a factor in solving such a problem; and yet, Christianity should do its whole duty in educating and elevating the weaker race, lest violence should find an excuse, where philanthropy ought to triumph. Some feeble efforts are put forth by the churches to propagate Christianity among the freedmen, but the emergency demands increased effort, better facilities, and more men and money.

While we need not let our love diminish nor our zeal relax in reference to foreign missions, prudence dictates that we prevent heathenism from springing up in our midst—that we strive to convert those at our door. How this shall be done it is not my purpose now to suggest. That something ought to be done, and done prompt-

ly, is painfully apparent.

LATER.

PARIS, TENN.,

Dec. 14, 1882.

From Louisville, Ky., I went to Clarksville, Tenn., where I remained two days at the Broadhurst Institute, a boarding school for young ladies. Bro. Broadhurst formerly had charge of the Midway Orphan School, in Kentucky, and more recently conducted the orphan school at Camden Point, Mo. He has built up, against much opposition, a good and prosperous institute in Clarksville. It is pleasant to find Christians taking the lead in every educational department and moral enterprise. They are manifesting much zeal and putting forth great energy in the increase of knowledge and in the spread of the Gospel. In every community I find them amongst the most intelligent, wealthy and enterprising of the population.

Circumstances were not favorable for lecturing or preaching in the church in Clarksville. I made only two lectures to the Institute and then passed on to this place, where I find more favorable prospects for evangelistic work. I am now engaged preaching each evening to good audiences who are giving profound attention; and, although the congregation here is weak and prejudice strong, we are not without hope of good results. I am enjoying the hospitality of Bro. T. J. Coulter, a merchant preacher, whose religion is ever prominent in his business, for he withholds not the Gospel even while selling goods. He has a most estimable Christian wife and pleasant family.

The weather is fine; clear days and cool nights with frosty mornings. The Christmas holidays are near at hand when we may expect again a season of revelry and dissipation. What a pity we can not transfer all that is tolerable and pleasant of this period to the 4th of July, where, divested of idolatry, it might serve a good purpose by intensifying the spirit of patriotism.

I expect to reach Memphis by the 23rd. Whether I shall continue my journey thence southward, or turn to the north, I am not yet decided.

Love to all who love our Lord,

T. F. CAMPBELL.

People do not need to know more about virtue, but rather to practice what they already know,

California Letter.

DOWNEY CITY, CAL.,

Dec. 14, 1883.

Bro. Floyd:

Yours of the 5th inst. has just reached me. Perhaps the mail will make better speed when it learns the way better. It should come from Monmouth here in four or five days, and in a short time, when the roads are completed, in three days, or less.

THE RIGHT KIND OF A PAPER.

Having had some experience in editing and publishing, and having read most of our papers somewhat carefully, I may very naturally feel interested in the kind of a paper to be circulated among us. I am compelled to fear that some of our papers are not serving the Gospel cause. Some others may have a small balance of good in their favor. In some cases this is larger—in some I think it is very large. But I do not know a paper that might not, as I think, be very much improved, though I would not like to undertake the work. Our papers need more work. This is a single branch of the subject. If all the work was even for wiser and abler, still more work is needed. We have, I presume, the best papers published, as we have the best and ablest preachers living. But it does not follow that they might not all be better. How to make them so, is the question. No one man can do all the work necessary on a weekly. If each of the several departments had a head, and these heads were headed by one wise and strong head—and sound and vigorous body—there might be an important improvement. But there is the difficulty. Each of these heads must be supported, and the main head and proprietor is not able to supply the demand—unless, some how, he has a large and prompt paying list. But

ANOTHER WANT IS,

I think, in our lack of faith. We may easily have too much confidence in ourselves; but we are not likely to have too much in a Gracious Providence. If it is clear that a paper is needed, and that a given place, and one or more brethren are the men for the work, then we ought to venture much. But one word to make sure of these particulars. Then

THE LEADING PURPOSE OF THE PAPER

is of the utmost importance. If it