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THE LITTLE PILGRIM.

[There is a simple pathos in the following ballad, by an unknown English writer, that we have seldom seen equalled. The conclusion, which we omit, recites the after-history of the Little Pilgrim until she, in turn, teaches her own children to go on pilgrimage. *Md. Witness.*]

PART I.

In a large old house, with two kind aunts,
The little Marian dwelt;
And a happy child she was, I ween,
For though at times she felt
That playmates would be better far
Than either birds or flowers;
Yet her kind aunts, and story books,
Sooth'd many lonely hours.

Her favourite haunt in summer time
Was a large old apple tree,
And oft amidst its boughs she sat,
With her pet book on her knee.
"The Pilgrim's Progress" was its name,
And Marian loved it much;
It is, indeed, a precious book;
There are not many such.

She read it in her little bed,
And by the winter fire;
And in summer in the apple tree,
As though she ne'er would tire.
But, unexplain'd, 'tis just the book
To puzzle the young brain;
And she, poor child, had no kind friend
The meaning to explain.

For though her aunts were very kind,
They were not very wise;
They only said, "Don't read so, child!
I'm sure you'll hurt your eyes."
But Marian read, and read again,
And visions strange and wild
Began to fill the little head
Of the lovely dreaming child.

She thought that Christian and his wife,
And all their children too,
Had left behind their earthly home,
And done what she must do.
"I'll take my Bible," said the child,
"And seek the road to heaven;
I'll try to find the Wicket Gate,
And hope to be forgiven."

"I wish my aunts would go with me,
But 'tis no use to ask;
They are so deaf, and rather lame,
They'd think it quite a task.
"Yes, I must go alone, I see,
And I shall not let them know;
Or, like poor Christian's friends, they'll say,
"My dear, you must not go."
"But I must wait till some grand scheme
Can all their thoughts engage,
And then I'll leave my pleasant home,
And go on pilgrimage."

She had not waited long before,
One fine autumnal day,
She saw the huge old coach arrive,
To take her aunts away.
"We are going out to spend the day,"
The two old ladies said:
"We mean to visit Mrs. Blair;
Poor soul, she's ill in bed."
"But, Marian, you must stay at home,
For the lady's ill, you see;
You may have your dinner, if you like,
In the large old apple tree,
"And play in the garden all the day,
Quite happy and content."
A few more parting words we said,
And off the ladies went;—

The servants, too, were all engaged.
"The day is come at last,"
Said Marian; "but, oh! I wish
My pilgrimage were past."
She knelt beneath the apple tree,
And for assistance pray'd;
Then with her basket in her hand,
Forth went the little maid.

Behind the house where Marian dwelt,
Far in the distance, lay
A high steep hill on which the sun
Shone forth with cheering ray.
That Difficulty was its name,
The child had often thought;
And towards that hill she turned her head,
With hopeful visions fraught.

The flowers seem'd to welcome her,
'Twas a lovely autumn morn,
The little lark sang merrily
Above the rising corn.
"Ah! little lark, you sing," she said,
"On your early pilgrimage;
I too will sing, for pleasant thoughts
Should now my mind engage."

In clear sweet tones she sung a hymn,
And tripp'd lightly on her way,
Until a pool of thick soft mud
Across the pathway lay.
"This is the Slough of Despond," she cried,
Yet she bravely ventur'd through,
And safely reach'd the other side,
But she lost one little shoe.

On an old grey stone she sat awhile,
And ate some fruit and bread;
Then took her little Bible out,
And a cheering Psalm she read.
Then with fresh hope she wander'd on,
For many miles away;
But she reach'd the bottom of the hill
Before the close of day.

She clamber'd up the steep ascent,
Though faint and weary too;
But firmly did our Marian keep
Her purpose still in view.
"I'm glad the arbour's gone at last,"
Said the little tired soul;
"I'm sure I should have stopp'd to rest,
And lost my little roll."

On the high hill-top she stands at last,
And our weary pilgrim sees
A porter's lodge of ample size,
Half hid by sheltering trees.
She claps her hands with joy, and cries,
"O there's the Wicket Gate!
And I must seek admission now,
Before it is too late."

Gently she knocks—'tis answer'd soon,
And at the open door
Stands a tall stout man; poor Marian felt
As she never felt before.
With tearful eye and trembling heart,
Flush'd cheek and anxious brow,
She said, "I hope you're Watchful, sir;
I want Discretion now."

"O yes, I'm watchful!" said the man,
"As a porter ought to be;
I s'pose you've lost your way, young Miss?
You've lost your shoe, I see.
"Misses!" he call'd to his wife within,
"Here's a child come to our door;
You'll ne'er see such a one again,
If you live to be fourscore."

"She says she wants Discretion,
And, sure, I think so too;
But I know some who want it more,
Who will not own they do."
"Go to the hall," his wife replies,
"And take the child with you;
The ladies there are all so wise,
They'll soon know what to do."

The man complied, and led the child
Through many a flowery glade;
"Is this the Palace Beautiful?"
Enquired the little maid,—
"There to the left, among the trees?"
"Why, Miss, 'tis very grand;
You may call it a palace, if you like,
'Tis the finest in the land."

"But see, we've come to the fine old porch,
And the wonderful marble hall;
Here, little lady, you must stay,
Whilst I the servant call."
Tired and sad he left the child,
But he quickly re-appear'd,
And with him the lady of the house;
Poor Marian's heart was cheer'd.

"Sweet little girl," the lady said,
In accents soft and kind,
"I'm sure you sadly want some rest,
And rest you here shall find."
To a room where three young ladies sat,
The child was quickly led;
"Piety—Prudence—Charity,"
To herself she softly said.

"What is your name, my little dear?"
Said the eldest of the three,
Whom Marian, in her secret soul,
Had christen'd Piety.
Admiringly she watch'd the child,
Who indeed was passing fair;
Around her bright and lovely face
Fell waves of auburn hair.

"How did you lose your way, my love?"
Gently she raised her head,—
"I do not think I've lost my way"
The little pilgrim said.
"This is the Palace Beautiful;
May I stay here to-night?"
She smiled and said, "We're glad our house
Finds favor in your sight."

Yes, gladly will we lodge you here,
For many nights to come."
"Thank you," she answer'd, "but I soon
Must seek my heavenly home."
"The Valley of the Shadow of Death
Is near this house, I know."
She stopp'd, for she saw, with great surprise,
Their tears begin to flow.

She little thought the mourning dress,
That all the ladies wore,
Was for one whom they had dearly loved,
And could see on earth no more.
Their brother had been call'd away,
Their brightest and their best;
No wonder then that Marian's words
Roused grief in every breast.

Sobs only for awhile were heard;
At length the mother said,
"My child, you have reminded us
Of our loved and early dead."
"But this you could not know, my dear;
And, oh! indeed 'tis true,
We all are near to death's dark vale,
Even little girls like you."

"Yes," said the trembling, timid child,
"I knew it would be so;
But, ma'am, I hope that Piety
May be with me when I go."
"And will you show me your armoury,
When you have time to spare?
Oh! I hope there is some small enough
For a little girl to wear."

No more she said, for Piety,
As Marian called her, cast
Her arms around our pilgrim's neck,
"The secret's out at last!
"You've greatly puzzled us, my dear;
But now I see you've read
A precious book, that, unexplain'd,
Has turn'd your little head."

"O dearly, when I was a child,
I loved that pilgrim tale;
But dear mamma explain'd it well,
And if we can prevail
On your kind aunts to let you stay
Some time with us, my dear,
You shall read this book with dear mamma,
And she will make it clear."

THE RUM DRINKING CHRISTIAN.

The Lord pardon thy servant in this thing
Was the petition of Naaman the Syrian, for the
liberty of indulgence in a point where God and
conscience condemned him. It is the prayer of
many Christians, thus desiring some forbidden in-
dulgence. It is the prayer of the rum-drinking
Christian. I shall show who the rum-drinking
Christian is. He is not the drunkard; for the
drunkard is no Christian. He is not the hard-
drinker; though some professed Christians, to
their shame be it said, are hard-drinkers. He is
the Christian professing to drink temperately priding
himself on a prudent use of dangerous and
destructive stimulants.

He is a man of good reputation in society, and
of regular standing in the church. He would
sooner sacrifice all his property than be seen
drunk. He deprecates the immoralities of society,
is constant in his attendance on divine institu-
tions, and rejoices in the conversion of sinners
and the spread of the Gospel—but he drinks
rum, especially when engaged in any hard labor,
as haying and harvesting. He cannot go into
the field, or engage in fishing, ship-building, or in
mechanical employment, without this or some
other intoxicating liquor. When he comes home,
he takes it to create an appetite, when he is wet,
to keep him from a cold; when attending the
sick, to ward off fevers. He gives it to his wife
and children, and visitants and laborers, but al-
ways prudently resolving to be temperate in all
things. Such is the rum-drinking Christian.

*He pursues a practice condemned by God and
his conscience.* Against nothing does God in
his word more solemnly warn his people than
intoxicating liquors. "Who hath woe? Who
hath sorrow? Who hath contentions? Who
hath babbling? Who hath wounds without
cause? Who hath redness of eyes? They that
tarry long at the wine, they that go to seek mixed
wine." "Look not upon the wine." The
wine is an intoxicating liquor; and God says, in
a view of its tremendous effects, not, use it pru-
dently, but, look not upon it, avoid it, turn from
it as the destroyer of the soul, for at the last it
biteth like a serpent, and stingeth like an adder.
Again. "It is not for kings to drink wine, not for
princes strong drink, lest they drink and forget the
law, and pervert the judgment of any of the af-
flicted." Abstinence is here enjoined upon all
rulers. Why? Because strong drink clouds
the mind, destroys the perception and the sense
of right and wrong, hardens the heart, and
perverts the judgment; and it is for the same
reason the duty of all men, that they may in
perfect sobriety discharge all their obligations.

The providence of God sometimes furnishes
rules of action clear as his word. Whatever
the general good requires, we are bound to do.
Whatever the salvation of souls demands, we
must sacrifice. Now, through the prevalence
of intemperance, our country is on the brink
of ruin. The church is in danger of being
paralyzed in all her efforts. Thousands of
families are reduced to degradation and wretch-
edness; and thousands of souls are plunging
into eternal woe. Fifty millions of gallons of
distilled spirits are drunk in the United States
every year—how great a portion of it by pro-
fessed Christians, who can tell!—and no less
than one hundred and thirty thousand drunkards
stagger in the streets of the nation every day.
This tremendous evil every man is called, in
the providence of God, to help to check and sup-
press. But the common sense of mankind de-
cides that it can be checked and suppressed
only by the disuse of ardent spirit in the reli-
gious and moral community.—Every man
therefore is required, in the providence of God,
to practice entire abstinence himself, and to
cease giving strong drink to others. The
Christian who does not do it, who drinks daily
himself, and puts the bottle daily to his neigh-
bor's mouth, acts in defiance of the word and
providence of God.

He acts against the remonstrance of his
own conscience. Hundreds of once rum-
drinking, but now consistent Christians,
acknowledge that it was once so with them,
while periodically stimulated, and while they
gave brandy and spirits to others. And the
consciences of men act with great uniformity
on such points. They see the evil, and the ex-
tent of intemperance; the remedy lies before
them; and if they will set at defiance the warn-
ings of God and the efforts of the temperate
through the land, it must condemn them.

The rum-drinking Christian pleads for this
practice as useful and necessary. Though it is
fully shown from facts and the testimony of the
experienced, that even a little strong drink is
unnecessary and dangerous, he pleads that he
cannot labor without it; that his strength will fail
him; that it makes him feel better; that he has
more enjoyment of his food, and better sleep;
that he cannot get men to labor for him without
it; that he will be unpopular in withholding it;
and that a prudent use can do no harm; and
though he knows that his practice is condemned
by the word and providence of God, yet so power-
fully does the world and appetite plead, that he
says, "The Lord pardon thy servant in this
thing."

Let the churches awake to a sense of the tre-
mendous evil fostered in their bosoms. Mul-
titudes without, who make no pretensions to per-
sonal piety, have banished ardent spirit from
their use as detestable and ruinous; and the
line must be drawn within the church, as it
never has been, between the temperate and
the intemperate—between him who is willing
to deny himself and take up the cross, and him
who pleads, "The Lord pardon thy servant
in this thing." If Paul said he would not eat
meat, if it caused his brother to perish; if we
ought to lay down our lives for the brethren,
then let every Christian renounce his profes-
sion who will not in this day give up drinking
ardent spirit. Ministers and churches, the
voice of God calls loudly to you to "touch not,
taste not, handle not," that through your ex-
ample the world may be saved.—*American
Tract Society.*

FAITHFUL WOUNDS.

There are wounds enough inflicted among
men, but they do not come under the head of
faithful wounds. Men are ready enough to in-
flict wounds under the influence of anger but
not under the influence of love. The duty of
faithful Christian rebuke is greatly neglected.
A Christian Father is unhappily possessed
of a hasty temper. He feels under but little
restraint in his family. Fretful and passionate
expressions are heard, where the sweet tones
of affection should ever prevail. The effect on
the members of the family is disastrous. The
prayers of that ill-tempered father are hindered.
His pious appeals are neutralized by the
recollection of his unjust criminations. The
home circle is not attractive. The children
are in danger of being led to seek for enjoy-
ment amid scenes unfavorable to serious
thought.

All this is seen by a Christian neighbor, but
he does not administer rebuke. Why not? It
would be interfering in his neighbor's business.
True, but does not the law of love require such
an interference, when sin may thereby be res-
trained?

"It will do no good: it will only give offence,"
may perhaps be the excuse. We cannot tell
what result will follow an effort to do good. We
cannot tell whether a crop will follow the sow-
ing of the seed, yet it is our duty to sow. Per-
haps rebuke may give offence. That does
not affect the question of duty. There is no
qualification to the command to admonish one
another daily. Rebuke prompted by Christian
love seldom gives offence. What says the ex-
perience of the reader on this point? Has he
ever made one angry by admonishing him un-
der promptings of genuine Christian love?

But perhaps the neighbor whose excuses we
are considering, may himself be passionate, so
that he cannot admonish his brother without
condemning himself. We do not remember
any passage of scripture reading thus: "admon-
ish one another except for the sins of which
each one is himself guilty." If guilt excused
one from duty, then judgment would soon be
at an end. There is no doubt but that the
passionate brother ought to be admonished. A
faithful wound inflicted by the hand of love, may
save him from many sins, and the cause from
much reproach.

Another professing Christian is manifestly
under the influence of a worldly spirit. He

conforms to the ways of the world, in matters in regard to which there should be a marked distinction between the church and the world. His brethren are grieved, and scorners say there is no difference between those who profess to live for eternity and those who give themselves to worldly pleasures. Why does not some Christian brother go to him and show him the inconsistency between his course and his solemn vows? Why does not some Christian brother entreat him to remove the reproach that his conduct is bringing on the cause. It may be said it would be a very unpleasant work and no one likes to injure the feelings of another. True, but it is duty. Faithful wounds must be inflicted. Regard for the feelings of others must not affect our loyalty to Christ.

A faithful attention to this duty, will lead us to avoid the sins which would interfere with its performance.—*N. Y. Observer.*

THE HALDANES.

The brothers Haldane, whose names are familiar to the Christian Church, were descended from an ancestry which held a high place among the Scottish barons, and occupied a position of considerable rank in their own day. Robert was heir to a large estate, and both had good prospect of success in the navy, to which they were devoted from infancy, on account of their close relationship to Admiral Duncan, Lord Camperdown. They both entered the service in their seventeenth year, in 1780 and 1785 respectively. Robert, who displayed great gallantry in action, left the navy at the peace of 1783, and, after two years of study at Edinburgh University, and travel abroad, upon the attainment of his majority, settled at his paternal estate, and married. For ten years subsequent to this, he spent his time in improving his estates and pleasure-grounds, and in acquiring the character of an enterprising and popular landlord. James rapidly rose in the service of his country, and was, at the age of twenty-five, nominated to the command of an Indiaman, the "Melville Castle." Both brothers, though well trained by their widowed mother so long as she was spared to them, exhibited the ordinary characteristics of respectable society in their day. Robert was a country gentleman, self-satisfied, generous, political, and worldly. James was an officer, daring, high-spirited, convivial, who could quell a mutiny, fight a duel, or sit long at a table with equal coolness and enjoyment.

The French revolution made a deep impression on the mind of Robert, and led him to thought. Political speculations paved the way for religious considerations, and his mind once awakened found rest only in the acceptance of the Redeemer's righteousness. Various influences aided the development of his conversion—conversation with pious ministers, and especially with a journeyman mason who was employed on his estate. From this humble person he obtained his clearest views of the gospel of God, and justification by faith in the finished work of Christ.

James A. Haldane began to study his Bible and pray to God on board the "Melville Castle," in January, 1794; but though within reach of public worship where his ship lay for four months, he only went ashore once or twice to hear Dr. Bogue, a Scotch minister at Gosport. The private exercise bore its fruit, and Capt. Haldane sought admittance to the Lord's table, and for this purpose called on Dr. Bogue, who lent him books to read. Ere the time for the celebration of the ordinance arrived, however, Captain Haldane, induced partly by his growing convictions of religion, and partly by his wife's relatives, disposed of his command for £9,000, and retired from sea. In Edinburgh, his mind was gradually opened to the gospel, and he became decidedly religious before his elder brother.

The change upon the Haldanes was thorough, marked, and practical. The same energy, activity, and zeal, that had possessed them before was turned, by the grace of God, into channels of usefulness. They had no sooner found the blessing of salvation than they sought to diffuse the knowledge of the Saviour to others. Favoured with the society of a most devoted minister of the Church of Scotland at Stirling, the Rev. Mr. (afterwards Dr.) Innes, whose simple piety and constant labour in the gospel won him the esteem of all, Robert Haldane's mind was directed to missions. The work of evangelizing the benighted seemed to him "of such magnitude, that, compared with it, the affairs of time appeared to sink into nothing, and no sacrifice seemed too great in order to its attainment." When the London Missionary Society was formed, both the brothers became subscribers.

But Robert Haldane was planning a great scheme of his own. He proposed to establish a mission in India, and to provide for it from his own means. He was ready to make a large sacrifice for so noble a work. But after he had secured the consent of valuable coadjutors in the Rev. Dr. Bogue, Messrs. Innes and Ewing, the door was shut by the prejudices of the East India Company. The preaching of the gospel was pronounced dangerous to the government of India, and Mr. Haldane stigmatized as a suspected revolutionist. The consecration was

accepted, but the Lord turned the service into another sphere, where the success obtained, prevented any doubt of the Divine guidance and blessing.

Scotland had for a long period been under a ministry, many of whom were indifferent to their sacred calling, and sceptical of the creed they were pledged to preach. There were honourable exceptions—men of God, who preached the gospel with power and fruitfulness; but the church in general was dead, and the people irreligious. The land where evangelical light had so brightly shone was benighted, and the people whose hearths had almost all been altars, forsook their fathers' God, and were perishing for lack of knowledge. This state of matters pressed heavily on the heart of James Haldane, who had visited the north of Scotland in company with the excellent Mr. Simeon, of Cambridge. Along with a few devoted men, long and favourably known, Messrs. Aikman and Campbell, he circulated tracts and established Sabbath-schools. By the attendance of adults at these schools, a necessity arose to speak to them, and a desire to preach the gospel animated the soul of James Haldane. Encouraged by a first effort, he began a course of itineracy, which enabled him to preach "in almost every town or populous village in Scotland, from Berwick-upon-Tweed and the Solway Frith to John O'Groat's and the northern islands of Orkney and Shetland." In these towns crowds flocked to hear the novel preachers, and many dated their first impressions to the words spoken by the retired sea captain. In Kirkwall, Orkney, 6,000 persons assembled at one time. In Thurso, Caithness-shire, from an almost unconcerned audience of 300, it grew to 3,000 persons. The first tour was made in 1797, and henceforth James Haldane became an evangelist in Scotland.

Then Mr. Robert Haldane's opportunity came. He provided places of worship in Glasgow, Edinburgh, and many other towns capable of holding very large congregations. He established a seminary for the instruction of candidates for the ministry, and aided young men in their studies. He sold his estate, that he might be liberal. In twelve years, from 1798 to 1810, he expended more than £70,000 in Home Missionary operations in Scotland.

Mr. Robert Haldane's influence for good was not confined to Scotland. In 1816 he went to Geneva, where a work of God began, whose beneficent results bless that city to this hour, and extend far and wide. The city of Calvin, at that period, had become Socinian; the ministers of the Protestant church neither knew nor preached the gospel. Belying their creed, they had provoked the scorn of the infidel Rousseau. Mr. Haldane formed acquaintance with some of the students of theology; began a series of lectures on the Epistle to the Romans, which was attended by eighteen students. The result was extraordinary. The young men received the truth; so did one of the city clergy, Cesar Malan, who has long adorned the gospel. The names of students who were converted by Mr. Haldane's instrumentality, will suggest, to all who know them, the greatness of the work which this man of God was enabled to do—Gausson, the author of *Theopneustia*, a valuable work on inspiration; Merle D'Aubigne, the celebrated historian of the Reformation; F. Monod, C. Rieu, H. Pyt, and others, who have been eminent ministers of Christ. The Evangelical Society of Geneva, that had its professors of theology, missionaries, and other instrumentalities for the spread of the gospel, was the result of Mr. Haldane's devoted labors among the students. How great and extensive and lasting the usefulness has that labor of love become! It was the revival of the church in the cradle of the Reformation.

His writings have the highest value. A *Commentary on the Epistle to the Romans*, the result of his studies and labors in Geneva, is one of the most important expositions of that great epistle. It has passed through several editions, and has been published in French and German also. The latest English edition is in three volumes. In 1816 he published two volumes on the *Evidences and Authority of Divine Revelation*, of which a third edition, in three volumes, appeared in 1843. He also wrote a number of other pamphlets, and aided largely by his purse the publication of the valuable works of Dr. Carson, on the *Inspiration of the Scriptures*.

His labors in connection with bible and missionary societies were constant, and his liberality marked. He died December 12, 1842.

Mr. James Haldane continued to live and labor for several years after his brother's death. He also wrote works intended to elucidate and defend the doctrines of atonement and justification by faith. In 1842 appeared *Man's Responsibility*; in 1846, *Christian Union*; in 1845-7, two editions of the *Doctrine of the Atonement*; and in 1848, an *Exposition of the Epistle to the Galatians*.

These works have been deservedly esteemed in Scotland, where Calvinistic doctrines more extensively prevail among evangelical Christians than in almost any other country. Amidst diversity of opinion on points of government, and even these the least essential, most Christians there hold the doctrines of the Westminster Confession, and, with a few exceptions, are Presbyterian. The labours of the Haldanes were of greater

consequence in the revival of godliness and defence of orthodoxy than in the establishment of a sect.

Mr. James Haldane completed the fiftieth year of his pastorate in 1849, and had his jubilee celebrated by a meeting composed of ministers and others belonging to all evangelical denominations. The review of that half century was deeply interesting. During its course Mr. Haldane had seen abundant tokens of the Lord's goodness towards his native country. From the spiritual indifference of Moderatism to the fervent and liberal piety which characterized the period shortly after the disruption of the Church of Scotland, he had marked the gradual change, and had been instrumental in turning the current by the successful itineracy of his early preaching. From an apathy to missionary effort, which scarcely sustained a labourer in any part of heathendom, until India, Africa, and the Jews had in many converts owned the zeal of Scottish interest in the conversion of the world; from the pastoral letter of the Church of Scotland, which drove him and his friends without its pale, until hundreds of the ministers were preaching under the canopy of heaven, and planting churches everywhere, and hailing all ministers of Christ as brethren, he had observed and aided the change.

On February 8, 1851, while still making engagements to preach. Mr. James Haldane entered into his rest, aged eighty-three years.

The lives of these brothers are eminently suggestive. *When the heart is thoroughly devoted to the Lord, what may be accomplished among men!* Having given themselves, they did not spare any talents, opportunities, or means, to serve the Lord in endeavouring to save souls; and the Lord accepted their sacrifice, and rewarded it largely. They went forth bearing precious seed and weeping, amidst the ungodliness that prevailed when they began; but ere they passed away, how rich a harvest had they reaped, what sheaves filled their bosoms, and what a joyous harvest-home will theirs be, when "souls whom they had taught the way to paradise" will gather round them in the day of the Lord! What encouragement to do good with wealth and talents is afforded by these lives! It is the repetition of a conclusion to which we frequently come, but it cannot be pressed home too often to professing Christians. "*How much owest thou unto my Lord!*"—*Rev. R. Steet, in British Messenger.*

CHRISTIANITY AND BRITISH LITERATURE IN INDIA.

Christianity has just accomplished another step in its onward course in India. The present advance, like all previous ones, has been made solely in virtue of its own inherent power. It is advancing slowly to supremacy; displacing the mighty fabrics of superstition which have stood there throughout the past ages, and rearing in their room institutions fraught with its own beneficent and healing spirit: but how sublime the mode of its advance! Though India had been in danger of being swallowed up by a deluge, or consumed by a conflagration, its rulers could scarce have been more alarmed. On arriving on this dark shore, Christianity was doomed to experience, what she has too often experienced during her course, that her worst enemies are those of her own house. It was not the Hindu, nor the Mohammedan, nor the Parsee, but the Briton that denied her entrance. It was imagined (alas! how little was Christianity then understood by some of its professed disciples!) that should Christianity found her dominion in India, that of Britain would fall. We trembled lest those whom we had subjected to our arms should embrace our faith. We strove to conceal that there was such a book as the Bible, and that we were believers in it. We were unable to conceive what good that book could do the Hindus; and we doubted its power to convert them to Christianity; we had no wish so to convert them; and believing that all attempts of that kind would only end in irritating them, and making them impatient of our yoke, we warned off the missionary as if he had come to let loose the pague, or to sound the trumpet of revolt.

God purposed that it should be so: therefore He takes not the prince but the fisherman: He takes not the help but the hostility of governments, and in this way carries forward His work. Christianity thus gives proof of her divinity—stands apart from all other religions. They are of the earth, and grow only by the help of earthly influences; she is from heaven, and grows in virtue of her heavenly power. Britain is not planting her religion in India as Mohammed planted his—by the sword. The religion that is gaining ground there is the religion of the missionary. The evangeliser of India is not the munificence of princes, but the self-denying labors and prayers of the preacher.

The new advance which Christianity has made in India does not lie in its having secured a larger share of the patronage or protection of the State; about these, as may be inferred from what we have just said, we are noways solicitous. Its triumph is of another sort. The government has not yet had courage to introduce Christianity directly into its institutions and schools; but of course, in teaching the sciences of the West—the history of England, for instance—it was impossible to avoid reference to Christianity. But the other day an attempt was made to suppress

even that indirect allusion to the religion of the Bible. The movement among the Parsee youth towards Christianity has become of late most marked. Their countrymen, in alarm, have set themselves to inquire into the cause of this movement, and to discover if possible the means of arresting it. They have laid the blame at the door of the government institutions. Mr. Arda-seer, a native teacher in the Elphinstone Institution, has been charged by the Parsees with making too large reference to the religion of England, when engaged in teaching the literature of England, and hence, as they believe, that extraordinary movement among their community, which threatens to issue in the apostasy of the whole Parsee nation. The case was brought before the proper tribunal, the Parsees claiming to have it found that Mr. Arda-seer had exceeded his powers as a teacher in the college, and to have it declared that henceforward the literature of England and of Europe should be taught in the way of completely excluding all reference to Christianity. The judge found that Mr. Arda-seer had not exceeded his powers, but had used the proper class-books in a legitimate way; and as regards the major demand—namely, that all reference to Christianity should be interdicted in the teaching of the literature of England and other Christian countries—the judge rejected it, on the ground of its involving an impracticability.

All will admit that the decision is a most important one, and that it will operate with marked and lasting effect upon the growing civilization of India. Most will be disposed to go further, and to admit that the decision of the judge proceeds on the most enlightened grounds; and that any other decision would have been tantamount to forbidding the literature and history of Britain to be taught to any extent, or to any useful purpose, in the government institutions.—*Free Ch. Record.*

FRUITS OF THE TRAINING SYSTEM.

There are within the territories of the East India Company ten millions, in round numbers, of Tamil-speaking people. What is our mission doing for the evangelization of this large and deeply interesting part of the community? In answer to this question, we might remind our readers of the efforts of the missionaries to leaven the community with the Word of God through the youth in the schools. Conversions, blessed be God! have not been few. Over and above, thousands of young men have gone forth, filled with a knowledge of the gospel, to mingle with their countrymen in the various walks of public and private life. This, we take it, is an essentially evangelistic work. Whether in a church or in a school, so God's saving truth be communicated, it matters not. Christ is preached. The younger the audience, the more hopeful the work; and the more regularly they attend on these expositions, the more likely is the Word to take hold upon them. Had it not been so, we believe that not one of our missionaries could have consented to spend a day in merely scholastic labors. Madras is included in the district in which Tamil is the spoken language. Now at Madras and Triplicane, there are four regular services in Tamil. Three of these services are held at a preaching station on the Mount Road, a crowded thoroughfare, and, therefore, finely adapted for the purpose. All castes and classes come to listen; and the audience, which not unfrequently numbers a thousand, is thus sketched in the *Herald*:—

"Among the crowd listening eagerly to the preacher's words, we may see in one corner of the hall a knot of proud, self-righteous, and twice-born brahmins; in another corner may be seen some females shyly looking at the preacher, and eagerly drinking in the strange tidings which they hear (often for the first time) of sin and a Saviour, of death, judgment, and eternity; and all round, the hall is filled with Hindus of all classes, from the wealthy and comfortable *Chetty* (native merchant), down to the overworked and poverty-stricken *Cooly* (daily labourer). Such is the audience to which, on Sabbath and week-day, our native missionaries and other native agents are privileged to preach Christ and him crucified. At these meetings, the largest intellectual gifts and attainments, the most consuming zeal, the most burning love, and the largest measures of grace in any soul would have ample scope for their exercise and development."

Recently the system has been introduced of short tours to all the villages around Madras. The native students of divinity are employed in this work. They go out on Saturdays when the institution in Madras is closed, and are in general well received by the villagers. They distribute tracts and gospel seed, which, by God's blessing, may yield in due time a plenteous harvest.—*Id.*

THE MARTYR MISSIONARY.—In noticing, two weeks ago, the admirable memoir of Lyman, the Martyr Missionary, we suggested that it should be generally circulated among the colleges and theological seminaries. We have since learned that, through the liberality of one or two gentlemen, a copy of the work has already been given to each student in Union and Princeton Seminaries. Will not some one provide in like manner for Andover? A hundred dollars will supply the Seminary. Cannot 20 copies be furnished also to each college in New England, before the day of prayer for colleges?—*N. Y. Independent.*

And we may ask, are there not some in Canada who will supply the young men in our theological institutions with the above mentioned memoir?

SHOULD SUNDAY SCHOOLS CLOSE IN WINTER?

[The following article is commended to the serious attention of Sabbath School teachers in Canada.—Ed. WITNESS.]

In many parts of the country, but few Sunday Schools are found with open doors in winter, excepting the large towns and villages. Those who advocate this measure assign as reasons for the same, bad roads, unpleasant weather, uncomfortable houses, distance, &c. So prevalent is the impression, in some quarters, that a Sunday-School cannot be carried on in winter, that in thousands of neighborhoods, the Sunday-School is closed in consequence of that opinion, though the effort has never been made to sustain it through that season. Experiments fairly tried have established the fact, that where the teachers are deeply interested in the work, and appreciate its magnitude, and have a deep sense of their responsibility combined with the energy of character, the Sunday-School can be carried on with as much interest during the winter as in the summer. Winter is the period when the greatest amount of intellectual education is given and acquired. If children can attend the district or private school five days in the week, for the education of the mind, ought they not to go one day, for that which is vastly more important—the education of the heart? Many children receive in the Sunday-School the only religious instruction they do receive. Deprive them of the Sunday-School in winter, and their souls, which are of more value than worlds on worlds, are not cared for during that period, but are left exposed to those temptations which Satan is ever ready to present to unoccupied minds. As the Sunday-School is a means of grace adapted to the young, it would be as reasonable to close, to the Christian, some of the privileges of worship because of the storms of winter. As well close the place of worship or school-house for preaching to the adult, as the Sunday-School for the young. As well may the preacher cease to preach, Christ and him crucified, as the Sunday-School teacher ceases saying to the young "This is the way—walk ye in it." Revivals more commonly take place in Sabbath-Schools during the winter months. As a matter of fact, nearly all the revivals reported during the past year, have been enjoyed in Schools, which have continued through the year. Few are the hours in which Sunday-School instruction is given, these few are reduced at least one-third by those who close the Sunday-School in winter.—*S. S. Pioneer.*

DEATH OF A SYRIAN CONVERT.

Died in the New York Hospital, on the 22d of August, Antonio Bischallany, aged 25.

A stranger he was, and in a strange land he died; but to him death was gain. Antonio was born at Mount Lebanon in Syria. In the war between the Druses and the Maronites a few years since, the house of his mother was burned, and the family escaped to Beirut for safety. Without means or friends, Antonio sought such employment as he could find to support himself and mother and two younger brothers. While there, he met a Colporteur, who offered him an Arabic Bible for twenty piasters. He feared to purchase it as he had been taught that the earth would swallow him up if he read that book. Restless and seeking something on which he could build, he soon ventured to purchase a copy of the Bible, and satisfied his conscience by reading it as a *history* and not as a *holy book*. Commencing with Genesis, he read to the 26th chapter of Exodus, where he met with a difficulty. The commandments did not agree with the teachings of the Maronite Priests, to which sect he belonged. He was strongly tempted to burn his Arabic Bible; but his reasoning on the subject was, though I burn it, I cannot burn the truth. To settle his difficulty he obtained a copy of the Douay Bible, and, to his surprise, found the commandments nearly alike. To use his own words, he "then opened his heart and read it as a *holy book*." He continued reading, and twice read his Bible through in course. Embracing it as a truth, his want of attachment to his Church soon became manifest. He was persecuted in his business and in his social relations, and commanded to appear before his Bishop to answer charges preferred against him. He had a strong desire to be useful to his people, and with this end in view he found his way to this country, with the hope of obtaining an education. Meeting here some kind friends with whom he had travelled in Syria as interpreter, he was assisted in entering one of the Public Schools in New York, where he continued till his health failed. Through the assistance of kind friends, he was admitted to the City Hospital, where he received all the attention his case required. Many Christian friends, called on him during his sickness. To a friend who made a morning call and asked how he was, he said "I am under the mercy of God—Christ is all to me, and I am all to him."—When asked if he feared to die, he replied, "Oh, no;" "he says to me, 'in my father's house are many mansions'—why should I fear?" His faith was simple and confiding like that of a child. He seemed to rest entirely on the teaching of the Bible, and Christ as therein revealed as the Saviour of sinners.

He suffered severely while his earthly tabernacle was being taken down, but his consolation was in prayer and in assurance that he had a "house not made with hands, eternal in the heavens." In view of such a conversation and happy death through the reading of the Bible, who can estimate its value to the millions of the human family who have never seen a copy of it. "Thy word giveth light."—*N. Y. Evangelist.*

HAY-MAKING ON THE SABBATH.—Two men in my native town, who were brothers, lived side by side. One had a pious wife who taught her children to reverence the Sabbath, and whose influence was so felt by her husband that he refrained from labor on that day. The other sought his own pleasure, and did his own work, and his children copied his example. One hay time, the latter had a large quantity of hay in the rick over Saturday night, and Sabbath morning, instead of attending meeting, they spread out their hay. After shuffling it over after dinner, they sat down in the shade and soon fell asleep. A small black cloud arose—so small, that my informant said, no one apprehended a shower. It spread and thickened as it were, till at length it poured down upon the sleepers and awakened them. Their hay became nicely dried, and they awoke to find the rain pouring like a flood. They fled to a bridge across a gully for shelter; but the water soon rose and drove them out. And they went home completely drenched, leaving their hay in the same situation, and almost spoiled. What did their day's work amount to? When first I went on to a farm, said a pious friend, "I worked alone. I had mowed for three dull days, and left it in the swarth. Sabbath morning the sun rose bright and clear, and promised a fine hay day. I had been taught to regard the Sabbath, and though strongly tempted to go among my hay, I finally concluded to fix off early to meeting, as the best way to escape temptation. In crossing lots on my way, I saw a neighbor, a professor, with all his help spreading out his hay. The thought crossed my mind that possibly I might be too scrupulous; but I posted on to meeting and soon forgot my hay. About three o'clock as I returned, I saw a black cloud rising, and heard the rolling thunder. I saw my neighbor busy with all hands, wife and all, raking and loading and getting in hay. The shower came, but as my hay had not been spread out it was injured but little. And as the week was a fine one, I got it in nicely. On Wednesday I was at my neighbor's on an errand, and found him carting out and spreading in the sun the hay he got in on the Sabbath. It had become heated and black and almost spoiled. Did this man gain or lose by breaking the Sabbath. There can be no doubt of the truth of these two cases.—*Christian Mirror.*

* My friend was not hopefully pious at the time.

JOURNAL OF MISSIONS.

"How shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? and how shall they preach except they be sent?"—Romans x., 14, 15.

MONTREAL, DECEMBER, 1856.

PROSPECTUS OF "CANADIAN MESSENGER" FOR 1857.

The *Canadian Messenger and Journal of Missions* concludes its second volume with the present number, and all subscriptions expiring then, require to be renewed before another number can be sent. The price is put extremely low, to induce a large subscription list, and payment invariably in advance, and we hope both conditions will be fulfilled.

The *Messenger* for 1857 will contain, as heretofore, a variety of the most interesting and pointed religious articles that can be selected during the month, from the religious papers of the Old and New World, and though it is our purpose to drop the second title, viz., *Journal of Missions* in the next volume, yet missionary articles and intelligence, when interesting, will be given as heretofore.

As a tract to scatter broadcast, either in one's own vicinity or in travelling, the *Messenger* will be found peculiarly valuable, inasmuch as a variety of articles, all of a spiritual and improving tendency, will be very interesting and attractive.

The *Messenger* will in future have a larger proportion of articles suitable for the young than heretofore, and, consequently, will be more suitable for Sabbath Schools; containing nearly as much for children as most Sabbath School papers, and a great deal for parents besides. It may with propriety, indeed, be added to any Sabbath School paper already taken, for surely one small paper a month is not sufficient for a family of intelligent children.

Were individual churches or congregations to subscribe for say 100 copies of the *Messenger*, and distribute them among their members, much pleasure and profit might be diffused through the congregation at a very cheap rate. Indeed, one or two individuals might, perhaps, be found in each church who, in view of the good to be accomplished, would be willing to pay the whole sum required to

distribute 100 copies monthly. The cheapness of the *Messenger*, and its free transmission through the mail, combined with its strictly religious and non-sectarian character, constitute its claims upon the support of the Christians of Canada—claims which we hope will be extensively acknowledged.

TERMS:

The *Canadian Messenger* will be published as near the first of every month as practicable at the following rates, payable invariably in advance, viz: 6 Copies to one Address, One Dollar per annum
50 do do Seven do do
100 do do Twelve do do

At this latter rate, the *Messenger* costs only 12 cents per annum.

All communications and orders to be addressed to

JOHN DOUGALL,
Witness Office, Montreal.

ST. CLAIR MISSION.

MR. EDITOR—DEAR SIR:—Should it please you, my brother, I would lay before your Christian readers a description of the St. Clair Indian Mission, Canada West. With much satisfaction and delight, I have spent some days on the Mission grounds. Come and take a walk with me, kind reader, on the east bank of the beautiful St. Clair river, one half mile below the lively town of Sarnia, on the Queen's soil, and I will show you, on a pleasant green, a few rods from the river, the Mission Chapel.

Sabbath morning comes, and at the hour of 9 A. M. you will see scores of the down-trodden Chippewas flocking to the house of worship: they enter the inner court. At 10, the hour for service, they are nearly all seated, and waiting to receive the word. Father Waldron, the good Missionary, enters the sacred stand. His interpreter, Wm. Wa-wa Noth, sits at his left, while his pious family occupy their seats at his right, and two hundred red, but anxious looking faces, are seen in front. He opens by reading and singing from the Chippewa translation of hymns. He then pours out the desire of his soul in fervent prayer—reads the Scripture, which is interpreted: then sings again,—The natives sing with earnest zeal. His text is Ps. 7: 9: "Oh, let the wickedness of the wicked come to an end." As the old man warms up in his discourse, he preaches eloquently and with power. The pious interpreter is fired with the same holy zeal, and the word, as it falls from his lips, being backed up by the Divine Spirit, reaches the hearts of the red men. The effect is at once visible. The tear of joy begins to course its way down their dark faces; they become uneasy, and soon a volley of praise to the Redeemer of man bursts forth from many happy souls.

The forenoon service being over it is announced that a prayer and exhortation meeting will be held at the eve. I was there, as before: and such a happiness I never before witnessed. Br. Wm. M. Cooley, my companion in travel, and brother in Christ, was solicited to open the meeting by prayer, and then deliver a short exhortation. He prayed and spoke with his usual fervency and zeal in the work of his Master. The invitation was then given for mourners in Zion to come to the altar; and what do you think was the result? To my soul's astonishment and delight, fifty or sixty of these native sons and daughters of the woods, mostly young men and woman, came rushing to the mercy-seat. "Glory to God and the Lamb forever!" cried I; and this was the expression of the happy Missionary family, and all who had long prayed for this breaking in of "many waters." They came, I believe, the most of them, intent on seeking and securing the "pearl of great price."

After the benediction was pronounced, a goodly number still lingered behind, singing and praising God. The very floor on which they stood seemed hallowed: and like good old Peter, they may have thought of erecting tabernacles for the blessed Saviour, for Father Waldron, and for Br. Cooley. The fire being once kindled, will continue to burn, I trust, till its flames shall be felt throughout the entire Mission. May the peace of God rest upon those dear Indians, and the most faithful and pious family which labours with them.

O. E. BURCA.

LACEYVILLE, Pa.—*Northern Christian Ad.*

NORWAY HOUSE.

Extract of a Letter from the Rev. T. Hurlburt, Chairman, dated Rossville, Dec. 11, 1855.

We have on our Church books the names of 135, including three on trial. Some of them give evidence of deep piety, while there are others whom we fear are only nominally Christians. We are laboring to lead them on in a godly manner.

There are not so many at home this winter as last, but those we have here are comfortable in regard to means of living. There were three new and very comfortable houses finished off last fall. Fish was abundant and good, and rabbits swarmed in all the region. The other day I saw one of our brethren bring in forty, the avails of one day's hunt; and another, an old

woman, showed me a pile of about thirty she had brought in that day. In addition to plenty of good food, we have a general time of health, and are living in peace, and many, I trust, are walking in the comfort of the Holy Ghost.

Our present school house—the printing office—is well arranged and very comfortable. Miss Adams has an average attendance of thirty-five, but she has the names of fifty on her school register for this winter. The attendance of the larger scholars is not regular, as they are often absent to get wood, or to go with their parents and friends for rabbits. Last Sabbath I counted forty-nine present at the Sabbath school. In summer we have more. Some memorise portions of scripture, while the younger ones are exercised in the catechisms, never omitting the ten commandments.

We are sadly in want of school books. For the last two years none have been received. There are a few bibles and testaments still remaining, with a few other tattered school books. There are a good many old periodicals about the premises, such as "Juvenile Offerings," &c. &c.; any or all of which Miss A. uses when she can find enough of the same numbers to form a class. With these, slates, and some writing books, she manages to keep both herself and the children busy. On account of this destitution of books, notwithstanding Miss A. is indefatigable in her attention to her duties, still it is impossible to do justice to the school. Had we paper we could print school books for ourselves.

Enclosed I send you a copy of the Ten Commandments, which I have just published here, both in the Syllabic and Roman characters. Our elder people, with thousands in the woods, read the former, and our school children the latter. I hope it may be a step towards inducing our people to use the Roman character.

We require a school house for about seventy-five scholars, with an apartment in it for a work-room for the women and girls, where Miss A. could teach them all the branches of industry desirable in their circumstances. This is the nearest approach to an industrial school that the exigencies of this region call for. I estimate the expense at £50. The house to be 30 x 38, weather-boarded outside, and ceiled inside, with boards, both the walls and overhead. I should expect to superintend and do much work myself. I shall endeavor to get out as much of the material this winter as possible. I hope you will signify your pleasure concerning this matter at the earliest opportunity.

In regard to the brethren in this District, all are well as far as I have learned, and are pursuing their labors with more or less of promise and success. I have requested them, in accordance with the requirements of the discipline, to forward me quarterly reports of the state of the work under their charge.

From the Oxford House Mission I have no report. I get reports from Brother Salt, as means of conveyance allow. It appears he has made a good impression, and is contemplating the establishment of a regular Mission Station away from the Fort, but had not, at last accounts, determined on the locality. He has taught a small school, and made himself otherwise useful, and has won the respect and confidence of all, both Indians and traders.—*From the Wesleyan Missionary Notices for November.*

PRESENT STATE OF LONDON.—THE LONDON CITY MISSION.—Mr. J. R. Phillips, of the London City Mission, has been delivering lectures on this subject in Edinburgh and Glasgow. The Edinburgh meeting, which was held on Thursday evening, was presided over by professor Miller. Mr. Phillips, in his address, said there were 800,000 church sittings in London, and the last census showed that on one day the largest attendance on places of public worship was 504,914. There were 1808 ministers of different denominations, Church of England and Dissenting; and the London City Mission had 329 agents whose labours were directed among between 600,000 and 700,000 of the population, a larger proportion being thus brought by them within the sound of the gospel than were to be found worshipping at any time in all the churches of the metropolis. One and three-quarters of a million of persons were excluded from public worship for want of accommodation, even supposing that they were desirous to attend, and about one million of persons within an eight mile radius from St. Paul's were wilful neglectors of the Word of God—a number as great as the whole population of Wales. Moreover, there were many dangerous immoral associations in London. There was a central infidel congress, with 48 branches in London alone, and he himself had traced the influence of it in Greenock, Paisley, and as far west from London as Plymouth. The infidels of London had men in their pay, to propagate their pernicious errors. Not long since, they were paying an infidel lecturer £300 a-year. Within the last two or three years, that fearful organization known as the Republican, had been transferred from Paris to London. These parties were leagued together in an unholy alliance, to annihilate all religion from the face of the earth, maintaining that religion was the foe of liberty. There were some infidel halls in London where meetings were held on the Sabbath, at which proceedings were conducted similar in external form to the services in dissenting chapels.—*Edinburgh Witness.*

