

# The Church Times.

"Evangelical Truth--Apostolic Order."

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### Calendar.

CALENDAR WITH LESSONS		MORNING.		EVENING.	
Day	Date	Text	Lesson	Text	Lesson
S.	Mar. 20	Exodus 17:1-7	John 10:1-10	Exodus 17:1-7	John 10:1-10
M.	21	Exodus 17:8-13	John 10:11-18	Exodus 17:8-13	John 10:11-18
W.	22	Exodus 17:14-16	John 10:19-25	Exodus 17:14-16	John 10:19-25
Th.	23	Exodus 17:17-18	John 10:26-31	Exodus 17:17-18	John 10:26-31
F.	24	Exodus 17:19-21	John 10:32-38	Exodus 17:19-21	John 10:32-38
S.	25	Exodus 17:22-23	John 10:39-42	Exodus 17:22-23	John 10:39-42

### Poetry.

#### EARLY INSTRUCTION.

By cool Biddam's shady hill  
How sweet the lily grows!  
How sweet the breath beneath the hill  
Of Sharon's dewy rose!

Lo, such the child whose early feet  
The paths of peace have trod;  
Whose secret heart, with influence sweet,  
Is upward drawn to God!

By cool Biddam's shady hill  
The lily must decay;  
The rose that blooms beneath the hill  
Must shortly fade away.

And soon, for soon, the wistful hour  
Of life's transience,  
Will shake the world of Sharon's power,  
And sweep the dewy rose.

Oh! Thou, whose infant feet  
The paths of peace have trod,  
Whose secret heart, with influence sweet,  
Is upward drawn to God!

Dependent Thy bosom's breath,  
We feel Thy grace above,  
In childhood, in manhood, in age, and death,  
To keep us true to Thee!

—Dorothy Alden.

#### Continuation of the previous article.

We copy the following extract of an interesting visit by a clergyman to the Oneida Indians, Canada West, from the Toronto Echo:—

"The drive to Oneida Town winds along the opposite side of the river Thames, and has peculiar attractions of its own, although not so rich and fine as that to the 'Mooseys.' The Oneidas appear to be much in advance of their neighbours in civilization, and you see some excellent farms; indeed it is evident that they are fast gaining upon the white man. Many of their houses are well built, and their mode of living and comforts are superior to the other Indians.

"Arrived at our place of meeting, we found many anxiously looking for, and evidently rejoiced to see us, particularly Johnson, who could hardly restrain the pleasure he felt at our visit. Who could be surprised? How different the circumstances of the man!—now different his own companion! Formerly, surrounded by prison walls—now, breathing the pure atmosphere of heaven;—formerly, surrounded by all that was vile and wretched of the human family; now, mixed with those who, although like others, 'ignorant of Christ,' 'dead in trespasses and sins,' were yet a well behaved and respectable community. How different the circumstances! but oh! how far different his own condition! Formerly, dark in his own soul, but now, 'light in the Lord'—formerly, walking 'according to the course of this world' according to the spirit that now worketh in the children of disobedience; but now, joining in the liberty wherewith Christ has made us free." How marvellous that change which the grace of God makes upon a man when the eye of the soul is opened to see "Jesus," as "the Lamb of God that taketh away the sin of the world"! It is time; he has yet to be more tried; but this face is often the index of what is passing within, and I could not but think that I saw something of the image of Jesus delineated in that happy face in the joyous eyes, beaming forth with a pleasure foreign to human, be he king or noble who has not the heaven-born hope of "eternal life," knowing that his sins are "covered," and that "Christ is the end of the law for righteousness to every one that believeth."

"It rejoiced my heart, Sir, to see that man sur-

rounded by a large number of children—fine, intelligent-looking children—in better order than any school I have seen, and listening attentively to all that passed.

"He had first ten scholars, and they gradually increased to seventy-two, the number on the roll when I was there, and if you wish for THEIR NAMES, you can have them, but half a column of the Echo will not suffice.

"Shortly after our arrival the 'Log Chapel' was well filled by the men, children, and squaws, and our services were commenced by the children singing 'The Venite,' and that in a manner which would have done credit to any of our churches; they were joined by the squaws, whose voices were pronounced of surpassing sweetness by a lady of our party, who had the courage to visit them. Singing over, prayers were read by their catechist in the Oneida tongue, and then, at the request of their pastor, I was privileged to address them, the interpreter repeating sentence for sentence after me, and I was listened to with the deepest reverence and attention. The mind requires to be kept continually upon the subject, to avoid losing the thread of your address whilst the interpreter is engaged, but with a little practice that difficulty would vanish.

"I felt it a privilege to stand up and proclaim to those poor Indians the wonderful redeeming love, the eye of faith, involuntarily turned up to Jesus, and the heart, ever ready to receive the word, 'I played a part in the sin of my fathers, but I will not and I will not bear the iniquity of my fathers.'"

"When my sermon was over, an interesting ceremony took place in the chapel. The chief man of the tribe being present, arose for his seat, and put a very pleasing voice, addressed me at some length, and appeared to feel that I had done him good. I was informed that he was owing his people a vote of thanks to the stranger who had come so far to see them; and at the same time called upon them one by one to walk round and shake hands with us all. It was rather an amusing ceremony, and the squaws seemed to enjoy it much. All was done in perfect order and each of those present passed the place where we stood, giving us a hearty shake of the hand, and they retired to their homes.

"I was much struck with the kindness and gentlemanly manners of all, and the children give promise of much intelligence. One little girl of three years of age was examined, and she read our alphabet and spelt some simple words, pronouncing them as plainly as any person could do. Johnson had only been instructing her for a short time. He appears to have them completely under his command, and has an excellent mode of instructing them, having profited much by the instructions received from Mr Gardiner, the present schoolmaster in the Penitentiary.

"Thus ended our visit to the Oneidas, and I returned from it with a thankful heart for what God had done, and an earnest desire to help in the good work; and at the same time with, I trust, a deeper sense of the responsibilities which rest upon us in reference to the Indians of this continent."

Another correspondent gives the following description of another Oneida feast:

"Many of the Indian tribes in this continent, who have been civilized and rescued from pagan darkness, are in the habit of keeping an annual feast at the commencement of the new year. The edibles provided for the occasion are the contributions from the more prosperous settlers, as in the case of the Oneidas, (who are all farmers), consisting of beef, mutton, pork, fowls of every description, in great abundance, and fed so sparingly with wine in the greatest variety, not forgetting young Hysop as the only beverage.

"How different was the scene of old, to which their fathers were accustomed to resort; where the conjurer and the diviner were their daily work!

"The object to which this annual feast points is both interesting and highly commendable, as an opportunity is now presented, by the whole tribe

coming together, of renewing old friendships, and cultivating a spirit of love; in case any misunderstandings or differences have arisen among them during the past year, now is the time to forgive and forget when entering upon another new year. This feast took place on the 15th ult., after divine service, on which occasion I preached from John xiii. 30:

"By this shall all men know that ye are my disciples, if ye have love one to another." The little chapel was so thronged, that many had to stand, while considerable more had to remain outside the door. This hour of prayer is of very humble pretensions in its structure, being only a well built log house, which the Oneidas have lately furnished with neat benches and a large stove; it can comfortably accommodate 120 persons, but on this occasion there could not have been less than 200 within its walls. The services in our Indian churches are conducted in their own tongues, and the responses are more generally repeated by this congregation than is usually the case in other churches. The Psalmody is admirably sustained by the choir, who possess uncommonly sweet voices. Our attention to the subject of the address appeared solemn and deep, as I noticed many a tear couring down their cheeks, when I came to explain the presence of that excellent gift, Christian love, on the part of those who were living without it, and hope in the world.

"After the religious exercises were concluded, we were required to be seated where the feast was to be held. The place was a large hall, and extended from the chapel to the banqueting hall, a distance of about a quarter of a mile. There were some rows of tables, which extended to the length of the building, and groined under the weight of substantial timber, at which not more than sixty could dine together; but as soon as one had partaken of the feast, they were succeeded by another, until the whole were seated.

"A gentleman and his family whom I invited to the entertainment, and had a distance to come through the devious windings of the forest, arrived rather late, but a table was immediately spread for them, so that they were not sent empty away. The young people of both sexes acted as waiters and discharged the duties of their office with great credit.

"Johnson's scholars, amounting to about fifty, returned to the chapel with some of our best singers after the feast, who sung some beautiful hymns and psalms, assisted by their teacher, to the great delight of our white friends. William Doxtater, our excellent Christian chief, signified to me that he wished to address his white brethren in English. I have every reason to know that this was his first essay of the kind, and I was not only astonished, but my spirit was truly cheered by the consideration of the truly Christian spirit that pervaded his speech. He thanked Almighty God for what he witnessed that day, in not only seeing all his brothers and sisters met together like one large family, which we are, but also in meeting our white friends, who take an interest in our souls' welfare, that we have cause to be thankful in having the gospel preached to us; for which the Holy Spirit has spoken to our souls, testifying of his love to us Jesus, who gave himself for us, and that if we love him with a single heart, who first loved us when he shed his blood to wash all our sins away as our minister tells us, we ought to love one another."

"The evening had well closed in, before we separated. They all seemed happy and thankful, each and all, holding themselves at parting to renewed friendship in giving each other the right hand of brotherly love."

The Churchwoman in the following article, which we copy from the New York Church Journal, brings before her sex an important subject for their consideration:—

WOMEN, OR CHURCHWOMEN.  
Messrs. Editors.—A great deal is being said and written about the rights of woman, and, with your kind permission, I should like to have my say about the rights of churchwomen. As a class, I am proud to say we are not paddles in man's affairs, and are quite willing to waive our rights (if we have any) in the service of the church and our fellow-women.