

Missionary Record.

PRINCE RUPERT'S LAND.

Minnesota Territory,
Fort Snellin, January 20, 1853.

REV. AND DEAR SIR:—As our mail is soon to leave for the South and the East, I avail myself of the opportunity of sending you a few extracts from letters received one day last week, from friends in Prince Rupert's Land, and some other things, which may prove acceptable to the readers of the Messenger.

These letters came down by a Dog Train, the only mode of travelling from that country at this season of the year, and bears date as late as the 25th November, and the 6th December. This is the first direct intelligence we have had from Red River, since the account I sent you of the great flood, in the spring of last year; and it is a great satisfaction to know, that the country has in some degree, recovered from its terrible consequences; and that the apprehension of a scarcity of provisions has been arrested, by good, though not abundant crops.

The Mr. Corbett, whose name occurs in these extracts I propose to make, left here in August, with his wife, in company with some people from Pembina, and was fifty-six days on his journey; and encountered many difficulties, and not a few dangers, before he reached his destination. The party were in fear, most of the way, of an attack from the Indians, who showed many symptoms of hostility, and who had fired upon the Pembina people, when they came down in the spring. Two days and nights they were detained in the midst of the plains by a most terrible storm, and were obliged to cut up one of their carts for fuel. One night their camp was besieged by wolves, and it was with difficulty they could be repelled by all the firearms the party could muster: and to add to Mr. Corbett's difficulties, one of his horses broke down, and became useless for the balance of the journey. These few particulars will serve to show the annoyances and vexations, to say nothing of real or supposed dangers, incident to a journey to Rupert's Land.

Bishop Anderson spent most of the summer in the visitation of parts of his extensive Diocese; and remarks in relation to it: "Our good friend Mr. Taylor will have given you some account of my late trip. I have been much delighted with the Indians of Moose and Albany, indeed of all at the Bay I formed a favorable impression. I have left two very devoted Clergymen for that our Eastern Mission. God protect me from every danger over 2400 miles, and I received the bosom of my family full of gratitude to the good hand of God, on October 15th. I have found very much to do since my return."

The Rev. Mr. Taylor dates his letter from his new residence on the Assiniboine river, where he is very comfortably fixed, and has, as the Bishop remarks, "by far the nicest and most English built house in the settlement. The Parsonage is very neatly done up. They are both good hands at such internal decoration. The grounds will be pretty in a year or two. It does one good to see the house. I preached for him yesterday, and found a most attentive congregation." But I will let Mr. Taylor speak for himself: "You see we are in our own Parsonage. It is a neat and comfortable dwelling, surrounded by a good fence, and made very nicely looking, and is very convenient. The great drawback is, that we have done nothing at the church. It grieves me to think so. But the hindrance has arisen from circumstances we cannot control. May God grant us better success another year. When Mr. and Mrs. Corbett came, the Bishop had not returned from his visitation journey. We had no knowledge that such persons were coming over the Prairies. The Bishop had received a letter from the Colonial Church Society in London, but did not know that Mr. Corbett had really started on his journey from Montreal. However, in they came. I need not tell you of the incidents of their journey, for I think Mr. Corbett has written to you. He and Mr. Richard McDonald, a native of the settlement, and divinity student and scholar of St. John's Collegiate School, will be ordained Deacons, on Sunday, the 19th of December. The Festival of the Epiphany is fixed for the consecration of the middle church by the designation of the Church of St. Paul. The Bishop has been wonderfully preserved during his journey of nearly three thousand miles, and all the way in a canoe. He visited the station at White Dog, and baptized many among the Indians there. He reached Moore, in James' Bay, in five weeks and twelve days. He confirmed about one hundred and thirty, ordained a Mr. Henden of the Church Missionary Society, both

Deacon and Priest, and performed many other Episcopal duties during his stay among them. Mr. Henden is left in charge of Moore, and the Rev. Mr. Watkins, who arrived by the Hon. Company's Ship, while the Bishop was there, has gone to Fort George, on Big River, East Main. This is the first occupation of the ground in this quarter; and it is to be hoped that the judgment and prudence of Mr. Watkins will secure his success. The Bishop seems pleased with the place, the missionary, the people and the Indians. The red man does not wander so much in that part of the country as in some others; and the Bishop described their tents as looking not unlike a small village. They are not often found so clustered together. His Lordship thinks them more pure and honest than those near the colony are, and does not despair of many being gathered to the praise of God's grace. If I remember rightly, about thirty were admitted to the Holy Communion. This is surely the gleam before the full day, the dawn before the rising of the sun; and an earnest of greater and better things.

"You will be sorry to hear that the station at Fairford, Manitoba, is suffering from a partial overflow of the Lake near it. The Rev. Mr. Cowley and most of the Christian Indians have been obliged to quit and go to higher ground. We have not heard for some time the state of the Lake. Surely this has been an eventful year with us. Yet we are better off than we could have thought, or than we deserve. A partial crop has been gathered; and we trust there is food enough both for man and beast the coming winter. The year began in judgment, and God crowns it with his goodness! Bless the Lord O my soul, and forget not all his benefits."

I am reminded by the time I have been sitting at my desk, that I may be encroaching upon the patience of your readers, and therefore must omit many things of interest in the letter before me. I intended to have taken this opportunity to have added some things respecting the labors and success of the Rev. Mr. Breck among the Chippewas, but I must postpone them until another time.

Yours,

E. G. GEAR.

Selections.

SPIRITUAL RAPPING-ISM.

The wonderful science of spiritual-knockingism was introduced into this region a few months since by the renowned La Roy Sunderland, and an attendant female satellite; since which time it has created no small stir in the minds, as well as among the pots and kettles and crockeryware, of the superstitious. The mantle of Sunderland, Andrew Jackson Davis, Jos Smith, Tom Hyer, or some other tall knocker,

From Macedonia's madman to the Swede,
or rather,

From Endor's famous witch to Swedenborg,
has fallen upon one in this city, who has, in consequence, become the medium of a good many things, including divers and amazing revelations from the spirit world. What the precise amount of benefit to the world in general and the rest of mankind in particular will eventually be, is not yet fully known. As far as they are already ascertained in this vicinity, the principal advantages purport to be: 1. The almost utter impossibility of sleep to those who believe in it. 2. The gratification of idlers. 3. Infidelity. 4. The cure of a spavined old horse, and 5. chains, tables, &c. have learned to dance without a fiddler! If these results are not sufficient to induce the respect of the learned world, I don't know what is.

One thing deserves special notice: The dupes of this 'science, falsely so called,' when making inquiries concerning the invisible world are answered to suit their various views. The infidel is pleased to know that a portion of the Bible, or the whole of it, is a fiction. The Universalist rejoices to learn from the 'spirits' that there is no hell—or not much of one.

As far as I am acquainted with those who are thoroughly initiated into the doctrines of the new science, (and I have conversed with several,) I have not found one who believes in the inspiration of the Bible. . . . Now as regards Divine revelation, if all the spirits in Hades should testify to its truth, it would not confirm my faith one whit. Nor would it produce faith in any one. The Bible expressly asserts that if men will not hear Moses and the prophets, neither would they be persuaded though one rose from the dead. Neither would it shake my faith if all the dead gran-fathers and gran-mothers of all living ignoramuses should deny it. Besides, does it look reasonable that such characters as generally engage in promulgating and illustrating the new doctrine, should be

likely to know of the truth? Or that they are the favorites of Heaven selected to unfold his will? It is quite bad enough that they sometimes pretend to confirm revelations that they should forever be opposed to it is much more consistent. But that the consummate foolishness of these empty-noddled efforts of humanity should claim equal, and even superior authority, is intolerable.

'To the law and to the testimony. If they speak not according to this word, it is because there is no light in them.'

And what does the Bible teach concerning them? What are its solemn prohibitions against having recourse to them? We shall find that all the confirmation of Scripture which they afford lies in the fact that its predictions concerning 'seducing spirits,' holding the 'doctrines of devils,' and causing 'some to depart from the faith,' are exactly fulfilled in them.

Passing many others we shall notice the case of the notorious king Saul. When he had departed from the living God, and became so wicked that the Lord would not hear his prayers, (1 Sam xxviii. 7.) 'Then said Saul unto his servants, 'Seek me a woman that hath a familiar spirit, that I may go to her, and inquire of her.' And his servants said unto him, 'Behold there is a woman that had a familiar spirit at Endor.' And Saul disguised himself, (and he was ashamed to be seen going in such company, and for such a purpose; and I don't wonder he was,) 'And put on other raiment, and he went, and two men with him, and they came to the woman by night.' (If it had been an honorable business he might have gone in the daytime) 'And he said, I pray thee divine unto me by the familiar spirit, and bring me him up whom I shall name to thee.' It appears (v. 9th,) that this 'medium' had more wisdom than those of the present time. She knew the wickedness of her course, and was so afraid of civil authorities that she made 'Saul swear to her by the Lord, saying, "As the Lord liveth there shall be no [civil] punishment happen to thee for this thing." And she called up Samuel. But this good man also was so unlike the 'spirit's' ostensibly called up at Rochester, Bangor, &c., who seem to be glad of an opportunity to expose their ignorance and 'rap' out their nonsense, that he reproved Saul sharply. 1. For his abominable wickedness. 2. For having recourse to this witch 'medium,' and 3, for disquieting the dead. He told him furthermore, that the Lord had forsaken him, else he would not be engaged in such business. Whereupon Saul was much troubled and fell, 'all along on the earth—and there was no strength in him.' But this sympathizing and amiable witch killed a fat calf that she had, set a 'morsel of bread' before him, and comforted him in every possible way. And he 'went away that night, after paying the 'medium' no doubt a round price for telling his fortune. (See the whole chapter.) But this affair cost him his life. The threatening above quoted, Lev. 20, vi. was fulfilled upon him. (1 Chron. x. 13.) So Saul died for his transgression against the word of the Lord, which he kept not, and also for asking council of one that had a familiar spirit, to inquire of it; and inquired not of the Lord; therefore He slew him.'

See also 2 Kings, xxi. 6, and 2 Chron. xxxiii. 6, where the wicked Manasseh forsook the Lord, became an idolator, and 'used enchantment, and witchcraft, and dealt with a familiar spirit, and with wizards, and wrought much evil in the sight of the Lord.' Also, 2 Kings, xxiii. 24, where the good king Josiah is commended for putting away, 'the workers with familiar spirits and wizards—out of the land—that he might perform the words of the law—of the Lord.'

Hear the testimony of Isaiah concerning this matter (Isa. viii. 19, 22:) 'And when they shall say unto you, seek unto them that have familiar spirits, and unto wizards that peep and mutter, should the living seek to the dead? Should not a people seek unto their God? To the law and to the testimony. If they speak not according to this word, it is because there is no light in them.' 'And it shall come to pass that they shall fret themselves, and curse their God and look upward. And they shall look unto the earth, and behold trouble and darkness, and dimness of anguish; and they shall be driven to darkness.' This is a fearful denunciation. And I ask if this is not in every instance, the precise result of applying to conjurers, fortune-tellers, &c., for knowledge, instead of seeking unto God? Does it not lead those who do it to fret themselves, to curse God, religion, and the Bible and does it not drive them into spiritual darkness? This result is too plain to be denied.—*Watchman and Reflector.*