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Calendar.

CALENDAR WITH LESSONS.

Day & Date	MORNING.	EVENING.
Dec. 18	Isaiah 39	Acts 18
19	61	10
20	62	20
21	63	21
22	64	22
23	65	23
24	66	24
25	67	25
26	68	26
27	69	27
28	70	28
29	71	29
30	72	30
31	73	31

Poetry.

A CALL TO YOUNG MEN.

“Go ye into all the world, and preach the Gospel to every creature.”—1 Cor. ix. 16.

It is a heavenly theme:
I hear a voice divine—no idle dream—
Calling to duty and to self-denial,
In face of many a stern and bitter trial,
Reverberating when the day is bright,
Soft whispering in the gentle hush of night;
Childing, when earthly pleasures round me rise;
Soothing, when sorrows fill my weeping eyes—
“Go preach the Gospel, fly to every land;
Obey the risen Saviour’s last command.”

It comes with accent clear,
Like heavenly music to the listening ear,
With a sweet emphasis of love appealing,
To conscious duty and to Christian feeling.
It comes with trembling accents sad and low,
Like distant echoes from a world of wo,
Of millions perishing through lack of vision,
Childing my unbelief and indecision.
“Go, preach the Gospel, fly to every land;
Obey the risen Saviour’s last command.”

And I must answer true,
Full many an obstacle will rise in view;
Affection’s voice will tempt me to forbear,
And softer labors to my hand prepare.
But no—A bleeding Saviour’s love hath found me;
His everlasting arms have sweetly bound me;
I’ll gladly follow where he leads the way,
Not shrink of danger while I hear Him say,
“Go, preach the Gospel, fly to every land;
Obey the risen Saviour’s last command.”

Religious Miscellany.

From Blackwood’s Magazine.

THE PARADISE IN THE PACIFIC.

MURDERS.

Partial times awaited the mutineers and their companions. Christian remained for a while the position of authority of head of the community; and his mind had to have been occupied with efforts to preserve peace, which were hourly interrupted by his sullen and savage companions. Much of his time, spent on a spot on the top of a high rock, he called his “look out,” whence he would anxiously survey the ocean, to see whether it bore along on its coming avenger! What thoughts must have been on those occasions of mournful solitude!—What would he then had given to undo all he had done!

Only after their landing they broke up the *Bounty*, and condemned themselves to perpetual imprisonment in the island. There were sanguinary frays arising between the Europeans and the savages; and at last the Otaheitan men entered into a plot to destroy their European companions. The wives of the Europeans, however, disclosed it to their husbands on the projected massacre. The result, however, was anticipated. Within a year’s time Christian and his companions were murdered by their Otaheitan companions, all of whom were in turn slain the next year! One of them was killed with an axe by Young, the Midshipman’s Otaheitan wife!—As she had done this, she signalled her husband, who immediately shot the sole surviving Otaheitan! In the year 1794, there were only four of the English left, one of whom was Mr. Young; and the five of the murdered Englishmen, including Christian, were kept by the women of the place as trophies; and afterwards, only with much difficulty, prevailed on to give them up to be buried. One of the Otaheitan was unhappily acquainted with the art of distilling, and having converted a copper boiler from the *Bounty* into a still, he made ardent spirits from the root of a plant in the island. How strongly this cause operated in promoting turbulence and bloodshed may be

imagined. He himself in a fit of *delirium tremens* committed suicide, throwing himself from a rock into the sea; another was killed by Mr. Young, and one John Adams, in self-defence, and of all the fifteen unhappy men who had landed from the *Bounty*, only two died a natural death—Young of asthma, in 1800; and Adams in 1829. The last survivor of those who came in the *Bounty* was Mrs. Young, who died at an advanced age in the year 1850. From all this it may appear that the mutineers must have found the barren rock to which they partook themselves, become a very hell upon earth.

THE ISLAND PATRIARCH.

The last male survivor was the John Adams above mentioned, a seaman; and marvellous, indeed, was the change which reflection and merciful experience contributed to effect in his mind and character. He had lived not only among scenes of violence and blood, but in constant terror of being discovered by some ship approaching the island, and taken home to be hanged. As a sample of his sufferings on this score, in the year 1795 a ship was seen coming near the island, on which he and his brother mutineers hid themselves in the bushes in great terror. When at length they dared to venture out, they stole cautiously to the landing-place, and found that the ship had disappeared; but as a knife and some cocoa-nuts were lying near the water’s edge, it was clear that some one had landed, but doubtless not having seen any traces of occupation, had left, and the ship had proceeded on its voyage.

In the year 1800, Adams, then only thirty-six years old, found himself the only man in the island—his companions being twenty of the children of his deceased comrades; but they had come to regard him as their common father, with reverence and affection. He was providentially possessed of one solitary copy of the Bible, and of a prayer-book, which had belonged to the *Bounty*, and of these he made unceasing use. Two remarkable dreams occurred to him in the year 1810, which he always regarded as having been designed to awake in him reflection and repentance: and he became a very devout man—training up in Christianity the young semi-pagans who surrounded him. He had constant morning and evening prayers, and was never tired of reading to them the Scriptures, in which they took such a delight, that on one occasion, two of the lad’s having earned a little present of gunpowder—a very precious commodity there—as a reward for their labor in preparing the ground for planting yams, proposed that, instead of the present, he should read them some extra lessons from the Bible! He became in truth, as he has since been called, an island patriarch.

In the year 1803, an American captain landed at the island, not a little to Adams’ alarm, and on quitting took with him a chronometer and compass which had belonged to the *Bounty*, and forwarded them to the Admiralty—being, of course, acquainted with the story of the mutiny. No steps, however, were taken by the British Government; but six years afterwards Adams beheld with dismay two men-of-war approaching the island, and he reasonably apprehended that at length his hour was come, for the two captains, with some officers and men, were seen descending the ship’s sides, and immediately landed. Adams made no attempt to conceal himself—resigned to his destiny but was quickly comforted by the tidings that he was not to be arrested that a quarter of a century had passed away, and his presence was considered useful to the young islanders. Then, indeed, a mill-stone fell from his neck. How the weight of it had worn him may be guessed from the fact, that Sir Thomas Staines, one of the captains, styled him, in his despatch, “a venerable old man,” whereas he was then only fifty years old! Sir Thomas added, “His exemplary conduct, and fatherly care of the whole little colony, could not but command admiration. The pious manner in which all these born on the island have been reared—the correct sense of religion which has been instilled into their minds by this old man, has given him the pre-eminence over the whole of them, who look up to him as the father of the whole, and one family. When Sir Thomas and his companions saw the island they did not suppose it inhabited, and were greatly surprised to observe, as they approached it, plantations laid out, and very neatly constructed huts and houses! When within two miles from the landing place, some natives were observed bringing down their canoes on their shoulders, in which they dashed through a heavy surf, and pulled off to the ships. What was the astonishment of the sailors to hear one of the two savages exclaim, on approaching the ship, ‘Won’t you heave us a rope now?’ And who should these prove to be, but a son of Christian, twenty-five years old, and of Young eighteen years old! They were fine handsome fellows, tall and well-proportioned, and their features were those of an honest English face. Their only dress was a piece of cloth round their loins, and a straw hat ornamented with black feathers of the domestic fowl. When they had got on board, Sir Thomas Staines took them down into his cabin to give them lunch, and was moved with sudden tenderness on see-

ing one of them rise up, place his hands in a posture of devotion, and distinctly and solemnly say, ‘For what we are going to receive, the Lord make us truly thankful!’ On accompanying them back to the island, and accomplishing the landing with no little difficulty, Sir Thomas was charmed with the scene and the reception which awaited him. Poor old Adams and his wife, who was blind and infirm, conducted their great guests to his snug and neat house, and spread out for them a little repast of yams, cocoa-nuts, and fine fresh eggs.—They found the settlement to consist of forty-six grown up young people, with a number of infants. The young men were all fine athletic fellows, their faces full of frankness; but the young women excited great admiration. They were tall and finely formed; their faces beaming with smiles, but wearing an air of modesty and bashfulness that would do honour to the most virtuous nation on earth. Their teeth like ivory, even, regular, and beautiful, without a single exception; and all of them both male and female, had the most marked English features. Their little houses were models of comfort and cleanliness, and the grounds all round were carefully cultivated. They were very systematic in conducting their little affairs. Old Adams, for instance, kept a careful register, containing the times account of his work, and what each had acquired by it; and they had a regular system of barter—as of salt for fresh provisions; vegetables and fruit for poultry, and fish, &c. All were engaged in the cultivation of the ground (growing chiefly yams) and fishing; and when one had cleared a sufficient quantity of ground, and had stock enough to maintain a family, he was allowed to marry—but always with the consent of Adams. The utmost harmony prevailed in their little society. They were simple, sincere, affectionate and pious, and most exemplary in discharging their religious duties.

These matters continued till the year 1825, when Captain Beechy visited the island in the *Blossom*, and has left on record an affecting picture of their primitive simplicity and happiness. They were still under the care of their old patriarch Adams. “These excellent people,” said Captain Beechy, “appear to live together in perfect harmony and contentment; to be virtuous, religious, cheerful and hospitable, even beyond the limits of prudence; to be patterns of conjugal and parental affection; and to have very few vices. We remained with them many days, and their unreserved manners gave us the fullest opportunity of becoming acquainted with any faults they might have possessed.” “Their reverence for the Sabbath would shame many a highly civilized Christian community. It was, indeed, kept holy—a day of rest, in truth, and of cheerful reverence towards the Most High. Their services were conducted in strict conformity with the usages of the Church of England, the prayers being read by old Adams, and the lessons by one appointed by him for that purpose.”

Their only intercourse with the great world was on the occasion, few and far between, of ships of war, whalers, or others touching at the island. “These seas,” says a traveller on them during the last year (1852,) “are but little frequented. To give an idea of their vast extent, notwithstanding the thousands of ships that are trading on them, we have seen only one ship at sea, and our track measures some 4500 miles! What a little spot this island appears in the vast Pacific! apparently incapable of resisting the mighty waves of so vast an ocean. The mutineers might well deem themselves secure on so small an island!”

At length,

“Declining gently to the last, this good old man he died.”

Old John Adams expired on the 5th March, 1829, in the sixty-fifth year of his age—a sad day for the little community which he had trained into one so exemplary thereby offering the best atonement in his power for the guilt which had stained his early years.

WHAT IS TRUTH?

Truth is the same thing as what in the Scripture is denominated ‘the gospel,’ ‘the common salvation,’ ‘the common faith,’ the faith once delivered to the saints,’ ‘the truth as it is in Jesus,’ &c., and what this is may be clearly understood by the brief summaries of the gospel, and of the faith of the primitive Christians, which abound in the New Testament. Of the former, the following are a few of the examples:—“God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish but have everlasting life—the Son of Man came to seek and to save that which is lost—I am the way, the truth, and the life: no man cometh unto the Father but by me—to him gave all the prophets witness, that through his name whosoever believeth in him shall receive remission of sins—we preach Christ crucified, to the Jews a stumbling block, and to the Greeks foolishness: but

Continued from last week.