

The Provincial Wesleyan

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HALIFAX, N. S., THURSDAY, APRIL 1, 1858.

Whole No. 455.

Original Poetry.

The Early Christian Martyrs.

Religion's joys the mind can fill
In days of darkest, dreast woe—
This truth the early Christians show—
When tortured most—yet joyful still!

How sad for those by mothers nursed—
And Jan's love, his darkest day—
For those who know life's cheering ray,
To be by wicked demons cursed!

Driven like beasts by hantman, made
A sport to all the public eye—
To crowds convened to see them die,
The tortures of their limbs displayed!

The glories of their faith we deem
Were plain as their own agonies:
In vain the flames around them rise,
The fires of love more brightly beam.

The love of God, now strongly felt,
Overpowers the keenest sense of pain
In those who thus their kingdom gain;
Their darkest clouds to sunshine melt!

The pagan-men are struck with awe,
To see the Christian joyful go
Where dark the waves of death do flow,
In life and death without a foe!

The hardest hearts begin to feel
For those so good, by madness turned;
And many from crude errors weaned,
Nor dare themselves the tyrant's steel!

Thus constancy in suffering ill,
And Jan's love, his darkest day,
Could for the truth an army raise,
And with good men the empire fill.

In vain the bigot shaped his spear,
And buried his deadly weapons round;
In vain with cords his victims bound,
Those were the cords that made them dead.

To many a soul that ne'er had known
How sweet the Saviour's grace could be,
'Till in the dying vigils,
Of Christian-men the truth was shown.

T. H. D.
New Brunswick, March 21st, 1858.

Religious Miscellany.

The Christian Heroes of Lucknow.

In the best days of modern literature, military historians have been rare among the most warlike nations, and among our own masters of Greece and Rome are not more than half a dozen military historians of the first rank. Thucydides, Xenophon, Cæsar and Quintus Curtius, are the models on which modern military histories have been chiefly constructed; but strange to say, neither Henry IV. nor Frederick the Great—neither Eugene nor Marlborough, nor William III. have found a fitting recorder to chronicle their purely military achievements. Napoleon has been in some respects more fortunate. Foy and Thiers have brilliantly described some of his battles, and the deeds of our Wellington fought and wrote with equal spirit. Whether the history of the present mutiny in India, or its greatest episode—the siege and relief of Lucknow—will find among the actors or sufferers a fitting narrator, remains to be proved. Materials, however, are by no means wanting to contribute to the pictured page of some modern Livy. Some of the scenes, and who kept journals of their sufferings, are surviving; and it will be wonderful indeed if among professional soldiers, civil servants and the wives and daughters of civilians, officers, surgeons, and chaplains, we do not find three or four prepared to give to the world, in the course of the present season, a narrative of the results of their terrible experience in the Kingdom of Oude.

Already, as we learn from the Calcutta Gazette extraordinary of the 6th of January, had all the arrangements been made for the reception of the ladies, whom an Indian correspondent properly calls “the illustrious heroines and their children,” who, after undergoing a siege of one hundred and twenty-five days, have been finally relieved by Sir Colin Campbell, and sent down by that humane and considerate officer to Calcutta in the steamer Madras. Every effort has been made by the Governor-General, and the Supreme Government of Calcutta, to soothe the sorrows and soften the anguish of the bereaved ladies who survive. General orders have been given to receive them with all demonstrations of respect and sympathy, and the European population had ousted the officials in what our neighbours call *pre-venance*—in the desire to oblige, and the disposition to anticipate every want. So great was the anxiety of the European Calcutta population to be present at the landing of the Lucknow ladies, that when it was found that the Madras was making slow progress on its way on Friday, the 8th of January, and could not arrive till nightfall, a telegraphic message was sent to the commander to anchor at Garden-reach, a position not far from Calcutta, and to come up on the next morning.

The European inhabitants of the city, as some of our readers are aware, are among the earliest risers in the world, and notwithstanding a dense fog, at six o'clock A.M. on Saturday morning, the 9th of January, a vast concourse of the inhabitants had assembled at Prince's Ghaut, which is a considerable distance from the city. Notwithstanding their anxious curiosity, it was deemed unsafe for the Madras, owing to the fog, to proceed up the river, but the crowd seemed memorably fixed to the spot, and remained in position till eight o'clock, when the steamer *Madras* came in sight. A royal salute of 21 guns—properly ordered by the Governor-General—was fired from the batteries in succession from the ships of war, which were all dressed out for the occasion. From the Ghaut down to the water's edge a gangway was formed, guarded by police-men, and along this gangway carpeting was laid out, such as it is customary to use on such occasions. A considerable time elapsed before the precious freight of elements,

which had escaped so many disasters, was disembarked, but this delay did not render the crowd impatient. They patiently awaited in and around the steamer, now and again communing with each other in bated breath, or in anxious whispers. The whole scene is described as one of the most solemn and affecting it was possible to conceive.

Solicitude and sympathy was expressed on every brow; and even at that unusually early hour there was a representative of every branch of the Executive present. The Hon. Mr. Talbot, the Private Secretary of Lord Canning, appeared on behalf of the Governor-General; and Mr. Cecil Beaton, the Secretary of the Home Department, on behalf of the Council. Nor was the London Relief Committee without its organ, for Dr. Leckie was there as Secretary to afford assistance, if needed. State barges surrounded the steamer, and on the banks of the river were state carriages and private vehicles, destined for the use of the wives, widows, children, and orphans who had escaped such manifold dangers and sufferings. Why, it may be asked, was all this private and public sympathy exhibited? Why was all this interest evoked? It was not simply because these ladies had undergone overwhelming evils; it was not because, by day, they continued and increasing dangers; it was not simply because they knew hunger, thirst, and want of sleep; it was not because they had insufficient food and clothing, and endured a horrid and daily uniformity of misery, often wishing for death as the greatest boon. But it was because, in the extremity of their protracted captivity, they never once forgot their duties to themselves and to each other, or to their Creator, and in all their relations of life, as wives, as mothers, as daughters, as sisters, and as friends, remembered that they were Christians and Englishwomen. It was this devotedness to duty, and to the duties which the beneficence of life that caused these ladies to be revered and respected by those who only knew them by the fame of their good deeds and glorious acts of womanhood.—Amidst every form of physical evil—amidst the wounded and the dying—amidst small-pox, fever, measles, cholera, and ophthalmia, they were clothed with heat, and were deluged with rain—these good women never for an instant intermitted their attentions to their kindred and brethren. Husbands and children were, of course, first attended to in every case; but after the attentions due to their families were paid, delicate ladies in the nurseries attended on the feeble of their own sex, or watched with solicitude over the hospital bed. Every instant was an instant of risk, and small and harassing vexations were superadded to the common misery was born with patience; and when misfortune became protracted through new gradations, the women pent up in Lucknow encouraged the men, and hoped even against hope itself, trusting in God and in British valour. The most delicate and sicklied of them gloriously bandaged in his heart of hearts the conviction that the good cause could not be overpowered by the force, nor subdued by the perfidious villany of the mutineers. Night after night the rebels retired for a little while to meditate fresh mischief, and to increase the wickedness of day by the more expending wickedness of to-morrow; but not even this persevering system of eastern devilry could induce British women to bate one jot of heart or hope. Sometimes mothers saw the loss of those whom they loved with tenderness; but they had this consolation, that their sufferings were not brought on by the neglect of any duty. It is the remembrance of those good deeds that caused all classes, high and low in Calcutta, to receive these ladies with respectful and affectionate deference. Their pallid faces and mourning dress, as well as their antecedent history, would secure them sympathy in every Christian land; but, above all, in that land which rejoices in possessing women worthy of being the wives and mothers of indomitable British soldiers.—*Morning Post.*

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The Priest and the Irish Milkman.

The following amusing instance of Irish wit on the part of a Roman Catholic milkman, in foiling the attempts of a priest to make him give up reading the Bible, was related by Dr. Dowling, in an address delivered by him at a meeting held in the City of London, on reaching the milkman's humble cabin, in the County of Kerry, the priest thus addressed him:

“Why, my good fellow, I am informed that you are in the habit of reading the Bible; is my information correct?”

“Sure, and it is true, please your reverence, and a fine boy is it too.”

“But you know,” said the priest, “that it is very wrong for an ignorant man like you to read the Scriptures.”

“Ah,” replied Pat, “but you must be anterior proving that same before I'll consent to leave off.”

“That I will do from the book itself.—Now turn to 1 Peter iii. 2. ‘As newborn babes desire the sincere milk of the word, that ye may grow thereby.’ Now you are only a babe, and are therefore wrong in reading the Scriptures yourself. You are here told to desire the sincere milk of the word, and one who understands what the ‘sincere milk’ is, must give it you and tend to you.”

Pat listened attentively to the priest's authoritative address, but no way at a loss, replied:

“But be easy, your reverence, while I tell you. A little time ago, when I was out milking, I got a man to milk my cows, and what do you think he said to me, when I was milking him? He said to me, ‘I’ll give you a little more milk, if you’ll give me a little less of your own.’ Now you are a babe, and are therefore wrong in reading the Scriptures yourself. You are here told to desire the sincere milk of the word, and one who understands what the ‘sincere milk’ is, must give it you and tend to you.”

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have a cow and can give a little milk to poor neighbours who have none, it is my duty to do as a Christian; and saving your reverence, I will.

The priest concluding that the honest milkman was rather a tough customer, gave up the argument and walked off abashed.

The Power of Prayer.

In his “Rural Life in England,” Howitt cites the following instance of the remarkable power of a mind, inspired by Christian faith, which is a striking illustration of the power of prayer to sustain the courage of the weakest believer in the most trying circumstances.

In one of the thinly-peopled dales of the West of England, there stood a lone house, far from neighbours, inhabited by a farmer and his wife. Such a house, or at least was wont to be, the primitive simplicity of this district, that it was usual for persons to go to bed without taking any precautions to bolt or imamate the door, and enter the house at the hour of retiring to rest. This was frequently the practice with the family in question, especially on market days, when the farmer, having occasion to go to the nearest town, often did not return till late.

One evening, when the husband was absent, the wife, being up stairs, heard some one open the door and enter the house. Supposing it to be her husband, she lay awake expecting him to come up stairs. As the usual time elapsed and he did not come, she rose and went down, when, to her terror and astonishment, she saw a sturdy fellow searching for booty for plunder. At the first view of him, she seized upon a chair, and was ready to drop; but being naturally courageous, and of a deeply religious disposition, she soon recovered sufficient self-possession to suppress the cry which was rising to her lips, to walk with apparent firmness to the door, and to demand of the marauder immediately seated himself in another chair which stood opposite, and fixed his eyes upon her with a most savage expression.

Religious Intelligence.

Confusion in the American Tract and Bible Societies.

The great American religious societies appear to be in a sad state of confusion. The Tract Society is floundering deeper and deeper in the mire on the slavery question; a few individuals in the management being determined to ignore and deny the action and wishes of the great mass of its supporters. This state of things, however, cannot last; the paid servants of the society cannot continue to control it unless the political public prove as dough-faced as the political public in the United States has hitherto been on questions involving slavery.

The American Bible Society is also rapidly getting into the same state of internal antagonism. Great pains were bestowed some years ago in trying to get up the most perfect edition of the authorized version ever published. After careful collation of more recent editions with those of King James' translators, an imagination, spelling, etc., were corrected, and where editions differed in two or three words, the best was selected. In two cases only were slight changes made in the text not affecting the sense and in acknowledged accordance with the original. Much greater care was however, taken with the headings of the chapters, inasmuch as these headings constitute a part of the inspired volume or of the authorized version. Indeed these were found to vary greatly in different standard editions, and in many to be left out altogether. In these circumstances the Committee on versions of the American Bible Society, in the consisting of some of the first men in the States for piety and learning, resolved, in accordance with the great principle of their constitution, to expunge from the ‘headings’ of the chapters all that partook of the character of note or comment, and to give instead, as far as possible in the margin of the chapter itself, a brief summary of its contents. In carrying out this rule it was necessary wherever the word ‘Church’ occurred in the headings of Old Testament chapters, to substitute ‘Zion,’ and in the Song of Solomon to substitute some textual form of expression for the ‘Church’ part and themselves, to perpetuate their own and their children's proud bondage! In New York and vicinity alone are more than three hundred professors (besides the whole power of the priesthood) devoted to the inculcation of a doctrine and duties of Popery! An they have gathered together an army more than twelve thousand children, who daily under their tuition! And they have perverted nearly two millions of dollars, consisting of houses and land, and other this necessary to carry on their schemes? What Protestant has dreamed of such separations among them as these?—Am. Rev. Chris. Union.

they called the new version, or altered Bible, and they were joined by leading men of the Episcopal Church, who felt specially aggrieved, not that the substance of the new version was different from the old, but that the word ‘Church’ in the headings.—This opposition, in which the Northern and Eastern States took little or no part, gradually gathered strength, and as the Bible Society, like the Tract Society, had a majority of its Managers from the Southern half of the States, or from the classes of the North which were very inferior, a majority of them was found inimical to the revised edition. It was, therefore, repudiated and prohibited by the Board. The committee on versions, which had bestowed so much labor on this edition, naturally felt aggrieved to see their work condemned by the support of the Southern clergy, and a reaction in feeling was excited, and themselves in every point of view, and tendered their resignation. This was accepted, and the Board proceeded to fill up their places. These high-handed measures have awakened intense feeling in the Northern and Eastern States, whence a large portion of the support of the Bible Society comes, and a reaction is setting in, which threatens to shake the Society to its centre.

Although the slavery question does not enter directly into this unhappy controversy, as in the case of the Tract Society, we cannot help thinking that the alienation and bitterness between North and South, and between our denomination and another, caused by slavery, is the procuring cause of it, and that the inequity of the States, in the matter of slavery, is carrying confusion into all their councils, religious as well as civil.

The chief grounds of opposition to the action of the Board, are—1st. That by requiring recurrence to versions containing many typographical errors, it consecrates and canonizes the errors of printers and proof-readers equally with the inspired language of prophets and apostles; 2nd. That it sanctions the principle of giving wages to the printer, and the compositor, and the binder, and his consent absolute need of salvation by our Lord Jesus Christ. So heavily indeed was his conscience oppressed with a sense of guilt that not seldom ‘sleep forsook his eyes, and slumber his eyelids,’ whilst the day was passed in deep mental anguish. This state of things could not continue long, and the spirit would have failed before God, and the soul which he had made, ‘the penitent would have been driven to despair,’ and ‘the bruised reed would have broken,’ and ‘the smoking flax quenched.’ Hence the hour came when ‘he who would asperse the ground with his blood, should be well for the country to know some fact regarding its hygone history. The members of the Committee hold various, even opposite, political sentiments. It would be impossible to combine them for any party purpose. The constitution or basis adopted by this Committee was not framed in Nova Scotia, but in London—the metropolis of the British Empire. It is, in fact, simply a Branch Committee of that Alliance which in England is presided over by the Earl of Shaftesbury, and nothing can be more ridiculous than the supposition that its documents or designs are not framed with a reference to persons not likely to be known beyond the sphere of their own immediate acquaintance.

Romish Schools in the City of New York.

For years the Romish hierarchy have endeavored to get up a school system, a most bitter and persistent warfare against our system of public schools. The blessings of these schools are as freely and fully available to their children, as to the children of others; and in proportion to the taxes paid by Romanists toward their support, they have a fair share in the maintenance of any other people. But Rome had a great object to accomplish in coming into this land of religious freedom, where the institutions of a pure Christianity and of a Protestant faith had imparted a property which made European subjects discontented under the rule of the Pope. And the Pope's object was to break up the public system of education, which was going on here so happily under Biblical influences! And how could she begin this work, if she were to draw from her own children either, or far as possible, from all associations with Protestant children and Protestant teachings; and, under monks and nuns, priests and bishops, train them in all the prejudices and dogmas of her system, and send them out to help her in the work of strife and division.

Her device was well conceived. She understands the rule. ‘Byzantine conquest!’ And she has established her schools! She is drawing the lines of separation between Protestants and her adherents, Protestant children and the children of her followers, broad and deep. In this line of policy she finds her best account for the attainment of her ends, and in this she places great dependence for finally reaching the position in this land which she long agitated for for herself. She may soon make it a strong point before the Legislature and officers of the States for the bestowment of special privileges. She has certainly made herself strong in the regard to the city of New York.

There are now training on our soil immense numbers to propagate the Papal system, which eminently bids the eyes of its votaries to the truth which is in Jesus, and lead them to rely for salvation on humanities and outward forms, which can neither sanctify nor save. In its aspect of it, the subject is extremely afflicting to those who desire and would seek its spiritual and eternal welfare of its adherents. In this light, as Christian men and labors together with God's people for the salvation of the erring and lost, we chiefly contemplate, though we cannot be insensible to its destructive influence upon industry, enterprise, and every temporal interest of man, how in Massachusetts, South America, and over other portions of our continent wherein has obtained the chief control.

Obituary Notice.

Died, at St. Stephen's, N. B., Jan. 31st, 1858, JAMES MCGIBBON, in the forty eighth year of his age.

Our late Brother was born in Stainfield, County Down, Ireland, September 23rd, 1810, and with his family emigrated to this country in 1831, arriving at St. Andrew's in the spring of that year, and almost immediately afterwards proceeding to Digswash, where he resided for a period of nine years, and from whence, in the year 1840, he returned to Ireland. It was his intention to remain at home only for a few months, but this purpose was overruled by Divine providence, so that his stay extended to the summer of 1845, when he re-embarked for New Brunswick, arriving at St. Stephen's on July 1st of that year, and continuing to reside there until it pleased God to remove him from the present world.

From his earliest days the conduct of our late Brother was marked by the strictest morality, and at an early age he joined the Wesleyan Methodist Church, which he established in his native town, and immediately became a Sabbath-school Teacher—an office he continued to fill most satisfactorily to his pastor and fellow-teachers up to his marriage with his present estimable widow, and consequent removal to this part of the world.

During his residence at Digswash he was frequently led, under the guidance of the Holy Spirit, to examine himself by the revealed Word of God, and thus became fully sensible that something more was needed as a preparative for heaven than morality, however strict and blameless it might be in the eyes of his fellow-men. He was in this state of mind when, in compliance with the invitation of a friend, he heard a sermon on the parable of the Sower, by the Rev. Mr. Shepherd. Under this discourse he became powerfully awakened to a sense of his lost condition by nature, and his consequent absolute need of salvation by our Lord Jesus Christ. So heavily indeed was his conscience oppressed with a sense of guilt that not seldom ‘sleep forsook his eyes, and slumber his eyelids,’ whilst the day was passed in deep mental anguish. This state of things could not continue long, and the spirit would have failed before God, and the soul which he had made, ‘the penitent would have been driven to despair,’ and ‘the bruised reed would have broken,’ and ‘the smoking flax quenched.’ Hence the hour came when ‘he who would asperse the ground with his blood, should be well for the country to know some fact regarding its hygone history. The members of the Committee hold various, even opposite, political sentiments. It would be impossible to combine them for any party purpose. The constitution or basis adopted by this Committee was not framed in Nova Scotia, but in London—the metropolis of the British Empire. It is, in fact, simply a Branch Committee of that Alliance which in England is presided over by the Earl of Shaftesbury, and nothing can be more ridiculous than the supposition that its documents or designs are not framed with a reference to persons not likely to be known beyond the sphere of their own immediate acquaintance.

“For given place to fill love,
And please to sow thy heart.”

but also,
“Scalts my suffering soul,
Oblivion of the past,
My glory and my grief,
My joy and my despair.”

The joy of his pardoned and adopted spirit being proportionate to the depth of its previous sorrow and distress. Very shortly after his having thus obtained a sense of God's forgiving love into his charge, and being employed to induce converts, walking ten miles every Sabbath in all kinds of weather, and in every season of the year. Immediately upon his arrival at St. Stephen's, Brother McGibbon connected himself with our Sabbath School, taking charge of the Bible Class, and continued faithful and punctual in his attendance until failing health compelled him to give up his love's employ. Subsequently to his becoming a Sabbath School Teacher he was elected one of the Trustees of our Chapel property, and during the pastorate of the present Chairman of the Halifax District he was placed over a large and interesting Class, the members of which were principally, if not wholly, the fruits of a blessed revival of religion with which the town was at that time favored.

According to his means our Brother gladly and liberally gave of his substance to support, in its various branches, the cause of the Redeemer, and that not only among ourselves but also among other sections of the Christian Church. Wherever he resided his home was considered as the home of God's Ministers, and never did he seem to enjoy himself so much as when in their society and that of their families.

joined in hope of the glory ready to be revealed. Again and again did these and similar expressions fall from his lips, as if he shall bear these things last and long thy brother.” “I have not a shadow of a doubt,” “I am the Lord's,” “The Lord is my portion,” “I rely implicitly on Christ: he is my all in all,” “All is clear and bright before me; glory be to God.” In this delightful frame of mind he continued to the last. On Thursday, Jan. 21st, at the noon-hour the summons came, “Beckoning to his sorrowing partner to put her ear to his mouth be whispered, ‘I see the Lord Jesus Christ!’ immediately adding, ‘O, what is this—bursting on my view! It is—the glory!’” his breathing gradually ceasing as he uttered the last words, and leaving the sentence unfinished.—True are the words the Lord, “Thou cannot see my face; for there shall no man see me and live.” On the following Sabbath his remains were brought into the Chapel, which proved quite too small to accommodate the large number attending; and his death was improved in a discourse founded upon Job xix. 25–27.

Correspondence.

The Protestant Alliance.

DEAR SIR,—You will oblige by giving insertion in your widely-circulated paper to the document put forth by the authority of the Committee of the Protestant Alliance, which appeared in the last number of the *Presbyterian Witness*, explanatory of the origin and objects of this Association.—It is the wish of the Committee that Protestants everywhere throughout the Province should correctly understand its position.

Yours, &c.,
JOHN HUNTER,
GEO. R. ANDERSON.

March 29th.

BRIEF STATEMENT BY THE HALIFAX COMMITTEE.

The Protestant Alliance might well afford to disregard the reckless assertions made of it being merely a tool for political purposes. They are not true; they have not even a shadow of truth to rest upon. And the Alliance, in setting forth its position, would not wish to be understood as attaching any importance to the charges of anonymous scribbles or self-inflated orators. These charges are simply absurd. It may be well for the country to know some fact regarding its hygone history. The members of the Committee hold various, even opposite, political sentiments. It would be impossible to combine them for any party purpose. The constitution or basis adopted by this Committee was not framed in Nova Scotia, but in London—the metropolis of the British Empire. It is, in fact, simply a Branch Committee of that Alliance which in England is presided over by the Earl of Shaftesbury, and nothing can be more ridiculous than the supposition that its documents or designs are not framed with a reference to persons not likely to be known beyond the sphere of their own immediate acquaintance.

Since the first proposal to establish a branch of the Protestant Alliance in Nova Scotia, all possible means have been employed to induce converts, walking ten miles every Sabbath in all kinds of weather, and in every season of the year. Immediately upon his arrival at St. Stephen's, Brother McGibbon connected himself with our Sabbath School, taking charge of the Bible Class, and continued faithful and punctual in his attendance until failing health compelled him to give up his love's employ. Subsequently to his becoming a Sabbath School Teacher he was elected one of the Trustees of our Chapel property, and during the pastorate of the present Chairman of the Halifax District he was placed over a large and interesting Class, the members of which were principally, if not wholly, the fruits of a blessed revival of religion with which the town was at that time favored.

According to his means our Brother gladly and liberally gave of his substance to support, in its various branches, the cause of the Redeemer, and that not only among ourselves but also among other sections of the Christian Church. Wherever he resided his home was considered as the home of God's Ministers, and never did he seem to enjoy himself so much as when in their society and that of their families.

The illness by which it pleased our heavenly Father to remove Brother McGibbon from an active career in the world, was a disease protracted, and of a duration, creating suffering of the severest character. Occasionally during the last five months of his life paroxysms of pain came on amounting to agony itself, and calling for a large amount of faith, fortitude, and patience. Of these sufferings the grand Adversary was permitted to take advantage, and associating with ‘fiery darts,’ succeeded in bringing down our ‘heaviness,’ obscuring for the time the direct witness of the Holy Spirit, and causing him great mental distress. But He whom he had served in life and health stood by him in the trying hour, dispersed the gloom, and enabled him to exclaim, ‘Thanks be unto God who always causeth us to triumph in Christ.’ We accounted it a great mercy that as the enemy of souls was not suffered to approach him, his spiritual sky became increasingly clear, ‘the joy of the Lord’ was his portion, and more abundantly patient in tribulation!’ he greatly re-

france of the precept of our Saviour: ‘If thy brother shall trespass against thee, go and tell him his faults between thee and him alone; if he shall hear thee thou hast gained thy brother.’ It was thought better that Mr. Freeman should have his error pointed out to him, and an opportunity given him of withdrawing from his false position. Accordingly, Mr. Freeman was visited by the Rev. J. England, Wesleyan Minister, and the Rev. J. Hunter, one of the Secretaries. As the results of that interview were not satisfactory, the Alliance has no hesitation in making public the facts of the case, while it cannot but deplore the necessity thus laid upon it. Mr. Freeman states that his name was placed on the Committee without his consent. Yes, the minutes book records that he took a share in the formation of that Committee, and the recollection of its members testifies to the fact of his presence at the meetings, his activity and usefulness. At least one long important practical resolution, which was unanimously adopted, regarding his name being placed on the Committee, was that Mr. Freeman attended meetings without his knowledge? that he wrote resolutions, spoke in their favor, and took part in other Committee business without his knowledge? Further: Mr. Freeman was appointed one of the Secretaries of the Alliance; he was present at the meeting at which this was done; he accepted of the office, and then he acted for a time in this capacity. Can it be that all this occurred without his knowledge? More singular still; when, owing to the pressure of his ministerial duties, Mr. Freeman wrote a letter wishing to resign his Secretaryship, after stating his wish, he went on to say, ‘I am glad to say, however, that my withdrawal from the post which you have assigned me is not from any want of interest in the objects of your society. As I cannot be present you will pardon me for a suggestion with regard to’ &c., &c. Mr. Freeman here enters into a long and tedious account of the Committee that evening. Is this the language of a man who did not know he was on the Committee? Is this the language of a man who even thought of resigning his seat although unable to overtake the extra labor of the Secretaryship? Mr. Freeman accuses the gentlemen who waited on him that he had neither seen nor heard anything in the meetings of the Committee to justify his insinuation that the Alliance had a political purpose. And it is difficult to imagine more singular inconsistency than that of a man embroiling his name on the Alliance books and then protesting that he had never seen or heard anything in the meetings of the Committee to justify his insinuation that the Alliance had a political purpose. And it is difficult to imagine more singular inconsistency than that of a man embroiling his name on the Alliance books and then protesting that he had never seen or heard anything in the meetings of the Committee to justify his insinuation that the Alliance had a political purpose. And it is difficult to imagine more singular inconsistency than that of a man embroiling his name on the Alliance books and then protesting that he had never seen or heard anything in the meetings of the Committee to justify his insinuation that the Alliance had a political purpose.

The documents of the Alliance were openly read at meetings duly summoned and constituted. They were unanimously adopted and ordered to be printed. This order of names placed on the minutes book openly in the same manner. What the object could be gained by any deception of these matters? It is not usual in such cases in another Association to go round and ask the consent of absent members.

This branch of a great Protestant Confederation has been established in Nova Scotia with no other end or pervading spirit than towards Romanists. It is designed to be against a system, but not against those who are its victims. It is high time that Protestants were awakened to a sense of their danger while divided by jealousies in the presence of a relentless ever-watchful foe.—No mistake can be more fatal than to suppose that the Alliance is a political body. It is a religious organization of Popery in this country. That is only the advanced guard of a vast foreign system of aggression which has its centre at Rome, its branches wherever the name of Rome has been carried. Its plans are laid with consummate skill.—They are carried out with the most perfect order and regularity in the most important parts of the world. Let them be triumphant, and they will win in the destruction of civil and religious liberty. Popery persecutes wherever she has the power. She is tolerant only when weak. She is not satisfied with equality, but ever aims at entire dominion. In every place where she has authority and power, she has crushed freedom. She has proscribed the Bible—the book of the free. Despotism flourishes by her side. Licentiousness festers under her shadow. She styles herself Catholic, or Universal, which is false. She is called Roman Catholic, &c., Roman Universal, which is absurd. Her true names are Popery, as the system of the Pope and Romanism, because her seat is at Rome.—These names are of importance, as they keep before Protestants the fact that this is a foreign system, which cannot pay loyal allegiance to a Protestant Monarch, cannot live on terms of sincere friendship with Protestant Institutions, and is an important Nova Scotia to some work more important than party squabbles or personal disputes. He that is with Rome is against Liberty.—He that is with Rome is against Protestantism. He that is with Rome is against Bible Education. He that is with Rome is against the Saviour, the Lord Jesus Christ. By the freedom bought with the blood of your forefathers, by the hope of your children's liberties, by the loyalty you owe your Queen, by the honor due to your God, we call on you, Protestants of Nova Scotia, to unite in one bond for the maintenance of all that is dear to you as men or sacred to you as Christians.

RESIGNATION OF REV. T. JARDINE.

Halifax, 24th March, 1858.

G. R. ANDERSON, Esq.,—SIR.—A few weeks ago I was requested to become a member of the Protestant Alliance, but objected, on the ground that I had not any connection with it. It was partially political in its tendency. Having never had the opportunity of attending a single meeting, or of examining for myself the objects contemplated, I received on the occasion referred to the most solemn assurance that the Alliance eschewed politics altogether, and that the sole and only aim was the organization of a religious society, exclusively for the maintenance and defence of Protestant truth. Acting on this information I allowed my name to remain on the Committee, though it had been previously placed there without my permission. But on reading the Circular, which was the basis of the Alliance, I find that I cannot