

THE YOUNG CHARTIST.

(From "Luke Sharp, or Knowledge without Religion," by the Rev. F. E. Page, M.A.)

Luke Sharp was put on trial for his life. And when the jury had heard the evidence against him, without the slightest hesitation they pronounced him guilty. And their decision involved a sentence of death.

And now how shall I describe Luke's condition, when, after hearing the fatal verdict, he was led back to his cell, until the fate of some of his other companions in wickedness was decided? In a moment his whole life seemed to pass in review before him; with inconceivable rapidity and clearness the follies and sins of a life-time seemed each with a separate voice to speak and invoke the vengeance of that God whom he had insulted and defied.

Then he sat exhausted with agony of mind on his pallet, and once more the scenes of childhood, youth, and manhood, passed before him; and his thoughts wandered back to the wide meadows, and winding river, and venerable tower of Yatehall church. And the companions of his boyhood, and the old familiar faces of the villagers; nay, the very games and sports in which he had joined, and the sound of the church bell, and plaintive voices of the chorists, with whose solemn chants in days of yore his own voice had mingled, all came back.

Then he revived the shuddering thought, that hopes, and friends, and opportunities, he had cast them all away; that he had never tried in earnest to be religious; that even his best emotions had passed away, and produced no results. "Mercy natural virtue," that is, the virtue of the feelings, "wears away when men neglect to deepen it into religious principle."

"This had been Luke's case. He saw it all clearly enough now; now, when it was too late. He had known his Lord's will, but had not prepared himself. "Many stripes, many stripes!" sobbed forth the conscience-stricken man. "Many stripes, many stripes!"

Suddenly he hears footsteps. The bolts are withdrawn. The officers of the prison lead him back into the court, and they whisper to him to be a man, for he is not to die.

"Nay, but do tell me. It is better to know the worst." "No, Luke," said Edward Smith sadly and earnestly. "I cannot. I have read that on the frowning rocks of those distant lands, there ought to be written the dismal words, 'leave Ape behind, all ye who enter here.' But oh, Luke, dear Luke, no place can be hopeless wherein God's mercy may yet be sought."

And now, once more, God bless you. Pray for me, pray for me that I may have grace to pray aright, and that He who had mercy for the penitent thief, may have mercy even upon me. To Him alone I look, to His merits, and His intercession.

Yet at times a shade would pass over his face when he thought of poor lost Luke. Often and often would he rise in the night to pray for him. Often would he beseech God to bring him to repentance, and then (if it seemed good to Him) to shorten his trial.

"My dear and constant friend, I am almost hesitate to write to you, for why should your kind heart be pained by recollections of such a wretched, guilty being as I am? Yet you bade me write to you, and you are too true to say what you did not mean. And I have another reason for writing, for I am anxious, before my miserable career is ended, to thank you once more for all your goodness to me, and to assure you that, by God's goodness, I have been brought to feel how deeply I have offended Him, and that the desire of making my peace with Him is now the one thought that fills my mind.

"I am very ill with a cough and spitting of blood, and pain in my side, and the wardman tells me the surgeon says there are no hopes. Hope, I am sure there is none for me here; but I trust there may be hope for me beyond the grave: for God is more merciful to us than we are to one another, and I know that His Blood is efficacious enough to wash away the guilt of sin even as great as mine, and I know that you have prayed for me, and will pray for me, which is an unspeakable comfort, for there are times when I feel almost afraid to pray for myself.

"I could not write to you on the voyage, nor yet when I got here. I had no opportunity of doing so till I was sent to the hospital. Else I should have told you something I heard at Sidney—that is the chief town of New South Wales, and the place to which convicts are often brought before they are transferred here; for, as I dare say you know, this is a small island in the midst of the sea, a thousand miles from Sidney, and eighteen thousand miles from England, being the place to which the worst offenders such as I have been, are transported. Well, I saw a man at Sidney who had lately come from Port Arthur, which is another of the penal settlements, and in some respects even worse than this. Now in case you should not know it, I must tell you that this Port Arthur is situated in a place called Tasmania's Peninsula. It is almost, but not quite, an island, being connected with the main land by a narrow neck not more than three or four hundred yards across. And in order to prevent the convicts from escaping, there is a deep trench cut across this strip of land, in front of which there are a row of lamps, and not far from the lamps, a row of dogs, so placed as not to be able to destroy each other, but near enough to prevent any person passing between them. Now these dogs are immensely powerful, and being always kept chained and fed upon raw meat, they are so ferocious that even the persons who have charge of them dare not come within the length of their chain, but are compelled to throw their food to them from a distance. This settlement is a most dreary, desolate spot, and the convicts are, I am told, chiefly employed in digging coal. To this place it was that Barney Ford and Levi Abrahams were transported four years ago, when, as you remember, they were found guilty of plundering my poor uncle. I often used to think on the voyage out whether I should see them again, and I always prayed that I might not. I loved nothing but evil to them, but I never wished them such a fate as befel them. After being at Port Arthur for some time they made an attempt to escape, by crossing the neck of land which I have told you of. But no sooner had they come within reach of the dogs, than they were knocked down, and before the soldiers could come to their assistance, they were torn asunder, limb from limb, by the infuriated animals.

"And now I must speak to you of myself. When first my eyes rested on this place, I thought it must be the most beautiful spot in the universe, and I think so still; but oh, Edward, think what a place to live in that must be, where all the greatest criminals were crowded together, and where, till very lately, no minister of religion ever set foot! It was as if those who punished our bodies would not be satisfied until they had ruined our souls eternally likewise. You may judge what the consequences were. The wickedness was so great, the depravity so horrible, that I think they must have shocked the very devils in hell; yet, such monstrous forms of crime developed themselves as were never heard of in Europe, and are too bad to be alluded to in the Scriptures. Let a man be what he may when he comes here, it is next to impossible but that he should become worse. As one poor fellow said to the judge who condemned him, 'When a man comes here, a man's heart is taken from him, and there is given him the heart of a beast.' And how can it be otherwise? The most depraved, and the least depraved, are herded together night and day; and the same dreary degradation, labour at the same hopeless toil, with the land sounding in their ears continually. So they labour on till the very hair on their head is scorched to the same yellow hue as their sunburnt bodies, and till their limbs stiffen with the weight of their chains, or of the burdens they are compelled to carry. And they grow more and more wicked, till they change the very meaning of language, and call evil good, and good evil; and if a man is seen to pray, he is flung down, and abused, and insulted, and trampled on. Hell itself cannot be more than this place. And so the convicts think it. It is not long since, thirty-one were condemned to death for a conspiracy, but some were reprieved. And when the names of those who were to die were read out, they one after another dropped upon their knees, and thanked God that they were to be delivered from this horrible place, while those who were to be spared stood mute and weeping.

illness, and how I am sick, and, I suppose, dying. I find kindness even here. At least, I am not molested as I used to be. "But do not think I complain. All I have experienced of shame and pain I have deserved, and a hundred-fold more. But I write this in order that you may warn young men in England to take care lest they do anything which should cause them to be sent to this place of torment, and in order that you may let people know what transportation to Norfolk Island really is. Tell them my history, and what it was that ruined me. Tell them to seek knowledge if they will, but that knowledge without religion is poison and death."

"And now, once more, God bless you. Pray for me, pray for me that I may have grace to pray aright, and that He who had mercy for the penitent thief, may have mercy even upon me. To Him alone I look, to His merits, and His intercession. Farewell! God bless you and requite you for all your goodness to one who can never repay you. Your most guilty, but most loving friend, "LUKE SHARP."

Ecclesiastical Intelligence.

ENGLAND.

SOCIETY FOR THE PROPAGATION OF THE GOSPEL IN FOREIGN PARTS.

London, Dec. 1, 1846. Extract from a letter from the Bishop of Toronto dated Toronto, Canada, Nov. 10, 1845:— "I beg to enclose two short tracts—the first giving the results of my Confirmation Journeys in 1843, 1844, and the second the results of my journeys through the diocese during the summers of 1845 and 1846 for its two regular seasons, at least, to pass through this growing diocese."

"In 1846 I had only to visit seventy-four stations, or parishes scattered indeed over a great surface, and attended with much labour, but not equal to what I have gone through this summer. It is quite probable that I shall be compelled to divide the diocese into three annual portions, instead of two, in order to bring it within my practical powers; because during the past summer I found, that from the intense heat, and travelling so long in a rough wagon, and over tedious roads, it was rather too much."

"These tables do not include all my journeys: it is frequently necessary to make occasional trips to lay foundation-stones, open churches, and attend public meetings. From these tables it will be seen that the stations have increased by ninety-five in about three years; but I may remark, that some of them are rather stations of emigration, that I might make myself acquainted with the country and inhabitants, and show my energy that I called upon them to encounter no labours which I was not willing to share, others, as the country becomes better cleared and opened, may be joined for confirmation appointments, so as to economize labour. There will not be so great an increase, under this head, during the next three years, though it will still be considerable. "The number of the confirmed may be deemed less than might have been anticipated, from the rapid increase of the population from immigration and natural causes; but it must be remembered, that the number of grown up and elderly persons that came forward during my two first tours of confirmation (not having opportunities before), have diminished, and our candidates now consist in a much greater degree of young people."

"In respect to recent emigrants, many of their youth have been confirmed before they left home; but were it otherwise, they do not always come within my range, as they generally go to the farthest back settlements, which for some years our clergy are unable to visit with advantage."

TABLE I.

Showing the results of the Bishop of Toronto's Journeys for Confirmation through his Diocese in 1843.

Table with columns: Districts, No. of Stations, No. of Candidates, No. of Confirmed, No. of Communicated.

TABLE II.

Showing the results of the Bishop of Toronto's Confirmation Journeys through his Diocese in 1845 and 1846.

Table with columns: Districts, No. of Stations, No. of Candidates, No. of Confirmed, No. of Communicated.

SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE.

67, Lincoln's Inn Fields, December, 1846. At a General Meeting held on Tuesday, December 1, 1846.

The Lorn HISTORY OF LONDON in the chair. A letter was read from the Lord Bishop of Toronto, dated Toronto, 8th Oct., 1846. The following are extracts:—"Permit me to introduce to your kind notice the bearer, the Rev. Richard Flood, one of my most estimable missionaries, and whose great success among our Indians has obtained and deserved my warm approbation."

"Mr. Flood's chief reason for visiting England is, I am sorry to say, to seek the best medical advice for a complaint in his head, which has been for some time troubling him, and which is the result of his great exertions and presence of mind during an accident which happened to him on crossing the river Thames (in Canada), near his own residence, retreating from church in a boat with a number of his congregation. By his skill, and courage, and trust in God, he was enabled to save himself and most of his companions from a watery grave, which for many hours appeared inevitable, and under the cold and drenching of which some of his party perished, and the nature of his dangerous and frightful position, firmness of mind, and final escape, is well worth hearing."

"He carries with him a manuscript of a portion of our Service in the Muncie language, which will, I hope, be favourably considered by the Society, and will contribute to the benefit of this poor tribe. Any kindness you may show to Mr. Flood in promoting his objects I shall deem a great favour, for I feel much interest in his welfare."

"The Rev. Mr. O'Meara's Chippewa translation of our part of the Liturgy has been in the press for some time, and will be ready for delivery in a few days. The following memorandum, from Earl Cairn, dated Civil Secretary's Office, Indian Department, Montreal, 15th Oct., 1846, was also read:—"The Rev. Mr. Flood, Missionary to the Indians, residing at Muncie Town and Delaware, being about to proceed to England to endeavour to raise by private subscriptions a sum of money for the purpose of erecting a church at Muncie Town, in the district of London, county of Middlesex, (Canada West), for which desirable object there are no funds at the disposal of the Government, the Governor-General avails himself of the opportunity to express his approbation of Mr. Flood's exertions, and he trusts that the result will be satisfactory to Mr. Flood, and beneficial to the Indians under his charge.—CATURAGA."

"The Rev. R. Flood, in a letter dated London, Nov. 13th, 1846, writes as follows:—"I beg to acquaint you that the objects of my present mission to England are simply these: first, the printing of our Liturgy in the Muncie language; and secondly, the soliciting from the members of our Church assistance towards building a church for the use of the Indians under my charge; as the temporary place of worship, a school-house, has ceased for years to accommodate the native congregation consisting of three nations, the Munceys, Chippewas, and Oneidas; an interesting people, who, perhaps, among all the aborigines of British North America, stand pre-eminent for sterling piety, and love, and attachment to our beloved Church."

"The Board agreed to grant £30 towards the erection of a church for the Indians at Muncie Town, Delaware; and the sum to be applied for, and the work shall have advanced towards its completion. The Secretaries reported that the Muncie version of the Liturgy had been recommended by the Standing Committee to the consideration of the Foreign Translation Committee."

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MR. ROBERT COOPER, SOLICITOR AND ATTORNEY, Wellington Buildings, King Street, TORONTO.

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