

Rep Romp

The Church Times.

"Evangelical Truth--Apostolic Order."

VOL. 5. HALIFAX, NOVA SCOTIA, SATURDAY, FEBRUARY 28, 1857. NO. 9.

Calendar.

CALENDAR WITH LESSONS.

Day/Date	MORNING.	EVENING.
S. March 1	1 Sam. 10:1-17	Gen. 22:1-18
M. 2	Deut. 17:1-17	15:1-18
T. 3	19:1-17	14:1-18
W. 4	21:1-17	16:1-18
T. 5	23:1-17	17:1-18
F. 6	25:1-17	18:1-18
S. 7	27:1-17	19:1-18
S. 8	29:1-17	20:1-18

* One of the Ember Week Collects to be used on this day and each day of this week. a To ver. 30.

Portry.

GOING HIS WAY.

St. Matt. iv. 3-30.

There went a sower forth to sow his seed,
 And some he sowed upon the beaten way,
 So strange a sight which, while I stood to heed,
 The fowls of heaven came flocking where it lay,
 And from the hard ground plucked the welcome prey.
 The parable is this; the seed, God's word;
 And by the wayside scattered, there do they
 Who hear unmoved; so, like some ravenous bird,
 The devil from their hearts doth pluck what they have heard.

The sower went his way. Where scanty soil
 Covered a rock, the seeds no sooner sown,
 At once with sudden growth repays his toil,
 As suddenly to fade, when, with hot frown,
 The burning summer sun looks fiercely down.
 The parable is this: the seed which lies
 Upon the rock be they who make their own
 The word with joy; but when afflictions rise,
 For the world's sake, their faith, ungrounded, quickly dies.

The sower went his way. In deeper earth
 He sowed his seed where hidden thorns abound;
 So with the precious seed the thorns sprang forth,
 And choked the seed on thorny ground,
 The parable is this: on thorny ground,
 The seed be they, in whom a careful sower
 Of riches, mar religion not unsound;
 Fill the young heart with life's extingling cares,
 And choke the plant of grace, that no ripe fruit it bears.

The sower went his way, where fertile fields
 Lay cultured ready for the golden grain;
 There for each buried seed, the rich earth yields
 Of ripened corn a hundred fold again,
 Some more, some less. The parable is plain:
 Thus doth the heart renew, as closely held
 The word of life, thus earnestly retain;
 And, while the love of many waxes cold,
 Thus brings forth fruit with patience, some an hundred-fold.

Religious Miscellany.

THE REV. HANDLE J. LEACOCK.

In his biography of the lamented Leacock, *The Martyr of the Fongas*, the Rev. Dr. Caswell gives some interesting incidents of his life when in the U. States, communicated to him by friends on this side of the water. Mrs. Wheat writes:—

Mr. Leacock while in Tennessee had to do much missionary or itinerant work for the Church. After a Sunday's service in Clarksville, he was returning to his home in Franklin, when he was obliged by illness to stop at our house in Nashville. He had travelled all day, on horseback, under an oppressive sun, and having had a severe chill he was now burning with fever. He was unable to dismount without assistance. My husband and son carried him in their arms to his room, and we immediately sent for a physician. As soon as it could be done, a foot-bath, which we knew to be peculiarly refreshing to him, was prepared; and my husband, himself taking off shoes and stockings, began to bathe his feet. As I was, at the moment, making a cooling application to his head, I observed Mr. Leacock weeping passionately. Alarmed, I begged to know the cause. 'Was he more ill than we supposed? Should we send for his wife? What was the matter? Why did he weep? With some effort he became more calm, and confessed—would you believe it?—that he wept because my husband was performing so menial an office for him. 'Why! Mr. Leacock,' I said, 'would not you do as much for him?' 'Oh yes, certainly,' he replied, and then, no doubt recurring to the incident in the Gospels, he added, 'not his feet only, but his hands and his head.'

"A few weeks after this, he was called to be our comforter; for we had been bereaved of a precious

child. He remained with us several days after, the funeral, taking my husband's duty on the following Sunday, and oh, how well I remember his untiring efforts to console us. Once in the anguish of my grief, I said to him, 'Oh! Mr. Leacock, we little thought when you left us so lately that you would be called to perform this sad office for us—that I should lose my Heber!' He was pacing the floor, and suddenly turning upon me, he said very earnestly, 'Are you a Christian mother, and say that Heber is lost? Oh, say not so; but only gone before. Do not let me hear you use such language again. You shall go to him, if you meekly submit yourself to your heavenly Father's will—but say not again that your child is lost.' I confess his stern rebuke did more to calm my grief than all his previous words of gentle remonstrance.

"We once again saw him and his model wife, in a great trial of a very different kind, after they had lost the greater part of their property by the failure of a friend. I never can forget their Christian fortitude and magnanimous forbearance towards the wrong-doer, who had so cruelly disappointed them. 'God will provide,' they said; 'yes, and He will bring good out of evil. We can but say for him who has done us this great wrong, 'Not a word of severity, hardly of reproach, did I hear from those holy lips.'

Mr. Leacock was a native of Barbados, and at length returned thither to live in labor.

It was a mere fondness for a sea, and still less was it the communication from Porth Amboy, which induced Mr. Leacock to attach himself again to the West Indies. His father was now very aged, and indeed died in the following year, after a long and painful illness. His only daughter, Elizabeth, was in Barbados. The apprehension of a severe illness had justly apprehended evil consequences, had been found inexpedient on trial, and given way to the complete abolition of negro slavery on the 1st of August, 1838. The relative position of blacks and whites was fully understood, and, although West Indian property had in many instances become nearly valueless, it was clear to Mr. Leacock that the two races might now exist together in harmony. He found that old prejudices originating in slavery had in a great measure died away, and the people of Barbados, who had all but ejected him in 1827, gave him a cordial and respectful greeting twenty years afterwards. While engaged on his sea's business in that island he performed for several months the duties of minister of his native parish, during the illness of the rector, to the edification and delight of the congregation.

Having concluded this brief engagement he revisited Nova Scotia, where he found a strong affection still subsisting towards him among his old parishioners. When he spoke of the possibility of his returning to the United States, many of them implored him with tears to become once more their pastor. He yielded to their entreaties, and after definitely resigning the charge of the parish at Porth Amboy, again occupied his former position in the Church at Charleston.

But twelve or thirteen years had made great changes among the people. Many old friends of the pastor were dead, and others had departed. The negroes had too generally become idle since the acquisition of liberty, and with idleness had blighted themselves to the bad habits of former times. African superstitions had been re-introduced by a number of recaptured slaves, and the horrid practice of Obeah, as it is called, was spreading terror through the island.

Mr. Leacock, being a man of how energy and courage, was warned by the governor with the authority of a magistrate, and exerted himself in apprehending and punishing some of the worst criminals. But there was an Obeah-man whose influence had become so extraordinary that he had managed to paralyze even the strong hand of justice. He was believed to possess a certain charm, by which he could at any time cause the death of those who fell under his curse. He was in reality a most accomplished poisoner. He could induce the means of destruction into vegetables, bloom, and other fruits as they grew in the field or in the garden. Through the agency of his creations, presents were conveyed to his enemies which occasioned their

speedy death. At length no one dared to receive a gift of any article of food. So deep was the cunning of the "doctor," as he was called, that hitherto it had been impossible to bring legal evidence to bear upon him. Besides this, few could be found who possessed the courage to come forward as witnesses against him, or to find him guilty if brought before a jury.

Under these circumstances, Mr. Leacock announced his intention of delivering a course of public lectures exposing the infamous practice of Obeah. The Obeah man, on the contrary, declared that if Mr. Leacock should persist in this intention, a curse should rest upon him and that he would certainly die. Nothing daunted, the intrepid pastor proceeded with his lectures, though many of his congregation already regarded him as a dead man. Meantime the "doctor" was engaged in the preparation of the most deadly poisons to secure the fulfilment of his curse. It is supposed that he incautiously tasted some of these in order to assure himself of their potency. Certain it is that his corpse was found among some sugar canes, frightfully disfigured, yet without any visible cause of death.

To show the terrible effect of a curse upon the mind and body of the African, Mr. Leacock related to me the following circumstance as having happened within his own knowledge: Three negro men having stolen a pig from a woman of their own race, were solemnly cursed by her. In their terror they restored the pig, but the woman refused to revoke the curse. She buried a piece of the animal in the ground, and assured the thieves that before it should decay they would all undoubtedly perish. In a short time the three men began to grow weak and became unable to perform their accustomed work. They were taken to the woman and entreated to consent, and seemed to man. The apparently transaction, but nothing could re-assure the three victims; who gradually pined away; and not long afterwards died.

The organization of the Society which sent Mr. Leacock out as its first Missionary in western Africa is thus stated, in the circular issued in England on its behalf. Mr. Leacock's colored assistant, J. H. A. Dupont, has since been ordained, and is now actively and successfully sustaining the mission until further help arrives:—

The introduction of the Gospel into western Africa has long been a grand object in the minds of Christian philanthropists. Human agency has, however, in a great measure failed, not so much from opposition on the part of the natives, who are docile and impressible, as by reason of the climate, which has generally proved fatal to Europeans.

Hence, it has been supposed that the *West Indian Colonies* might supply fit agents for the work in Christian persons of African origin, who are not only accustomed to a tropical sun, but whose descent qualifies them to encounter the risks of an African climate. It has also been considered, that the sympathy and co-operation of West Indian proprietors, in such an object, might be regarded not only as a matter of charity, but, in some measure, as a debt of justice. It is likewise worthy of note, that Codrington College in Barbados was expressly designed by its founder for the education of Missionaries, and was made dependent for its support on labor derived originally from Africa.

At a meeting of the Barbados Church Society in 1850 presided over by the Bishop of Barbados, who has been the leader of the undertaking, it was resolved, "that a Mission to western Africa, would be a work peculiarly suitable to the Church in the West Indies, where the population consists so largely of persons deriving their origin from that country." Ultimately it was determined to make the African Mission the object of a distinct Society, to be called the *West Indian Church Association for the Furtherance of the Gospel in Western Africa*.

In the Spring of 1855, the contributions to this Society amounted to a considerable sum, £1000 having been granted from the S. P. G. Jubilee Fund. Collections and Missionary meetings had been held in Barbados, and in one district, (St. Peter's), under the charge of Rev. H. J. Leacock, the amount collected in nine months was £26 10s.: but as yet, no decided offer of regular Missionary