

# The Provincial Wesleyan.

First. The members of the associations themselves would find it a great convenience; they travelling certificates would secure them the privileges of the institution, and the courtesy of its individual members, in almost any large community whither they might go, throughout the Protestant world. Such advantages could not fail to give increased importance to the right of membership, and to induce young men to seek it.

Second. The sentiment of Protestant catholicity and unity would be much promoted by such a combination of evangelical young men throughout Christendom. This last advantage, though not directly contemplated would perhaps be the most important part of the measure.

The great problem before the Convention was how to construct a common basis, which would secure the three following things, viz.:

1. The evangelical integrity of the associations; with,
2. A liberality sufficiently large to admit their diversities of theological opinion; and
3. The utter exclusion of any disturbance of their unity from causes not essentially connected with their specific design. In other words, as the associations are not Churches, but contemplate a *given object*, could they not shut out entirely every subject of discord, not related to that object, however important the subject might be to Churches proper, or to the religious world at large?

The first of these conditions was already secured, in the American and English Association, by an article in their constitutions which limited their care to the promotion of "Evangelical Christianity." But that phrase would not suffice in continental Europe, because it is assumed by rationalists as well as by orthodox denominations. It was necessary, therefore, that the name should be substituted by a simple expression of some distinctive and essential sentiment of evangelical orthodoxy. This was done; and after much consideration, in committees and full session, the following basis of confederation was adopted:—

## CONFEDERATION OF YOUNG MEN'S CHRISTIAN ASSOCIATIONS, ETC.

The representatives of various Young Men's Christian Associations of Europe and America, assembled in Paris on the 24th day of August, 1855, feeling that they are one in principle and in operation, recommend to their respective societies to recognise, with them, the unity existing among their associations; and while preserving a complete independence as to their particular organization and modes of action, to form a confederation on the following principle, to be regarded as the basis of admission of other societies in the future:—

"The Young Men's Christian Associations seek to unite those young men who, regarding Jesus Christ as their God and Saviour, according to the Holy Scriptures, desire to be his disciples in their doctrine and in their life, and to associate their efforts for the extension of his kingdom among young men."

The above principle being recognised and acted upon, the conference further suggested:

1. That any differences of opinion on other subjects, however important in themselves, but not embraced by the specific designs of the associations, should not interfere with the harmonious relations of the confederated societies.
2. That a travelling certificate of membership be provided, by which a member of any one association shall be entitled to the privileges of any other.
3. That associations according to the above terms shall be comprehended in the system of correspondence which has been adopted by this convention.

I send you, Mr. Editor, this account of the most important measure of the convention, because I am anxious that it should be early laid before the members of the American Associations through the public prints, and also because I think it of prospective importance will give it no little interest to your readers generally.

Let me add, that these associations have shown more impartiality, in respect to sects, than any other combination of the kind that I have known. Our own denomination, which has so often had occasion to complain of such unions, has been honourably treated, at least in the two most numerous associations in the United States, those of Boston and New-York; and in the Paris Convention the Methodists were represented both by the president and a vice-president.

## Provincial Wesleyan

THURSDAY, OCTOBER 18, 1855.

It is a subject for deep regret that the periodical literature of our country, which the English press supplies, is not more widely diffused among the Wesleyans of British America. The Wesleyan Methodist Magazine, the oldest and the best of religious periodicals, should be in general demand. Its contents are of the choicest description. Biography, disquisition on religious topics, entertaining selections on subjects of general interest, judicious remarks on the public occurrences of the day, and admirable summaries of religious intelligence, all have here a happy prominence. The Magazine, originated by Mr. Wesley, under the title of "The American Magazine," has now for three quarters of a century exercised a most healthful influence. It would be difficult to form an adequate estimate of the indebtedness of Britain, and the world, to Mr. Wesley for his literary efforts and achievements. "By more than half a century," it has been justly observed, "he anticipated the laudable exertions that are now in progress to promote the general instruction of the community. The cheap and useful literature of the present day, in the shape of popular Libraries, is an imitation, whether directly or not, of his 'Christian Library,' and of the other works just specified. Modern compilers have few difficulties to surmount. They can readily avail themselves of the improvements of science, and of that appetite for knowledge which is excited by the labours of the 'Schoolmaster.' Mr. Wesley had to create that appetite; and he had to create it in a people deeply sunk in ignorance and addicted to brutal habits. Unhappily, some of the cheap publications of the present day contain sentiments of the religion, morality and social order; whereas the whole of the literature are at once designed and calculated, not only to improve the understanding, but also to promote the love of God and man. They inculcate rational and scriptural piety, universal benevolence, and the purest loyalty and patriotism."

In choosing to remark, that in the labour in which Mr. Wesley himself was so abundant and successful, he has been followed by those who have worthily emulated his example, the editors of the Magazine are, we think, fully justified in claiming that—"As a repository of various information, the work thus auspiciously begun has not many rivals. As the exponent of a theology which is neither Pelagian nor Calvinistic, and of a church-order which guards with equal care the privileges of the flock and the responsibilities of the shepherd, it has maintained, at least, a consistent course. As a chronicle of personal religion, it has commanded the admiration of some of the best and wisest of men, far beyond the pale of the communion from which it emanates. Its records of holy living and dying compose, in truth, a matchless store,—of which (as a correspondent lately hinted) some future Nearer will avail himself in sketching the Christianity of the eighteenth and nineteenth centuries. And if such a pencil shall one day describe these lights of experience and testimony in contrast to others that glimmered like lamps in medicinal crystals and sepulchres, "not unto us, O Lord, not unto us," not to our fathers, but to the cloud of happy witnesses, "but unto Thy name give glory, for Thy mercy, and for Thy truth's sake."

And it is not matter for lamentation, that a periodical of so precious a character should be so little known and circulated among the members of the Wesleyan churches in these provinces, especially when we consider the baneful influence of the great portion of the cheap publications of the present day which are everywhere foisted upon the attention, and to whose poison it is the duty of all Christian heads of families to provide, so far as possible, a suitable antidote.

The crowded state of our columns this week forbids any attempt to enlarge upon a topic which invites more lengthened remark, but we would be earnest in our appeal that a determined and persevering effort should be made not only to extend the circulation of the "Provincial Wesleyan," but to introduce generally among our people such publications as the "Wesleyan Magazine," "Christian Miscellany," and "Youth's Instructor."

"That we feel a deep and lively interest in the mission to the New Hebrides Islands, originated by the Presbyterian Church of Nova Scotia, and which, conducted by the Rev. John Geddie and his able coadjutor, the Rev. John Inglis, has in a remarkable manner been distinguished by the manifest blessing of God in the conversion and civilization of many of the savage inhabitants of the Island of Ansonian; and we earnestly pray that by the Spirit and Providence of God we may receive still more abundant tokens of His favor and blessing."

Mr. PATTERSON gave a brief account of the Mission referred to in the resolution. Rev. Mr. Geddie was the child of pious parents from the north of Scotland. While yet a feeble sickly infant his parents dedicated him to the missionary work. From his childhood missionary publications and intelligence were within his reach and almost constantly before him. He early devoted himself to the work of the ministry and under the care of Dr. McCulloch, in his college days he had a severe attack of illness and his constitution was greatly shattered. He now (not knowing what his parents had previously done) solemnly devoted himself to a FOREIGN MISSIONARY. But when his studies were finished not the slightest prospect appeared of his being able to enter on such a field. He therefore accepted a call from a congregation in P. E. Island where he laboured with the utmost diligence and with much success. Notwithstanding Mr. Geddie's success as a pastor he never forgot the work to which he had peculiarly devoted himself, and he continued to agitate the subject of a Foreign Mission in his own Presbytery, and, gradually, his views gained the cordial concurrence of his brethren in P. E. Island. In 1843, the Presbytery of P. E. Island overruled the Synod on the subject; and the Synod sent down the overture to the several Presbyteries for their mature deliberation. At the Synod of 1844 it was resolved by a majority of 20 to 14 to engage in a Mission to the heathen. There was a large and serious opposition. In 1845 the Synod of 1844 was collected to carry out the resolution of the previous meeting of Synod; and it was resolved by a majority of one to proceed at once to choose a labourer and a field of labour. Meantime the Secession Church of Scotland laid down the agency of the London Missionary Society, explored the Islands of Western Polynesia with a view to sending missionaries there. In the exploration JOHN WILLIAMS was killed on the island of Erromanga, two missionaries had to fly for life from Tanna; and the difficulties were so great that the Secession Church did not terminate to enter on another field of labour, the west-coast of Africa. But very providentially, by the time that the Presbyterian Church of Nova Scotia was ready to enter on the work, the New Hebrides, in Western Polynesia, were open to the soldiers of the cross. In 1845 the Board of Missions of this Synod proceeded to select a Missionary. Mr. Geddie tendered his services, which were after due consideration accepted. When his feeble old and widowed mother was informed of this she uttered no complaint, she was greatly rejoiced because it was the confirmation of her own and her husband's prayers and wishes ever since the infancy of their son.

## Newport Circuit—Missionary Meetings.

Under date Newport, 8th Oct., 1855, the Rev. T. H. DAVIES writes:—

We have recently held two Missionary Meetings on this Circuit, probably the first that have been attended since our stations have ceased to be Missionary, and have been constituted parts of the Eastern British American Connexion. This arrangement did not take place from the assumption that we in Newport were worthy to lead in the noble cause of Missions, but resulted from the favorable opportunity afforded us, on this Circuit, of having several Ministers from different parts of the Province, attendant on our September Financial District Meeting. Although not ambitious in holding the first Missionary Meeting of the new Connexion, we were convinced from the known liberality of our friends at Oakland and Avondale, that the place of holding the first Meeting, under the new organization, would bring no dishonour to the cause.—The excellent tone of feeling manifested by preachers and people, in the meeting of Wednesday evening, the 26th September, in Oakland Chapel, proved that we had formed a correct estimate of the place. The Meeting was a delightful one—the speeches excellent, and the liberality of the friends as cheerful as in former times, and still more abundant. About half the very handsome sum that was raised on the whole Circuit last year, was subscribed in this meeting. An interesting service was also held at Meander next evening—the Rev. Messrs. Sutcliffe, Bent, Morron, Pope, Tuttle and Hart, took part in these Meetings—John Allison, Esq. and James Sterling, Esq. gave opening addresses of an appropriate character. The new Church organization has not damped the Missionary zeal of our friends on this Circuit; and in this respect I hope the example will be followed at all the Missionary Meetings that may hereafter be held. May the same good influences that were upon us at Oakland, and the same pleasing feature of the Meeting—increased liberality—characterise all the Missionary Meetings throughout our Connexion during the year.

## Farewell Missionary Meeting.

A deeply interesting meeting was held at the Temperance Hall on Tuesday evening last. It was called on occasion of Rev. G. N. GORDON'S leaving this country on route for the field of his future labours. The platform was occupied by prominent ministers and members of the various evangelical denominations of this city. Shortly after seven o'clock, the chair was taken by the Hon. SAMUEL CREKMAN, the psalm, "How beautiful a thing it is, &c.," was sung, and Rev. Mr. Patterson offered up prayer. The Hon. chairman then briefly explained the objects of the Meeting. It was to enlist the sympathies and prayers of Christian denominations in Halifax on behalf of the Mission of the Presbyterian Church, and also to excite other churches to similar efforts. He earnestly solicited the prayers of all on behalf of this particular Mission, and eloquently urged the duty of prayer behalf of Missions in general.

The missionary spirit prevails to a greater extent than that of ever since the time of the Apostles. This spirit is of comparatively recent origin; for it only within the last quarter of a century that earnest efforts have been put forth. All the evangelical churches are now more or less engaged in missionary work. Children have done and are still doing great things. They have by their small but regular contributions built or purchased Spires and sustained the expense of navigating the Pacific and Southern Oceans with Missionaries, and the supplies necessary for their subsistence. And God in his gracious Providence has watched over and blessed the efforts put forth. The very colonies to which the parent churches were wont a few years ago to send Missionaries, now in their turn send men to distant heathen lands. Nova Scotia and Jamaica are examples of this.

Rev. A. MCKINSTRY seconded the resolution. Missionary spirit was as old as the love of Christ in the souls of men. But recently we have had a more glorious manifestation of that spirit than during the preceding seventeen centuries.—Still a recollection of the vast energy and devotedness of the early Christians will put us all to the blush. Ah! how much remains to be done. Look at the many millions of India panting to be rescued from the walls of heathenism and all its horrid cruelties. In China also the door is wide open, the walls are battered down, but who has time to occupy, who is to reap the golden harvest? The hand of God is plainly to be seen in opening wide the door for the missionary. The British Empire when it conquered Hindostan thought not of Christianizing it.—The East India Company looked with jaundiced eye at all missionary enterprise; but notwithstanding all this God has honoured his servants in penetrating them to do a great and glorious work for him!

The following resolution was then moved by the Rev. G. Patterson:

"That we feel a deep and lively interest in the mission to the New Hebrides Islands, originated by the Presbyterian Church of Nova Scotia, and which, conducted by the Rev. John Geddie and his able coadjutor, the Rev. John Inglis, has in a remarkable manner been distinguished by the manifest blessing of God in the conversion and civilization of many of the savage inhabitants of the Island of Ansonian; and we earnestly pray that by the Spirit and Providence of God we may receive still more abundant tokens of His favor and blessing."

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Mr. Geddie set diligently about preparing for his arduous work. He printed a sermon on Missions; studied medicine; and tried his hand at all the trades that promised to be of use in his future destination. Mr. Geddie is by no means prepossessing in personal appearance. Like Paul (at least in one respect) his bodily presence weak and his speech contemptible. But the sequel will show that he is at least an ordinary man. As a long and trying voyage he and his wife and Mr. Archibald landed on the Island of ANELTRUM where he has laboured most indefatigably ever since. Aneltrum contains a population of 4000 souls. It belongs to the group New Hebrides. In six weeks from the date of his landing Mr. Geddie was able to tell the natives in their own language the story of grace. He had to grapple with many severe trials. Run-away convicts employed in a Sandal-wood establishment were the source of much trouble to him. They even attempted his life; and he, his wife, while he and his family were asleep within. These Europeans were 40 in number, and were deadly opposed to missions. But the natives were friendly to the mission, and right prevailed.

Mr. Geddie now printed a Primer and a short Catechism for the schools which he and Mrs. Geddie taught. He also translated the Gospel of Mark; and though he laboured amid many discouragements, he was able to report favourable signs at the close of the first year. In May 1852 the first Church was formed among the Austral-Negroes. At first it consisted of 13 members, shortly the number rose to twenty-two; and now the number is 50.—In his last letter he reports 20 to be shortly baptized. One convert had died a Christian. Mr. Inglis (sent out by the reformed Presbyterian Church of Scotland) labours in another part of the Island and effectually co-operates with Mr. Geddie. More than half the population are nominally Christian and the other part have relinquished many of the barbarous practices of heathenism, such as the strangulation of infants, and of murthering the widow and the orphan. 1000 natives are now attending school. The grandfather, the father and the grandson, may all be seen at the same lesson. The church first built could contain 500; but it was found too small. Another was built capable of containing one thousand; and the old one is now used as a school. The Jews of Matthew and Luke are in course of translation and publication. Mr. Geddie recently visited Erromanga where WILLIAMS was killed. He saw, and conversed with, the very men that perpetrated the deed. The natives of that island are now in a more advanced state than those of any other island in the group. No difficulty is felt by the church here in raising the money necessary to sustain their mission-aries. The treasury is never empty. Interest in the mission never flags among its friends at home. And all the other schemes of the Church are in much more flourishing circumstances than when the mission was commenced. Six times as much is now raised for home missions as was raised in 1841; and every minister in the Church is a faithful pastor. All can help as by their prayers. The poor man who may even need our alms—come to our aid. Strong nations must wrestle with God in prayer, till His name, and to the greatness of his love is known in every land, and even in the farthest isles of the sea. The speaker then alluded to the solemnity of the occasion. It was to bid farewell to another soldier of the Cross. Mr. Gordon would probably be seen more among us in this world.

Rev. G. N. GORDON rose (amid great applause) to second the adoption of the resolution which he had just proposed for the first and the last to all human probability, the last time, to address you on the great subject of the missionary enterprise. I can with all my heart second the resolution so ably supported by the speaker just sat down. But ah! I feel that my poor abilities are in no way commensurate with the dignity of this great subject, in which the glory of God and the eternal salvation of souls is so much involved. I cast myself with implicit confidence on Him who has said, "Lo, I am with you always." The great object of Missions is the salvation of myri-

ads of our fallen race from the dominion of the prince of the power of the air and his debasing service; the showing forth of God's glory by leading sinners to a life and conversation becoming the gospel, and finally rescuing them from the wrath to come. The ancient prophets were abled in this glorious theme; and patri-archs, prophets, and apostles rejoiced in strains of holy song over the prospect of the triumphant reign of the MESSIAH over all kindreds and tongues and nations. Abraham's joy abounded when the angel of JEHOVAH told him that in him should all the nations of the earth be blessed; and the patriarch Jacob's voice trembled in an ecstasy of delight when he announced that to the Saviour should the gathering of the people be. Daniel predicted that the stone hewed without hands should become a great mountain and fill the whole earth; that the kingdom of the God of Heaven, should consume the kingdoms of iron, brass, clay, silver, and gold.

God, by giving up His only begotten Son to be a missionary to our straying world, shows how near this subject is to His heart. The blessed Redeemer was a loving, tender missionary, going about continually doing good, alleviating misery, and distress, and leading lost sheep to his own happy home. And before he left this world he gave the broad commission to his disciples, to go into the world and preach the gospel to every creature. And most nobly did the Apostles and early heralds of the Cross fall the command of their Lord and Master. But alas! with the apostolic age the church the foreign mission-ary work of the world, the vigor of its youth. The zeal of the churches of Asia faded ere yet the Apostle John exchanged the lonely isle of Patmos for the New Jerusalem; and in a few centuries more, the church, slumberous and carnal, utterly neglected the command of her departing Lord. But once again the church has assumed an aggressive character, and the disciples of the Lord unite to storm the stronghold of the "Lion." If we do not deliver them from the great Commission for nearly 2000 years? Take glance at the religious map of nations. Darkness, thick darkness, is awfully predominant. Two thirds of the children of men have not even heard of the name of Jesus.—two thirds are still lying in the arms of the wicked one! Did the early Christians now rise from their graves and view this state of matters, would they not exclaim in a voice that would bring the blush to our cheeks, "Treason, treason, treason, the spirit of the Lord!" If we do not deliver them from the great Commission for nearly 2000 years? Take glance at the religious map of nations. Darkness, thick darkness, is awfully predominant. Two thirds of the children of men have not even heard of the name of Jesus.—two thirds are still lying in the arms of the wicked one! 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