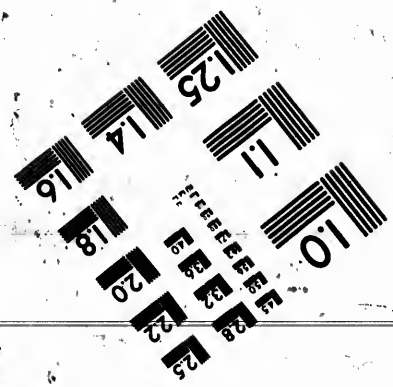
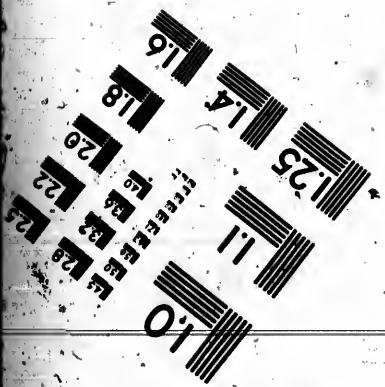
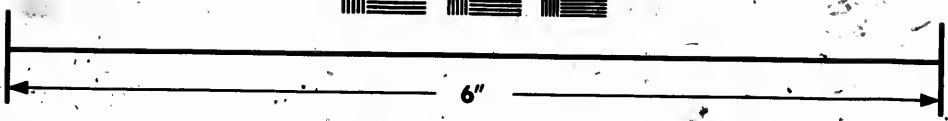
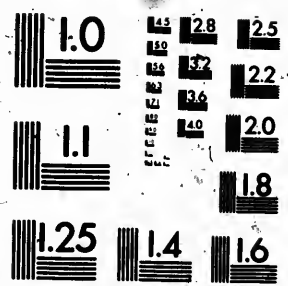


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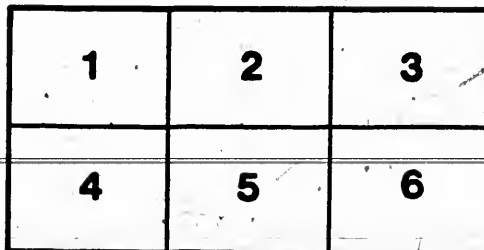
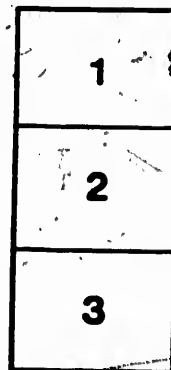
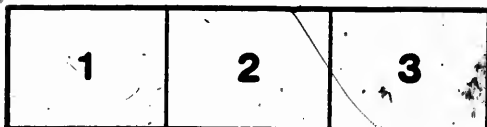
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FROM

G A S P E B A Y,

CANADA,

TO THE RELIGIOUS

AND

TOTAL ABSTINENCE SOCIETIES

OF GREAT BRITAIN.

BY



NEWPORT



PRINTED BY E. HARRY, COMMERCIAL STREET.

1843.

A
VOICE

FROM

G A S P E B A Y,

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TOTAL ABSTINENCE SOCIETIES

OF GREAT BRITAIN.

BY A RESIDENT.

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A VOICE FROM GASPE BAY.

I little thought at one period of my life, ever to appear before the public as an author; and now I do not presume for a moment to think that my efforts are at all superior. The object I have in view, is not to shine in the literary circle; indeed, I find I have no ability for anything of the kind—my motives are purely of a moral and religious character, and I hope and trust my labour will not be in vain; and that the selection I am about to give, may attract the attention of those great and benevolent societies, who meet at Exeter-Hall, and whose object is to convey the glad tidings of salvation, to every nation and people throughout the world. I hope, therefore, that this little publication, may lead to inquiry, and that something may be done to relieve the spiritual wants of a people, bearing the christian name, and living hardly without the form of that religion, which when once felt, and enjoyed, must lead its recipients to wish, that all men were made partakers of its great blessings, both in time and in eternity, for this comforting, this soul reviving religion “is profitable for all things having the promise of the life that now is, and of that which is to come.”

Commercial enterprise removed me from England, where I was enjoying every religious privilege, to different parts of Canada, and more particularly to Gaspé Bay, in Lower Canada, a place hardly known to the British people, and where I was initiated into those associations, and that experience of which, before I came in contact with, I had not the least conception, there could be a people in those enlightened days, so destitute of religious privileges in any part of her Majesty's dominions.

A voyage across the Western Atlantic ocean to Canada, to my mind, is very monotonous; for a passenger, from the time we leave the British shores, up to the hour we arrive, it is one continued expanse of sea and sky. The objects which attracted my attention most, were the Northern lights or Aurora Borealis, and the Phosphoric light upon the water, which is sometimes seen when there is going to be a change of weather. On one occasion, in particular, the side of the ship appeared as if it was illuminated, so great was the deception, that could a person unacquainted with a sea voyage, have witnessed it without any explanation, he would have conceived that the light he saw was emitted from within the ship, and not from the water. I was induced to go to the head of the vessel, and as she moved onward, she seemed to be ploughing through liquid fire, and not water; at the same time, I saw, in every direction luminous objects, in various shapes, playing upon the water. I amused myself to a late hour of the night, looking at this interesting deception, if it may be so called, which led me into a train of reflections, on the wonderful works of God; at the same time, I thought within myself, how much more wonderful are the communications of his grace and love to men in the Gospel of his Son. I can hardly find words to express my feelings, when I first beheld the Aurora Borealis, I looked upon it with indescrivable admiration—at intervals the whole Heavens appeared in a blaze, and at the same time, I observed a most powerful light emitted from under the horizon, which seemed to supply the various streaks of light above; sometimes those streaks moved in the most rapid manner, and would assume the most fantastic forms—one moment I beheld the most beautiful drapery hanging across the sky, then in a moment it was gone, and formed into another shape, and then for a short time it would cease; but after such a pause, it seemed to commence with much greater vigour—in this way it continued playing the greater part of the night, during the time it was as light as if there had been a moon. While I was beholding this sublime object, I felt much more powerfully the truth of David's words in the 19th Psalm, than ever I did before in my life, "The heavens declare the glory of God, and the firmament sheweth his handy works." May we all likewise be able to

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say with David, " Let the words of my mouth, and the meditations of my heart be acceptable in thy sight, O Lord, my strength and my Redeemer." I feel I should be remiss, if I omitted noticing one interesting and attractive object in the Gulf of St. Lawrence; and I do so the more, because I am not aware of its being noticed very particularly, by any voyagers, I mean the Bird Islands, so called, from the multiplicity of birds which always frequent it, and which I had during one voyage an opportunity of seeing to great advantage, our ship at the time, during moderate weather, kept so very near to it that we could distinguish the birds on the ground, with the greatest ease; and had I not been an eye witness to the scene, I should have imagined, that such a description, as I now give, must have been a great exaggeration, every part of the island I saw, was so covered with large birds of a white and brown colour, that it would hardly be possible to walk between them, they were as thick as locusts upon the ground, the whole island seemed to be one moving mass of birds, at the same time swarms were seen soaring above the island. I met with some passengers at Quebec, who went on shore during a calm day, and killed a great many of them, and found the flesh of some of them excellent food. I have thought a trade may be carried on to this island for feathers and eggs, with great advantage to any party who would undertake it. Before I close this part of my narrative, and introduce the reader to Gaspé Bay, I will endeavour to give some description of a storm at sea, and the feelings it induces in the religious mind during the time; but I am fearful, after all my efforts, my description will paint it in very faint colours, for I am sure, that hardly any language is strong enough to give a correct idea of such a terrifying scene; particularly to an inexperienced person, it must be witnessed to be well understood; gales of wind come on very suddenly in the Atlantic, the weather will change from nearly a calm, to what may be called a hurricane, in a few minutes; it is required that the sea should be made, as the sailors call it, before its fearful effects are seen and felt; but very soon this is the case, if the wind continues, and then a sight is present to the view, almost enough to shake the stoutest heart of a man unaccustomed to the sea—the roar of the sea, the howling of the wind, the flapping and clashing of

the sails, the loud shouting of the men to each other, while engaged in taking reefs, to make the ship ride more securely, accompanied with the noise below deck, such as the continual falling of various articles which are rolled to and fro, with the greatest violence, through the tremendous tossing of the vessel; and lastly, to complete the confusion, and make up those sounds which assail the ears, a rush of water is continually heard upon deck, which is thrown up by the sea. In one gale of wind we encountered, our bullwarks were nearly all carried away—the great danger is when the sea runs so high, of shipping one of those waves; there are instances known of the decks being completely cleared of every article upon it, and sometimes even the masts are carried overboard. On one occasion, when I had been more accustomed to gales of wind, I was induced after the sea had a little subsided, to go upon deck, and place myself in a situation where I could hold fast and witness the scene, which is grand beyond conception to look upon; sometimes we were down in a valley as it were, completely engulfed with water, wave after wave rolling mountains high, foaming destruction, as it seemed, on our frail bark as they drew nigh, then in a moment we were mounted upon one of these waves, and then again we were in the depths beneath. The psalmist in a very striking manner, describes the experience of seafaring men, with their feelings and condition in a storm—"They that go down to the sea in ships, and do business in great waters; these see the works of the Lord, and his wonders in the deep: for he commandeth, and raiseth the stormy wind, which lift up the waves thereof: they mount up to the heavens, they go down to the depths again; their soul is melted because of trouble: they reel to and fro, and stagger like a drunken man, and are at their wit's end: then they cry unto the Lord in their trouble, and he bringeth them out of their distress: He maketh the storm a calm, so that the waves thereof are still: then they are glad because they are still; so he bringeth them unto their desired haven." I have given the quotation rather long, because it so simply and strikingly describes a storm at sea, and the experience of any reflecting mind at the time. I have ever found, if scripture can be applied to explain any situation or circumstance of life, it is done with a more suitable effect than

anything man can say. During these dangers, my great comfort was to commit myself into the hands of Him who can preserve us amidst the storm and tempest, as well as upon dry land. I therefore can join the psalmist, with all my heart, where he expresses his gratitude to God; for those great deliverances—"Oh that men would praise the Lord for his goodness, and for his wonderful works to the children of men!" I must confess, it has never been my experience to find seafaring men call upon the Lord for assistance at those times, or to return thanks when the danger is past; such a life seems to have a most hardening and baneful effect on the conduct of men. There does not seem to be the least fear of God before their eyes, even at those times, for in the midst of danger, with death staring them in the face, the most awful oaths and imprecations are heard come from their mouths, so that I have learnt it to be a truth, that no danger however great, no deliverance however repeated, will change the heart, and humble the sinner before God. This is the work of the Holy Spirit alone, "to turn men from darkness to light, and from the power of Satan unto God." One beautiful phenomenon I saw in a storm, which was accompanied with very rapid flashes of lightning; I cannot help mentioning before I dismiss the subject: towards the close of the storm, we beheld four or five fiery meteors, in the form of a ball fastened to the masts of the ship, at that distance, they appeared about the size of those globular lamps used in our sitting rooms. I cannot do better than give Mackay's description of them in his complete guide to navigators—"In a storm at sea, a fiery meteor in the form of a ball is sometimes seen adhering to the yards, masts, &c., or leaping from one place to another. When only one is seen, it is called Helena, and is a sign, that the severest part of the storm is to come; when two are observed, they are called Castor and Pollux, and sometimes Tynderidæ, and denotes the storm to be near an end; if five of these balls are seen together, which the Portuguese call the Virgin Mary's crown, it is considered to be a sure sign that the storm will soon be over; when the meteor adhere to the masts, yards, &c., it is concluded that the air not having sufficient motion to dissipate the flame, that a calm will soon ensue; but if it leaps from one place to another, that it denotes

a storm." This account, as far as my knowledge goes, seems to be perfectly correct. Those meteors all adhered to the masts, and in half an hour from the time I saw them, it fell a dead calm.

CHAPTER II.

On my arrival at Gaspe Bay, I found everything assume a very different aspect and character, to anything I had ever before seen or been accustomed to. The population are a great mixture, compose of Jersey, Guernsey, Scotch, Irish, and Canadian born, and a few English, the whole of which are engaged in the cod fishery, during the summer months. The trade of this place is entirely in the hands of Jersey-men, who purchase the fish when dried, in the way of barter; and I believe they have been very successful in realizing large profits before now, but like all other commercial engagements, it is not so profitable at the present time as it has been; however, it is not my object, at present, to bring the trade of this place before the public, further than when it should in any way seem to bear upon the object I have in view. Gaspe Bay is joined to the Gulf of St. Lawrence, and is situated at the junction of the river St. Lawrence and the Gulf. On a very clear day, the island of Anticoste, may be just distinguished in the distance, from the top of any of those mountains which face the river. This island divides the river St. Lawrence into two branches, each branch of which, is more like a sea than branches of a river. The Bay from the entrance to Gaspe Bason where vessels harbour, is about eighteen miles in extent, but then it is inhabited a great ways farther up from that place, and from seven to nine miles across from land to land, each side of which is very thickly settled, and the numbers increasing every year. To my mind the situation is beautifully grand in some parts, and some of the views well worthy the attention of the artist. I often regretted not being able to paint some of the landscapes, which here and there were most sublime — they are upon a much bolder scale and wilder character, than any I ever saw in England. It did not take me long after I mixed with the people, to discover by conversing with them, their lamentable destitution of the means of instruction, in the blessings and privileges of that religion, the object of which is, to

make men happier here, and to save them from eternal ruin hereafter, and which the son of God came from heaven expressly to make known to "a world lying in the wicked one," with such pains and labour, sufferings and privations, and at last to secure it to us by his precious blood shedding upon the cross, and which we know the angels announced to the shepherds at his birth as being "glad tidings of great joy;" and I am sure that those who are made acquainted with its saving truths, know most assuredly that it does communicate those joys—it sweetens our temporal blessings—it comforts and supports in the hour of sorrow and affliction of any kind, and it unfolds the prospect of a glorious eternity with Jesus, in the hour of death; but in this place, there is a people almost destitute of the means of hearing and receiving instructions in the knowledge of those inestimable truths, "for how shall they hear without a preacher, a faithful preacher, one who knows and loves the truth, and whose preaching, life, and conversation shews that the great object he has in view, is the salvation of our souls," and that his heart's desire and prayer daily is, that they may be saved; but then, as the great Apostle says, "how shall they preach except they be sent." Who then shall have the honour of sending such a preacher. Will the Church of England send one? Will the Wesleyan Methodists response to my invitation; or will the Baptist or Independents hear me? For let it be remembered, that the Apostle from whom I have quoted, concludes this invitation to send out preachers to such places, by saying, "how beautiful are the feet of them that preach the Gospel of peace, and bring glad tidings of good things." God of his mercy grant that the day may be fast approaching, when more of the beauty of the Gospel may be unfolded in Gaspe Bay, and the footsteps of a devoted minister of God, may be traced from place to place, teaching and warning the people, in the name of that Saviour, "whom to know is life eternal." You in British land, who are so surrounded with the blessings of our most holy religion, can hardly, I fear, enter fully into the power, beauty, and expressive meaning of this passage of scripture; unless you had been deprived of the preached Gospel, from week to week, and from year to year, as the inhabitants are in this place. It may be seen by the invita-

tion I have given to send Missionaries to this coast, that I have divested myself of all religious prejudices; although I am a member of the English Established Church, I care not by whom, or what society Missionaries are sent. All my heart's desire and prayer is, that they may be zealous and devoted men, in the cause of their great master, and "wise to win souls," and lead them into the fold of the good shepherd, and there feed upon the pastures of eternal life. Another thing I must observe, which is this, the beneficial influence which the presence and advantages of the preached Gospel, accompanied with the conduct and example of the people of God have upon the minds of men in general. Whenever "the light is made to shine before men,"—whenever the Lord's-day is heard by the opening of his house for prayer and praise, and dispensing his word—whenever I say the Lord is thus worshipped in spirit and in truth, its good effects are made manifest on all classes of men, it has a restraining power, it creates a respect for religion, they learn to reverence that sacred day of holy rest, they honour the house of God, and by those good examples are brought to hear the sound of salvation; and who will deny that great and saving benefits shall not follow, for we never must separate the means from the end: but in this place, to which I am calling the attention of the Christian churches, there is almost a total absence of any kind of instruction or example from the people of God; for I am persuaded, that any such persons would rather shrink from public notice, particularly on the Lord's-day in the present state of things; consequently the most beneficial effects are produced, and are standing out in all their demoralising deformity, and which is most prominently seen on the Sabbath—here the announcement of that sacred day is never ushered in by the sound of the church going bell—here the people are never hardly seen congregating in the courts of the Lord's house, to enjoy its blessings, of which David says, "only one such day is better than a thousand. Everything in this respect has the stillness of death, a spiritual death, and which must end in "the second death." The scene which is exhibited by men, women, and children, is one continual sound of Sabbath desecration, and at present without the least prospect of a change, there they are from day to day, wander-

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ing in that "broad road, which leadeth to everlasting destruction," and in a worse state than the beasts that perish, "for the one knoweth his owner, and the ass his master's crib;" but they do not know, neither do they consider the things that belong to their peace, they are "crying peace and safety." While living in this hopeless condition, without God and without Christ, ignorant of themselves, and no prospect beyond the grave, and as we know they bear the christian name, they have forsaken the Lord and are gone away backward; the whole of them are sick, the whole heart faint, there is no soundness in them, from the highest to the lowest; they are nearly all in the same state, as the prophet says, "wounds and bruises and putrefying sores;" but there is no physician there to close, neither bind up and mollify with ointment. But shall we hope to realize better things—can we hold out more cheering prospects? Not in the least, for I can shew if some effectual efforts are not put forth, to stem this torrent of irreligion which so universally prevails throughout every part of this coast, men will, if possible, be worse and worse, and will be increasingly given up to hardness of heart.

CHAPTER III.

I have been endeavouring to point out how much the people in this coast, are in want of christian instruction; and that the greatest blessing would be conferred, if some of our benevolent christian societies would send out Missionaries, who would zealously devote themselves, from day to day, and from place to place, in this work of faith and labour of love. I shall now proceed to shew that there is sometimes a little instruction given, such as it is; but I cannot for a moment allow, that it is of that nature, or conducted by those persons, in the manner as is at all likely to be productive of any saving effects upon the minds of the hearers, so as to rouse them to serious reflection, and to give some attention to those great benefits which the Gospel confers. But after all that I have said, and the gloomy picture I have drawn, my views of the prevalence of irreligion in Gaspe, may be too much like Elijah's thoughts about the children of Israel, under the reign of wicked Ahab, when he said, "I am jealous for the Lord God of hosts, because the children of Israel have forsaken thy

covenant, thrown down these alters, and slain thy prophets with the sword, and I, even I only, am left." But what is the striking answer of that God, who is the discerner of all hearts? "I have left me seven thousand in Israel, all the knees which have not bowed to Baal, and every mouth which have not kissed him." I do know individuals here and there, who feel quite sensible of their condition, and would be glad to see a change effected, so as to give them a regular and faithful ministry; but circumstanced as the place is, they want some stimulus in the person, and exertions of a regular appointed ordained minister for the place. There is about a mile nearly from my abode, a small French Methodist Chapel, at a place called George's Cove, and another about three miles farther off; but it must be borne in mind, that the preaching at those places, if conducted ever so well, is not the least service to that part of the population who speak English; and when I consider that those Chapels were supplied by two laymen only, and situated and circumstanced as those men were, they are not at all likely to confer much honour or success upon the preaching of the Gospel, and the various ordinances of religion, for those men even administered the sacrament, one of them a fisherman, and I believe of an excellent simple-minded christian temper; but I think it will be granted, that there are many truly converted men, who are not at all calculated to be teachers of others, but rather require to be taught themselves, and are a greater ornament in a private capacity than a public one; and I consider the man to whom I refer, is decidedly one of those characters; the other is a man, as far as I could form a correct opinion, of better capacity, but quite absorbed in commercial transactions, and influenced by strong prejudices, so that he would not lend the least assistance to promote sunday schools, or any good religious work for the improvement of the community at large, but would set up the strongest opposition to put it down, if it did not entirely coincide with his views and opinions. The mode likewise of conducting commercial affairs, in this coast, is most baneful to lay preaching, which was constantly made evident in the preaching of this man. The method of business is to give credit to all fishermen, and to take payment in fish at a certain season of the year, consequently he was for ever embroiled in

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petty contentions and law-suits, not even excepting the family and connexions of his fellow colleague in the ministry. When I make this statement, I do not mean to imply that he possessed a more litigating quarrelsome disposition than other men; but I mean to say, that the spirit and feeling existing between the buyer and seller was bad in the extreme, such as I never before witnessed, so that it was quite impossible for any one to come to this place, to carry on business, let him be whom he may, and give credit, and not find himself in a short time led into a disagreeable situation, and have his character much aspersed on account of it—for the habit of slander is one evil which prevails to an awful extent, so that the least credit could not be given to reports regarding any person's character; consequently the most censorious things were for ever afloat, very injurious to this man, which no doubt were untrue, and may be accounted for from the difficulties and altercations which took place about accounts when payment was demanded. How highly prejudicial then must this state of things be to such a man, or any other, to take upon them such an important office. Under such circumstances, it seems to cast a stumbling block in the way of preaching the Gospel, and bar out all prospect of success. The people with whom a preacher was often having altercations in some way or other, during the week, in worldly transactions, are not likely to attend upon his preaching on the Sabbath; and if they did, in what way are their minds affected towards him—will they hear the Gospel of peace from his lips, with any profit to themselves? I know a little of lay preaching. When I lived in England, I used to give lectures to the poor regularly for some years; and I believe, I can say with confidence that the Lord, at that time, greatly blessed my endeavours. But in this place, I found things very different. I am fully convinced that such indiscriminate kind of lay preaching as is advocated in the present day, is not at all likely, in my opinion, to benefit or put honour upon the Gospel; and I think it a weak and a most ridiculous argument, to endeavour to defend its cause, as is often done by saying the Apostles were ignorant fishermen. We know that it is not by the wisdom of the world that men are made wise unto salvation. Men may be much pleased with fine language and eloquent preaching—I believe.

too much is thought of it in the present day. Ministers are very frequently followed for their eloquence alone; but eloquence will never convert the heart; this is the work of the spirit, and we know the Apostle Paul said, "he did not preach the cross of Christ with wisdom of words, lest it should be of none effect." Still we are not to dispise *learning*, and particularly theological learning, accompanied with that teaching which every faithful ambassador of Christ receives from above. But how any attentive reader of the New Testament, can advance as an excuse, for such ignorant men to take upon them to preach, that the first preachers were uneducated men, is quite surprising. We know when our Lord first called his Disciples they were extremely ignorant, but what then, they were taken under the tuition of him, "who spake as never man spake," and who by his wisdom, confounded the learned Scribes and Pharisees, and at "twelve years old was found in the temple, sitting in the midst of the doctors, both hearing them and answering them questions, so that all who heard him, were astonished at his understanding and answers." But notwithstanding those advantages which were superior in their nature in every respect to that learning given to men, who study for Holy orders in those days. But did the Disciples soon learn to understand Divine truth in the school of Christ? quite otherwise. Our Lord, we read, had reason to rebuke them, and complain continually of their stupidity, and how slow they were to learn the nature of his kingdom, and the great object he had in view, in coming into the world. We therefore, often find him saying, "how is it ye do not understand, perceive ye not yet, and having ears hear ye not, have ye your hearts yet hardened, having eyes see ye not, and do ye not remember." They were for ever thinking that Christ was come to set up a temporal kingdom, although the instruction given them was opposed to everything of the kind. We likewise find when they returned from their first mission, they seemed to love sight of the great object for which they were sent forth to preach, and even to exult in that kind of temper, for which our Lord condemned them, when he said, "rejoice not that the devils are subject unto you, but rather rejoice that your names are written in heaven;" shewing it seems, that they rejoiced more in the power given them

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to work miracles, than they did at the prospect of eternal happiness in heaven, which was the great blessing Christ came to bestow upon men, and which he commissioned them to proclaim. Shall we then say that those men were in an uneducated state. Were they not trained in the very best school for preaching the Gospel? And still our Lord often had reason to complain of the blindness of their minds, and their dullness in comprehending the great work he had for them to do; for just before his ascension, when they asked about the time that dominion and power would be restored to Israel, he answered, "it is not for you to know the time and the seasons; but ye shall receive power after that the Holy Ghost is come upon you;" and when the Holy Ghost was given from on high, at the day of Pentecost. Are they then ignorant uneducated men? quite otherwise: they could preach and speak in all languages, besides their own, "so that all who heard them were amazed, and marvelled, saying one to another, behold are not all those who speak Gallileans, and how hear we every man in our own tongue wherein we were born." I therefore cannot help observing, in concluding those remarks, that those who advocate the cause of ignorant lay preaching, have a zeal without knowledge, when they endeavour to do so, by stating that the Apostles and Primitive preachers were in this condition. Such men instead of being teachers, "need to be taught again which be the first principles of the order of God." I trust I shall be excused for commenting so much upon lay preaching, when I shew that my object is to call the serious attention of the Methodist conference to those chapels, because I am correctly informed, that they are regularly enroled as belonging to that society; and if so, I consider in a providential point of view, they have an especial claim upon them, and that it becomes their bounden duty to send ministers to take care of the people, and increase the flock; and if they could send such men as I have heard in their churches at Montreal and elsewhere, which I make no doubt they can, they would be conferring a lasting obligation: and if these remarks should lead to such an event, I should rejoice and feel rewarded for my exertions. I do not at all speak with a biased mind. I have formed my opinion from what I heard and seen; and, although, as I said before, I am a

member of the English church, I must say, I do not at all consider the preaching I have heard in it in Canada, or in the Scotch church, calculated to do the good in this country as the Wesleyan preaching does, which I made my duty to hear always on the Sabbath evenings, at Montreal; and I always left with the impression, that the preacher was deeply concerned for the happiness and salvation of his hearers. And I am persuaded that those are the kind of men wanted in Gaspé Bay; and whether sent by the English church or Methodist church, is of little consequence, so that they are sent, and souls, many souls, "snatched as brands out of the burning." In addition to those French Methodist chapels, the British population have an opportunity of hearing the Gospel, about twice and it may be occasionally three times during the summer and autumn months, from a clergyman who comes from his place of residence, about fourteen miles off, where there is a small church at which he officiates; but then it must be observed, he had the whole Bay under his care; and what good hardly could we expect would be derived, from a ministry given three or four times during the year. Could ignorant minds imagine that the Gospel was of such paramount importance to them, and that it was given to men to make them wiser and happier, both in time and in eternity, if it were administered so seldom by those to whom they looked up to for instruction. It is far from my desire to find fault, but I wish I could see a more self-denying persevering spirit in the ministers of the Gospel, than prevails at present; because I observe in all our towns in Canada, there is almost a super-abundance of preaching; but in the bush and along those coasts, there is a most lamentable deficiency, in many places *none at all*, and in other places about four times during the year. The consequence was, as far as I could judge, the people were formalists of the worst kind. Whenever the clergyman was coming to preach, it was announced early in the week, consequent most of them on that Sabbath seemed to make quite a stir to go to church, which was at one of those Methodist chapels allowed for the purpose; and at those times there was a general christening of children, and what with this, and the spongers, there was sure to be a pretty full congregation. But here again I will not shrink from giving my opinion, and what I believe is the

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truth, that the fathers of our church, when they framed that devout service, never intended it should be so abused, as that persons living in sin and ignorance, should promise and vow those things for another, which they could not possibly perform for themselves. I have seen persons in this place, engage for children in baptism that they should renounce the world, the flesh, and the devil; and they themselves and the parents of those children, at the same time, were living in the greatest ignorance and sin, the bond slaves of the devil, and treating with contempt the religion of Christ, and desecrating the Sabbath from week to week, yes, and from year to year. Solemn thought, solemn mockery. May it not be said in the language of the prophet Isaiah of such ceremonies, when so abused—may we not apply those severe words to them, which he did to Israel of old, “when he come to appear before me who hath required this at your hands to tread my courts; bring no vain oblations, it is an abomination to me; the calling of assemblies, I cannot away with, it is iniquity, even the solemn meeting; they are a trouble unto me, I am weary to bear them; wash ye, make you clean; put away the evil of your doings from before mine eyes; cease to do evil, learn to do well; but if ye refuse and rebel, ye shall be devoured; for the mouth of the Lord hath spoken it.” After such a Sabbath as I have described was passed, then all that was said and done and promised seemed forgotten, and every one again returned to their own evil ways, and no one seemed to care for their souls; and yet I believe that many, very many of them, felt confident they were safe, and in the right way to heaven, and that their children were safe if they carried them to church to be baptised. The re-occurrence of those days, I felt often times, made me more thoughtful and prayerful than before; because the blind bigotry of poor souls, was then made more evident to me. I ask then, have not such a neglected people as this some claim upon the Mother church; and is she not guilty of the dereliction of a duty of vast importance in the eyes of the Lord in neglecting them—and will he not visit in anger for those things? There is, there must be a loud call to our dignitaries, our ministers, and such as have it in their power to render the required assistance; and I hope and trust it will not be withheld much longer, but that

they will listen to the invitation from Gaspe Bay, as well as other places equally neglected. "Come over and help us, in the name of the Lord." I believe the Bishop of Quebec would do all he could to forward so good a work; for I make no doubt he must be in some measure acquainted with the state of those lower parts of Canada. I am sure, from what I have been informed, he is quite a man of God, and devoted to the good of the church. I have often attended his ministry at the Cathedral church, and have always felt much edified and comforted under his faithful and affectionate admonitions.

I have stated, and I now make the same statement again — if something be not promptly done, in the way I propose, that ignorance and vice will be on the increase. In the present generation, many of the grown people have received some advantages, either in Europe or some of the towns in Canada. In their younger days they have been instructed in the Christian faith, both in week-day schools and Sunday schools; but their children, one and all, are growing up without the least instruction, for here there are no schools of any kind, even if they wished ever so much for them to be taught to read. What then can be expected of those children when they grow up to fill the different stations of life, when they become parents, masters, or servants? Because from infancy to riper years, they have no opportunity at present of any one kind to inform and instruct their minds, and by every example around them, they are taught to despise and neglect the religion of the Gospel, and to desecrate God's holy day; therefore the consequences that will necessarily follow such a state of things, must be more deplorable in a religious point of view, than I am able to describe, if religion be of any value. I therefore hope, in addition to a stated ministry, that well established Sabbath schools will follow in its steps, for I am sure they are of the first importance for children. I call them nurseries for the church. I have made it my particular observation, that in all churches, both in England and Canada, where there are good Sabbath schools, there are sure to be large well regulated and attentive congregations.

CHAPTER IV.

I feel I have one more duty to perform, which is to point out the melancholy effects of drinking spiritous liquors in every part of this

coast, and which is fostered and encouraged by the dealers in those articles. I trust I shall be excused for becoming a bit of an egotist, as I intend to point out the effect produced upon my feelings while I was engaged in this abominable traffic, and the charge it ultimately wrought in my mind towards the total abstinence society. I once thought that society quite opposed to the spirit of the Gospel, and I felt I was acting in the Christian character to give my decided opposition to it, whenever a fair opportunity was offered me; but I will say in my own defence, that I did it in ignorance and unbelief, as the Apostle did when he opposed the Primitive church. Much of my dislike arose from the injudicious conduct and remarks of some of its members; but I have learnt to see that we may in the same manner, condemn the Gospel of Christ altogether, if we were to form our opinions of it by the conduct of some of its followers. Another thing which influenced my mind was, I never addicted myself to drunkenness, even when I had no religion to guide me, but abhorred and avoided such characters; and until I lived in Gaspe, I never was placed in a situation to learn out by experience the evil of such a trade. We know likewise that sin is very blinding to the mind of man, where great profits are to be made. It is by slow degrees we learn to see the sin of dealing in intoxicating liquors, because in many instances, speaking in a worldly point of view, the stability of many a man's trade, depends upon his continuing to sell spirits of various kinds. I therefore, am led to think, that scarcely any one will be induced to suffer those losses, which will arise in his business by abandoning the sale of them, unless he is influenced by the highest principles and motives, the love of God, and the happiness of his fellow creature. When I commenced trade in the general way, in this place, like all other dealers, I sold wines and spirits, wholesale and retail; and I confess it was some time before I was led to see the sin I entailed upon others, and that I was in a measure responsible for their conduct, as long as I was instrumental in administering to them the intoxicating draught. For a time my various avocations and occupations turned me away from being placed immediately in that situation to learn out what I was guilty of, because this part of our business was entrusted to a servant, who conducted it in such

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a manner, as soon to open my eyes and introduce me to such scenes of debauchery, as were quite revolting to any sensitive mind, much more the Christian mind. It happened on one occasion, I was led to the store, where the spirits were sold, I there met with two men purchasing rum, one of which was in an intoxicated state; I ordered the clerk not to sell him any, but I shall ever have reason to remember his reply, which led me to go away rather thoughtful—he said I had no right to refuse him, because he was not a greater drunkard than the other man to whom some was then sold, and that I might as well end with one what I had just begun with the other. It was almost in plain language telling me that I encouraged men in their drunken practices, which to me is most true, if we will but fairly look at the truth, particularly in Caspe Bay; because if spirits were not carried there by the merchants, such men would never get intoxicated; therefore, sin is at the door of those who persist in the sale of it, and have much to answer for. But, notwithstanding such an occurrence as I have just related, I did not even then continue to feel on the subject as I ought; it required some much more glaring things to produce a more abiding impression upon my mind, to induce me to act more decided. I remember another time, when returning home from a place, where I had been on business, I passed a man no great distance from my house, lying in such an intoxicated state, near the edge of a rock, that he could not stand, and had fallen over, he must have been killed upon the spot and his soul summoned to stand before God, while in that state, to give an account of those deeds done in the body." I felt as it were horror struck, at the man's situation, and was deeply impressed with the conviction, that he had become intoxicated with liquor purchased at my store. What could I say for myself—what excuse could I make in extenuation of my conduct? Had that man lost his life, was I not in a measure instrumental in bringing about such a lamentable catastrophe? I hastened home full of thought, deeply convicted in my mind, that no real blessing could be expected, or happiness realized by those, who, for the sake of this world's gain, could dare to persist in this traffic, which produce such fearful consequence in a place. I from that time made it a subject of earnest prayer to God, for his Holy

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guidance and direction—"and I am sure my voice was heard, and my prayer came up to his holy dwelling place, even unto heaven." But when prayer was answered, the reader could never imagine; but I am sure it was permitted in answer to my entreaty for instruction from on high. A few nights after this occurrence, a riotous meeting had taken place at a distance, and some of those men on their return in an intoxicated state, called at my house about twelve o'clock at night, and continued knocking until one of the men was obliged to get up and open the door to them—they demanded liquor, which was refused for a long time, at last they said, if they could not obtain it by fair means, they would use force—the consequence was, they were suppled, and from that time nothing would induce them to leave the house, so that when I rose in the morning, I was obliged to witness one of the most debasing scenes of drunkenness which can be imagined with mine own eyes. I will say no more. I would draw a veil over that part, if possible. I would blot it out of my recollection. Such were my feelings at the time, that had no one but myself been interested in the remaining stock, I would have poured it all upon the ground, for I am sure it is one great invention to ruin both body and soul—it is the devil's cup, hell is in it, the wrath of God is in it, misery and wretchedness of every kind is in it, the ruin of families is in it, it makes tender mothers weep, it clothes poor children in rags, it makes them cry for food, it stupifies the mind, it drowns the senses, it hardens the heart against every thing good; the drunkard is a disgrace to society, and to our streets; man in that state, is debased lower than the brute-beast; the husband is callous, he treats with contempt the entreaties of his wife, and the cries of his children, he drowns and forgets all in the poisonous draught. This I know, and am sure is all true. "Oh that men were wise, that they understood those things who hath woe, who hath sorrow, who hath redness of eyes; they that tarry long at the wine, they that go to seek mixed wine; at last it biteth like a serpent, and stingeth like an adder." In that concluding passage how fearfully does the word of life describe the state of the drunkard, "thou shalt be as he that lieth down in the midst of the sea, or as he that lieth upon the top of a mast." What a dangerous situation—how ex-

posed is the life of such a man; and then in the last verse it seems to imply, that in his dead intoxicated state he mumbles out, "they have stricken me, and I was not sick; they have beaten me, and I felt it not; *when shall I awake*; I will seek it yet again." I have often heard the sale of those liquors defended upon scriptural grounds, because our Saviour turned water into wine, at the marriage feast in Cana of Galilee. It is the weakest defence I ever heard set up; there is no argument in it; it will not bear the least scrutiny. What has the wine our blessed Lord made out of water, or any of the wine spoken of in the word of God, to do with the detestable trash made up for sale in our days? The wine the Bible speaks of is said "to make glad the heart of man;" but this maddens the heart of man, it makes him miserable, although at the time he knows it not; and I am aware it is so manufactured, a very little will produce intoxication, and they like to have it so—they do not consider the liquor good without it. How painful is the thought that men should be made agents of the devil, to ruin the health, the happiness, and immortal souls of their fellow men, and all for the sake of this world's wishes, which the Apostle declares to be "root of all evil," which, "while some have coveted after they have erred from the faith and pierced themselves through with many sorrows." Is it not then to be deplored that there are men professing to be followers of Christ, who persist in selling those soul-destroying inventions? How can they pray—how can they read the Bible with any seriousness, and still continue blind and infatuated, and go on from day to day dispensing around them, that which has the very lineaments of hell in it, for it is the devil's master-piece to entrap men, "and drown them in destruction and perdition." I remember once going with a friend into one of those grocery and spirit stores in Quebec, which I am sorry to say abound in that place, and while there, a man came in quite tipsy to purchase rum. I asked the young man how he could venture to sell spirits to a man in that state? The answer I received was, that if he did not let the man have it some others would. I was informed afterwards by the gentleman with me, that the owner of the shop was a Wesleyan Methodist, and a class-leader. Shall I apply the words of the Apostle to Timothy, to flee the love of money to

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all professors of religion who deal in any kind of liquors—"Oh man of God flee *these things*, and follow after righteousness, godliness, faith, love, patience, meekness; fight the good fight of faith, lay hold of eternal life, whereunto thou art so called." There is another powerful motive urged by Solomon, in the Proverbs, not to indulge in wine or strong drink; and I think it may be applied to the discontinuance of the sale of them, and particularly to christian professors—"It is not for kings to drink wine, nor for princes strong drink, lest they drink and forget the law, and pervert the judgment of any of the afflicted." And are not believers call kings and priests unto God; and is not Christ our elder-brother, the prince of peace? Surely then, it becomes us as his children, "to deny all ungodliness and worldly lusts," and to abstain from intoxicating drinks, or for the sake of gain to be seen supplying the drunkard's cup. And do we not find that he who is the God of the New Testament as well as the Old Testament in a most especial manner put honour upon, and blessed the house of the Rechabites for obeying the command of Jonadab their father? For they said when wine was set before them—"we will drink no wine, for Jonadab the son of Rechab, our father, commanded us saying, ye shall drink no wine, neither ye, nor your sons for ever; therefore thus saith the Lord of hosts, the God of Israel, Jonadab the son of Rechab shall not want a man to stand before me for ever." Is there not then in the Bible, a blessing pronounced by the Lord himself, on that society, whose cause I am striving in my own way to advocate, if it be conducted upon Gospel principles, and its members influenced by higher and greater motives, than merely saving their fellow men from the practice of drunkenness; but to persuade them to become partakers of those higher enjoyments, which "Christ is gone before to prepare for them that love him." Those men who first commenced the temperance and total abstinence societies, were better acquainted with the evils of dram drinking, than those who have, and now do oppose and ridicule them; but allow me to say, keep close to the Gospel, and be assured the Gospel will put honour upon your exertions—make it evident that the work is of God, and not of man—strive not only to lead men from the practice of drunkenness to a life of temperance, but strive to lead them to become par-

takers of Christ's benefits, to drink into his spirit, to feed upon him by faith, for he hath said, "whoso eateth my flesh and drinketh my blood hath eternal life, and I will raise him up at the last day." May a blessing accompany what I have said, and may it lead many to render their assistance to this society, whose object is to ameliorate the condition of mankind, and to reclaim to the bosom of their families and friends, those almost outcasts from society, the habitual drunkards. It may be seen, that as I have objected to the temperance society before now, when labouring under the conviction that it was injurious to the Gospel; but being convinced from experience, that it is effecting a great and saving reformation in every part of the world, where it is established, I now advocate its cause upon christian principles; and I am sure, it is the best and safest way, if it has the voice of God in its favour—if the truths of the scripture can be advanced for its support. Who then shall be able to do it any material injury? It is true that those who are likely to suffer in their craft (such as the distillers and dealers) may raise a hue and cry, like Demetrius the silversmith (who made silver shrines to the goddess Diana) did against the Apostle Paul, when he preached Christ to the Ephesians, so that a great uproar was produced, "some cried one thing, and some another," but it availed nothing—it did not hinder the prosperity of the Cross, for many were converted in that place, and learnt the "knowledge of the true God and Jesus Christ whom he had sent." And I sincerely believe the temperance cause will go on and prosper, and many like myself, will be converted to those opinions, and will become its worm supporters and advocates.

CHAPTER V.

After the representation of the irreligion, depravity, and ignorance which prevails in Gaspé Bay, and which I have but faintly described, it may perhaps with some propriety be asked, how it was I did not take a more prominent and public part, and use every exertion to render all the assistance in my power to instruct the people, as I professed when living in England to give lectures to the poor? I feel this a very delicate point to touch upon—it requires to be handled with great judgment to set up such a defence as will exonerate me, and satisfy the minds of others. For the step I felt most prudent

to take; but I do not think after all I may say, that the British public can come to a fair conclusion, as to the propriety or impropriety of my conduct in this respect, unless they were better acquainted with the character of the working people, and even the most respectable part of the community. In the bush and along the coast in Canada, they are not of that simple-minded confiding disposition as is found in the country places in Great Britain. I trust I shall not be considered censorious in the relation I am going to give, and the exposure I am about to make of the prevailing sins of my fellow men. It is not my intention, to make such a representation in a defaming spirit, far from it, for I consider, if the evil be not made known, the remedy cannot be applied. It must therefore be allowed, that it is a very different thing to speak of character that means may be employed to effect a renovation, than when done merely with the intention to wound and injure the parties so spoken of; because through the instrumentality of the preached Gospel and other religious instructions, accompanied with the moral renovation the total abstinence society is effecting (for I must not omit that society) a great change may soon be produced, for we know human nature is the same all over the world. I therefore do not intend to convey the idea, in what I shall say, that the people in those places are radically worse than in England; but that they only want those opportunities for improvement which I feel desirous may be given them; for when the understanding is enlightened by instruction, and particularly by christian instruction, a great alteration will soon be made manifest; because by the cultivation of the mind, the alteration is directed to higher and better things, and then the spirit so much complained of will begin to cease.

When I first took up my residence in this place, and discovered the wants of the inhabitants, I immediately offered my assistance, to give them the best instruction I was able, and to forward any good work which would in any way contribute to the revival of morality and religion; and at that time, I felt all the ease and confidence imaginable, that I should be supported, and credit given me for the very best intentions; but I had yet to learn the difference of situations, and experience had not yet taught me this. It so happened that the

first few weeks of my residence, the French Methodist preacher, who is a Jersey-man, was absent from the place, consequently the elder one consented to my having one of those chapels to give lectures alternately with himself, and I was much pleased to see that I always drew a full congregation; but at this very time that evil to which I have referred, was brewing, and only wanted to gain a little more strength before it broke out against me, in the same manner as I have represented it did against other men. But my profession brought it upon me with double violence, because the man to whom I have referred, on his return, was not backward in throwing obstacles in my way, which some of the people who were friendly to me imputed to jealousy, because it seemed I drew a larger congregation; and at this time, I likewise found that those who became indebted to me in my commercial transactions began to asperse my character, from the same motives as they do other merchants, when they are unable or not willing to pay their accounts, which is a subterfuge too many in this trade have recourse to. As an excuse for their conduct, seeing and feeling all this very keenly, and finding the opposition so strong at last, not only from some of the people, but from this French preacher, and even from the merchants and agents, I thought it much more becoming of me, and more to the honour of religion I professed, to assume a more retired character, and to confine my lectures to a room in the house where I lived. I there allowed any one to come who felt disposed, and those lectures I continued up to the very day I left the place; and, although but few ever attended, which in a great measure arose from the situation, and the distressing indifference to religious things after the novelty of first hearing a stranger is over. But I can truly affirm, that in the absence of all the public services of the sanctuary, I often found my soul refreshed when engaged in those private admonitions, as they may be so called—I felt God was there to bless us, and to fulfil his promise, that “where two or three are gathered together in his name, he would be in the midst of them;” and I likewise know for a certainty, that in those trying situations, when we have no spiritual friend to consult and condole with us, we are led to wrestle more in prayer, and to make known our wants to that “friend who sticketh closer than a brother, and who is more

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ready to hear than we are to pray; and whose eye is everywhere beholding the evil and the good." He looks upon us in our privations; he observes our motives and intentions; he sees we are debased from the blessings of his house, and the communion of saints; he therefore will recompence those losses, by the more powerful communications of spiritual light and enjoyment in the soul, if we do but seek him with all our hearts at those times. Let it then be observed, that this is the lesson the child of God will learn out, and which I hope will make a lasting impression upon my heart, that if by the leadings of Divine Providence we are placed in that situation, where there is an absence of all the public means of grace, the God of all grace is not absent, but ever nigh to hear the prayer of faith. In the same way, if his ministers are absent, the Holy Spirit is not absent, but ever present to give the needful assistance, which shall lead us into all truth, and bestow those inward enjoyments, which shall more than compensate for the loss of all outward means, of which the mere professor and church-going formalist have no conception—in a word, he sees our sincerity, because we have to rely upon the secret duties of religion alone, consequently there is no deception going on, no exciting cause as may be produced where means abound, but God and God alone, is the supreme object of love, the exciting cause in our worship; he sees the door closed, the knees bent, the uplifted eyes, the pouring out of the soul to him in the spirit of adoption, and he will put honour upon it, he will openly reward it; he is the same God in the wild bush of Canada as in the populous cities of England,—“long suffering, abundant in goodness and truth-keeping mercy for thousands, and pardoning iniquity, transgression, and sin,” through the precious blood-shedding of Christ upon the cross:

CHAPTER VI.

There is another great injury to this place I must notice, and that is the indifference or opposition of the merchants and agents who come here during the summer months for the sake of business; and as they do not consider it their place of residence, they are perfectly regardless about any kind of improvement going on in any way, to better the moral condition of the people; and I am sorry to say, it

was too often the case, that those who felt disposed to exert themselves to do good, became the object of their ridicule and scorn. We know everywhere "the natural mind is at enmity with godliness," but I never saw it so generally prevail as it does amongst those men, it was universal without a single exception. I found my situation in business brought great opposition from them, they carried it to such an extent, that in more instances than one, they laid themselves open to the law, had I felt disposed to take advantage of it; but I believe I suffered more on account of my being an Englishman, for I have discovered what I believe is but little known, that the native Jersey and Guernsey people have a rooted dislike to the English character, which is only made evident where numbers preponderate, as they do everywhere about this coast. But I would comment with as much delicacy as possible upon such proceedings—I would strive to draw this distinction, that while I condemned the character and conduct, I would desire to exercise a christian spirit towards the men, which I trust I did generally, although in some instances, I found it difficult to do so, particularly when an opposition, and what may be called a persecution was set up, the object of which was to drive me from the coast. However, modesty demands that this subject should be dismissed with every christian feeling, by saying I never associated with them; and I say for the information of those who may in future be thrown amongst them, that the bearing of their general character is such, a friendly distance is much the best, if they wish to escape molestation, both in person and property. It was likewise lamentable to a degree, to see men calling themselves christians and gentlemen, indulging constantly in the most frivolous censorious and disgusting conversation in their leisure hours, so that the working class had the worst example set before them by their superiors, consequently this circumstance increased, and aggravated the prevailing evil, and particularly requires in my opinion, that regular ordained ministers for the work should be sent, who would be perfectly independent, and then I am not the least fearful of a good result; and until that desirable time arrives (which I am most anxious to hasten) not much good will result from lay preaching. Could I at all have been supported and countenanced by a minister, I should not have retired

myself from giving lectures as I did, because I conceive it rather *presumptive for laymen when no minister is present, to countenance their exertions, and in the face of opposition and dislike, to persist in preaching the Gospel and administering the sacrament to the injury of that cause, which is altogether in such a deplorable state.* Seeing and feeling all this, latterly independent of the lectures I gave privately in the house where I lived, I was scarcely known in public, but as a commercial man, which led me to employ my leisure time in writing those various pieces of poetry, which were chiefly composed in my rambles, and which I now submit to the notice of the christian community, without any alteration.* I shall say nothing about them, more than I trust they will be considered quite scriptural, if they have nothing else to recommend them. The Ode to Gaspe is a true picture of the place and condition of the people. When I composed it, with another on the Sabbath, I was more than unusually sorrowful to see that nothing was doing, and that I could do nothing, circumstanced as I felt I was, to ameliorate the misery and condition which was not felt or acknowledged, and which is one of the most distressing symptoms of our spiritual malady.

I have now discharged my duty towards Gaspe Bay, in the most public way possible; and if in my conduct while living there, or in this little work, I have at all erred, I believe every allowance will be made for me, in such a trying situation, where I stood quite alone and unsupported. I now take leave of that place, in one point of view I expect for ever, but not in another, for while I am in the land of the living, my earnest prayers for all in that place shall be, that God may bless them, with faithful and devoted ministers of Christ, who may be instrumental in turning many souls to righteousness, that at the glorious appearing of our Saviour, we may meet and be able to say together, "this is our God, we have waited for him and he will save us: this is the Lord, we have waited for him, we will be glad, and rejoice in his salvation."

*The poems here referred to are omitted in this little publication, as they make quite a small volume of themselves. I have merely introduced the Ode to Gaspe.

The profits arising from the sale of the whole will be given towards the promotion of preaching, total abstinence meetings, and Sabbath schools, in a most destitute part, where drunkenness prevails to a great extent, and where the protestant population, at present, have not an opportunity of hearing the Gospel more than once in three months.

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ODE TO GASPE.

Oh! God, to whom, I daily pray,
Assist me, in this humble lay;
Inspire my pen, inspire my verse,
While thy goodness I rehearse.

In Gaspé Bay, I write this theme,
To honor God, in Jesu's name;
A God of grace, a God of love,
Who looks triumphant from above.

This Gaspé, is a lovely place,
And deck'd with nature's every grace,
With sea, with mountains, lofty trees,
While gentle zephyr's fans the breeze.

The God of nature, here points to man,
Says, learn a lesson, if you can;
Here nature's voice, proclaims his power,
But man, forgets him every hour.

Here too, the God of grace looks down,
But, Oh! I fear it is to frown;
For here, Oh! melancholy thought,
The god of grace, is set at nought.

In this sweet place, Oh! what a blot,
The sabbath day, is quite forgot;
Here men are idle, boys they play,
And desecrate, this holy day.

Here too, the tongue, I blush to tell,
Is truly, set on fire of hell ;
Backbiters, scorers, all around,
From place, to place, they do abound.

The voice of prayer, is seldom heard,
Here men neglect, the sacred word ;
They curse, they swear, 'tis Satan's reign,
They daily take God's name in vain.

Oh ! God, look down, on Gaspé Bay,
And send us help, in this our day ;
" Oh ! send thy Spirit down and breathe,
On those dry bones, that they may live.

A Pentecostal day, I pray,
May yet favor Gaspé Bay ;
And sinners then, will cry and roar,
The God of mercy, to implore.

The heart is changed, the life is new,
The god of grace, by faith they view ;
They humbly trust in Jesu's name,
And mourn, and pray, and feel their shame.

And then, how blessed will it be,
For men, to dwell in unity ;
To speak of God, and his dear Son,
To fight, in faith, the prize is won.

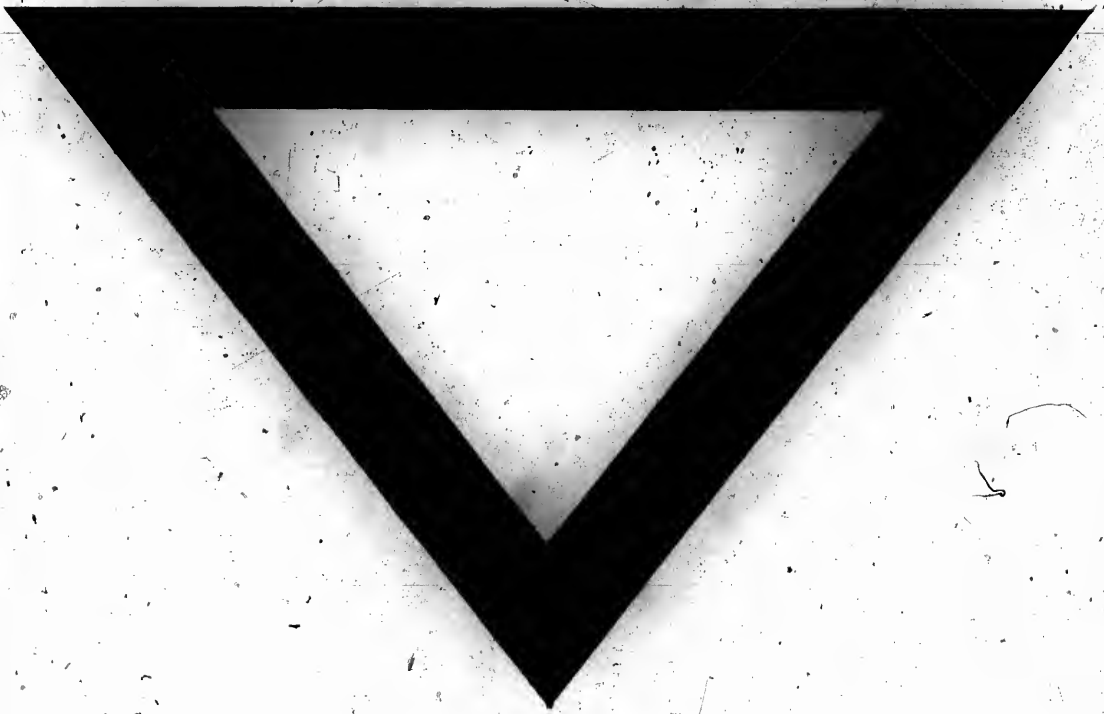
In death, they look to Jesu's blood,
And mount to glory, and to God ;
And there with saints, and seraphs sing,
The wonders of our heavenly King.

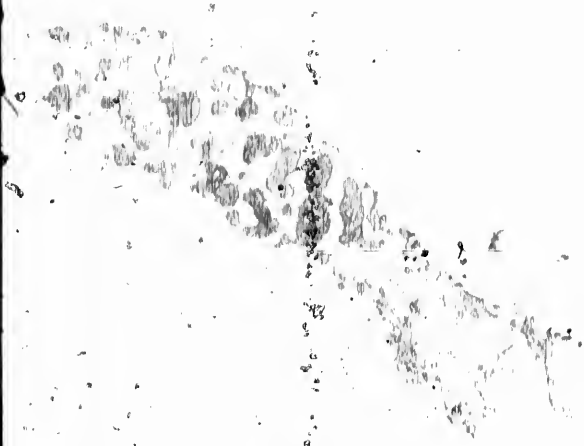
Oh ! Lord accept, this tributary strain,
Let not this pleading, be in vain ;
Hear, these my breathings, from on high,
And send salvation, from the sky.

ERRATA.

Page 1, line 7, read relation instead of selection.

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|---------|-------|-----------|---|----------------|
| " 10, " | 12, " | honored | " | of heard. |
| " 12, " | 35, " | fish | " | of fist. |
| " 15, " | 23, " | oracles | " | of order. |
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| " 25, " | 26, " | attention | " | of alteration. |
| " 27, " | 2, " | debarred | " | of debased. |





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