

The third and last one was a colored girl whose death was occasioned by consumption and who, as I have been informed, entertained hope in Jesus that her sins were pardoned. This funeral Brother J. Goucher attended, and preached on the occasion. He is now labouring in this district in his Master's service, with very much satisfaction.—*Id.*

For the Christian Messenger.

Letter from Rev. D. Freeman.

DEAR SIR, I am pleased to acknowledge the notice by the Rev. Wm. Hall, in the Messenger of last week. On examining the Minutes I find his statement agrees therewith, and the clause referred to by him in my communication from the Island stands corrected.

And yet on reflection I conclude that the true aspect of the case is not essentially changed. Elder H. is not a resident of the island, neither, as I suppose, is he a member of any church there. By carrying out this system of delegation a little further, in order to avoid the trouble and expense of attending themselves the churches on P. E. Island might appoint brethren residing in Nova Scotia to represent them at our Eastern Association. It seems indeed to be quite a settled matter, that neither will we cross the Gulf to hold an Association there, nor will they cross the Gulf to meet in this province. Thus, in a spiritual view, there is a gulf between us deeper and darker than that which separates their island from our shores. Thus ten or eleven of our churches located in a most inviting field, are cut off from our fellowship, while at the same time, by the nominal connection with us, they are disabled from developing their own resources. Might not an anniversary of some kind be held on the island, to which we would feel bound to send a few influential delegates yearly, to counsel and cheer them on in their glorious work? It is to be hoped that at our next Association this question will be prayerfully considered.

Whilst on the Island, the friends at East Point and other parts of Elder Shaw's field pushed forward the Scholarship in his name to Seventy Pounds. Also at North River, Dog River, and Long Creek, the Ross and Rand scholarship was increased to Seventy-three Pounds. At Onslow those who venerate the name of Elder James Munro have commenced a scholarship in honor of his memory, by raising the sum of Forty-four Pounds, which will easily be completed when times improve. This also is the locality where Father E. Manning preached his first sermon seventy years ago, a consideration which will quicken the zeal of the friends here in raising the above scholarship to increase the Manning Fund. By combining the name of the Father of the College thus associated, with the memory of the old pastor of the Onslow church Deacon Nelson, the local agent in this work, will feel that his task is a hopeful one, though funds are low.

Last Sunday I spent with the little destitute flock at River John,—preaching morning and evening, in the latter, to an overflowing and attentive congregation. Here a missionary should be immediately located, dividing his labours with Pictou, Tatamagouche, &c. This will be the site of the great international railway and the cradle of future great influences, good or bad. Who will come and cast in the gospel salt here in time, before the springs become incurable. The Sunday before last I spent at Bay Ver with the same results. Here also is "a handful of corn in the earth on the top of the mountains which may perhaps claim the promise in time to come.

I am now on my way to Wolfville. It is not yet decided whether my tours will extend to Western Nova Scotia or to Cape Breton. With the friends, however, use their best endeavors to forward funds to the Treasurer.

Yours in the work,  
D. FREEMAN.

Onslow, Nov. 22, 1860.

Home Missionary Intelligence.

For the Christian Messenger.

The N. S. Home Mission Board to the Churches.

Dear Brethren of the Central and Eastern Associations,—What shall we do? We need instructions. Your Missionary affairs are coming to a crisis. At the last Board Meeting, a report in the Messenger informed you, \$600 were then due Missionaries! Letters were read from seven of them (among whom were young brethren at Wolfville) saying, "Pay me that thou owest!" Only \$21, 73 were found in the Treasury;

We hope—we're almost assured—that ere this, the Treasurer would be put in circumstances to meet some of his pressing orders. But the last week of the month has arrived, and as yet "no church has communicated with him, as concerning giving!" At our meeting next week other orders will probably be presented. We ask again, What shall we do? "Retrenchment" has already been begun—we fear to our detriment. The policy is questionable. Four applications for Missions were laid over at the last meeting,—others before. Only seven Missionaries are now in the field, and under present circumstances we cannot think to reappoint. We ask once more, What shall we do? Shall we stop all operations—keep our brethren out of their just dues—give up our Missions—say to those "ready to perish,"—"We will no longer try to save you!" Who will take the responsibility?

Will the Churches in Aylesford, Cornwallis, Horton, Hantsport, Windsor, Amherst, Truro, Pugwash, and other places, do something for us at once?

Will the Pastors constitute themselves Agents to their Churches for this purpose? We wait, brethren, your answers.

In behalf of the N. S. H. M. Board.

J. W. NUTTING, Chairman,  
J. WHITMAN, Treasurer,  
R. N. BECKWITH, Secretary.

Halifax, November 26, 1860.

For the Christian Messenger.

Mission of Rev. John Whidden on the Eastern Shore.

To the N. S. Baptist Home Missionary Board: DEAR BRETHREN,

I left home August 16th to fulfil a mission which was appointed me by this Board. I commenced my labours at Indian Harbour, and I have also visited Holland's Harbour, Fisherman's Harbour, Beckett Harbour, New Harbour, Tor Bay, Cole Harbour, Seal Harbour, Island Harbour, Isaac's Harbour, Country Harbour, Coddles Harbour, Salmon River and Crow Harbour, I preached in four Meeting houses, which are sometimes occupied by your Missionaries, and by Brother Eagles, whose labours have been owned and blessed of God, to the conversion of many precious souls. I often preached in Schoolhouses, and in dwelling-houses. 'The sight of your eyes, would have affected your hearts.' Sinners were crying to God for mercy, and some were praising him for his great salvation. In many of those places, they are seldom visited by your missionaries. We are greeted by a hearty welcome, to those destitute shores. Could our Western friends know the necessity of missionary labour among this people, they would contribute to the support of the gospel in these regions. Come to the Association in Guysboro next summer, meet the brethren there, and hear the Macedonian cry "Come over and help us." I have spent eight weeks, and four days, sometimes traveling by land, often passing over the water, sometimes walking over barren rocks, and shelving shores. I have travelled in all, four hundred and eighty four miles. I have preached thirty-five sermons, held thirteen prayer meetings. I have visited many families, but have not kept an account of them. I have collected in aid of the Mission, at

Table with 2 columns: Location and Amount. Isaac's Harbour, £1 2 6; New Harbour, 0 13 4; Tor Bay, 0 1 3; Cole Harbour, 0 9 2; Crow Harbour, 0 3 9; Total £2 10 0.

Yours truly,  
JOHN WHIDDEN.

Antigonish, Nov. 20th, 1860.

Religious Intelligence.

PRINCE EDWARD ISLAND.—The noon-day Prayer Meeting in Charlottetown is resumed on Tuesdays and Fridays, from 1 to 2 o'clock.

New Brunswick.

The Rev D. OUTHOUSE reports from Canterbury, N. B. 14th Inst, to the Visitor that "the Lord has again manifested his power to save in connection with the church in Beckegumic. Since the Quarterly Meeting in October, 10 have been baptized, and more are expected."

The Rev. J. MAGEE also writes from Nashwalk, Nov. 5th, an account of a Missionary excursion. He says "I held a meeting at the Falls on Tuesday evening, and for the first time preached to the Brethren and friends of that place. The Grand Falls present picturesque scenery of surpassing beauty. Nature has done much to render it one of the most interesting parts of the Province. The new bridge is being rebuilt by the able management of Engineer Tomlinson, Esq."

The land round the Falls is quite even and is a fine situation for a Town or City. It is at present a stirring village. There are many respectable dwellings and public buildings, and some very fine stores one of which is owned by C. A. Hammond Esq., and has a nice Hall in the upper story, in which we hold our religious services.

The Irish and French Roman Catholics constitute the largest portion of the inhabitants at present; but the Protestants are on the increase. The Baptists have a fair share. We have a Union Sabbath School, which promises to be useful."

REVIVAL AT SPRINGFIELD, N. B.—We rejoice to learn that the "Protracted Meeting at Springfield has been attended with the most pleasing results. Difficulties and depressions which had distracted the Church for years have given place to the spirit of mutual forgiveness, Christian forbearance and brotherly love. The spirit of regenerating power has descended upon the unconverted, and many are seeking redemption through the blood of the cross. Twelve had been added by baptism before the last Sabbath. Others were expected forward. We greatly rejoice with our young brother Corey, the pastor, in this blessed work and join our prayers with his for its continuance.—Ch. Visitor.

INDIA.—The Christianisation of the Kols in the Chota Nagpore district is (says The Bombay Guardian) proceeding at very rapid rate. Two thousand have already been baptized, or, rather, this was the number six months ago. The number of those who have broken caste, and have applied for baptism, is also very large. Ninety were baptized in January last. A missionary writes that, in the neighbourhood of Ranchee, the Gospel is spreading like a fire in the jungle. As many as 800 villages have received the Gospel. So many Kols were pouring into the station from the jungle that three missionaries were occupied all day in giving them instructions. The Lieutenant-Governor of Bengal visited the districts in January, and was greatly astonished at what he saw. His secretary remarking to the missionaries, "There never was seen such a sight in India as this." This referred to a gathering of about 2,000 native Christians, at which he was present. From the province of Pachete, Kaboepunthees have presented themselves to the number of forty-six out of eleven villages, asking instruction. They say that large bodies of this sect are ready to embrace Christianity. There are six missionaries in the Chota Nagpore field, Germans, sent forth originally by Gossner. We see it stated that in Lucknow and the surrounding villages eighty-nine natives have been baptized since the rebellion. The American mission at Ahmednuggur is receiving many new converts. In Sealkote a revival of religion is going on among our soldiers.

European & Foreign News.

Prince Edward Island.

DARING AND BRUTAL OUTRAGE.

Dr. Clay in a letter to the C. Visitor, dated Summerside, P. E. I., Nov. 13th, 1860, gives an account of a most diabolical attack on his connections and Sons of Temperance, under the influence of Rum.

"Some months ago" he says "the inhabitants of Grand River requested Governor Dundas to give that district his name, to which he consented."

"A public meeting" he remarks "was called for the purpose of recognizing the new name. My brother, Thomas Clay, having been called to the chair, a number of resolutions were proposed and spoken to by parties present, all calculated to stimulate the people to moral and intellectual improvement. One was to this effect, 'That the inhabitants of Dundas do all in their power, by every LEGAL MEANS to prevent the importation and sale of intoxicating drinks in their midst,' to this the Presbyterian minister spoke with great power, showing that upon carrying that resolution out, depended the future success of the newly named settlement. Just at this time an American and a young man in the place began selling rum contrary to law, upon which the Sons of Temperance gave them notice that they should do all in their power to carry out the resolutions adopted by the aforesaid public meeting. This by the selling and drinking portion of the community was made the grounds of an attack upon the Sons. They first drove them from a School House in which they held their meetings. Then from a small Bible Christian Meeting House. At this stage my parents invited them to hold their meetings in their house; which offer they accepted and have since that time held their meetings under the protection of a private house. But as Rodgers, the American, continued to sell in violation of law, the Sons of Temperance gave information, and he and the other rum seller, were summoned to appear before two Magistrates, my brother Charles being one of them. A few days before the trial Rodgers was heard to say "that the only way to settle this matter was to raise a bit of a mob and give the Clays and the rest of these temperance fellows a touch of California Lynch Law, as he had been there and understood how to work that." On the day of trial, a mob of upwards of sixty men, headed by a Bagpiper and having with them a waggon in which Rodgers had seven gallons of rum, came to the magistrate's house and after marching around the house sat to work and drank the most of the rum at the door, a large number of them

being all the time of the trial in the house, swearing and threatening to kill every one in the house, and break everything to atoms. My brother Charles, the Magistrate felt not the slightest fear of any personal violence, thinking that as they were all drunk it would all pass in talk, and so did nothing but persuade the men to be quiet by telling them the consequence of interrupting the court. At the close of the examination the two magistrates considered the evidence insufficient, and so decided the case, leaving the Sons to pay expenses, which any one would have supposed sufficient to have satisfied even the fiend like mind of the California rumseller. But not so, for under his direction they threw the law books about the house, upset the ink stands, &c., upon which they were ordered out of the house, the court having closed."

"My brother called upon his three brothers, a Schoolmaster, and the Constable in the name of the Queen to protect himself and little family, he not being able to stand even in his own defence, from a fearful attack of heart disease under which he has been labouring for six or eight years, rendering him less able than a child to contend with such men. The other magistrate a Mr. Underhay ran away through the woods.

By this time the rum seemed to have produced its full effects, for the whole mob appeared perfectly mad, and one of the rumsellers, a Donald Martin, sprang toward the house and struck my brother Thomas in the face a tremendous blow, another at the same moment striking the magistrate with such violence that he fell, as they supposed, dead. The American shouting at the time, "That's good for you," and others, "That will take the temperance out of them." My brothers retreated into the house, carrying their wounded brother with them, but were followed by a mob to the number of twenty-five or thirty men. Then followed one of the most brutal scenes ever witnessed. My mother, who had a few minutes before come down to her son's house, saw at one time NINE men at one son, six at another, and four at another. My two brothers, who belonged to the Division of the Sons,—Thomas, who is their Deputy, and Darius, the present W. P.,—seemed to be the objects upon which they desired most to vent their savage fury. One monster took my poor old mother by the hair of her head, and then shouting that he "would murder her as soon as he would a sow pig" at the same time beating her about the head with his fist, until felled to the ground by a blow from my youngest brother; while the youngest and eldest of my brother's children, two little girls, were kicked about the house like footballs, bruising them in a shocking manner. A little boy of some five or six years old, that they caught in the yard, was thrown by his arms over a picket fence near six feet high. The magistrate's wife was taken by two or three and forced behind the door, and then violently pressed against for such a length of time that her tongue hung black out of her mouth; she being also near her confinement. The matter now assumed the character of a fearful contest—three brothers, backed by two strangers, contending for their lives, and strange to say, though the mob broke in the doors and windows, threw down the stoves, and danced upon the pipe, they never succeeded in getting one of the young men off his feet, though the blood from my brother Thomas' head spouted to the ceiling, where it is still to be seen, from two heavy blows of a dog-iron; and afterwards a large chair was broken all to pieces by a double-handed blow on his head by another of the mob. Surely the God of Temperance was with them to protect and save, for they succeeded at last in clearing the house of the monsters, I have already taken up too much of your time, but I could not say less, and now "the half is not told." I must, however, not forget to mention that the magistrate remained unconscious through the whole scene, and was with his wife for several days after unable to leave their beds. But amidst all my sorrow for the sufferings of my family, I cannot but rejoice that they are counted worthy to suffer in such a noble cause, and however much as a minister and a medical man I felt bound to do all in my power to stay the demon of all demons, Intemperance, before, I feel doubly so since visiting my home, where beneath my father's roof, I met with a little band of Temperance heroes, driven there because they wished to follow that "against which there is no law." "While there" Dr. Clay adds, "I gave out that I would lecture to the people on Temperance, and I had the largest congregation that was ever gathered in that part of the Island." "A number of the rioters have been already arrested and bound to appear before the March Court, when the authorities will be able to prove whether it be true that men can do as they like on the Island, regardless of Justice."

Forty-one thousand bushels of oats were recently cleared at Charlottetown as part of the cargoes of four vessels.

The old Central Academy is now the PRINCE OF WALES College, Alexander Inglis, Esq., formerly rector of Bathgate Academy, Scotland is appointed Professor of the institution.

New Brunswick.

At the opening of the Court last week Judge Richie in his charge to the jury alluded to the heavy docket coming before them, and said it embraced a greater variety of aggravated cases than any for some years—such as murder, arson, theft, incest, rape, &c., &c.

A young man named Lane who was sentenced to the Penitentiary some time since for theft, committed suicide a few days since by hanging himself. The term of his imprisonment had well nigh expired.—Globe.