

I am not prepared to adopt the adage, singularly introduced as a *Signature*, "Vox populi vox dei, i. e. The voice of the people is the voice of God." I am persuaded, however, that if this appropriation would have been referred to all the contributors to the general Home Missions fund individually, where no groundless prejudice had been excited, ninety nine out of a hundred would have given their *voice* in favor of it. This view is confirmed by the unanimous approval of the measure in the Association, by the delegates, who certainly ought to have some knowledge of the wishes of the Churches by which they were sent.

The course pursued in the Churches with which I have been connected, and probably in others, is this—All are left at liberty to designate the objects to which their contributions shall be devoted; and sums not designated are divided according to the general scale adopted in the Union Paper. Distinct statements of the results are furnished to the Association. When these are all collected, the several amounts are paid over to the Treasurers for the various objects of benevolence. Having been the Secretary of the Foreign Missionary Board for some years, I can safely testify, that I have not known a dollar of the money contributed for it to be appropriated to the Home Mission, or any other object, nor *vice versa*. I am prepared to adduce indubitable proof that every shilling entrusted either to the Treasurer, or to me, as the Secretary, for the Foreign Mission, has been faithfully devoted to it. Undoubtedly those to whom money has been committed for other purposes can do the same. Indeed, their published Reports, as well as ours, place this matter beyond all question.

It is obviously necessary to guard, as I have shewn that the Western Association has done, against appropriating benevolent contributions contrary to the known intentions of the donors. Quite as requisite is it to avoid asserting, or even insinuating, without decisive reasons, that this wrong is practised. Assertions or insinuations of this kind, which may be prompted by antipathy to some *one* enterprise, are adapted to do serious injury to *all* benevolent institutions. In proportion as doubts are entertained relative to the faithful and correct application of benefactions, will the amounts of these naturally be diminished. Every person, therefore, should cautiously abstain from publishing, or uttering, a word calculated to shake the public confidence in reference to this matter. One unguarded sentence may greatly damage the cause of humanity, and consequently do incalculable mischief.

All men are, of course, liable to err in the management of public business, as well as private. But it affords me sincere pleasure to have it in my power to say, in all honesty and truthfulness, that, after having been a contributor, in a limited degree, to benevolent institutions for many years, and having attentively examined the working of them, I feel no apprehension that a single dollar of the money contributed by me, has been used unfaithfully, or devoted to any object contrary to my expressed wishes.

Ever yours in Christ,  
CHARLES TUPPER.  
Tremont, Aylesford, Sept. 14, 1860.

For the Christian Messenger.

### Letter from Rev. W. Dobson.

Dear Brother,—In the *Provincial Wesleyan* of the 8th Sept. I find an article from the pen of the Rev. Mr. McKinnon, in which he attempts to contradict my statements. He who would attempt to change the truth of God into a lie, would not scruple to charge a Baptist with falsehood.

He will find it as difficult to change the mind of the baptists of Pugwash with regard to his statements as he did to persuade those candidates to whom he refers as being "led down to the water," that they had previously been baptized.

No, the Baptist friends at Pugwash know too much of his conduct towards his own brother Ryan to put much confidence in what he may advance.

He says he did not preach against immersion, well, be it so, he read something upon it that was worn threadbare years ago and has been confuted by Baptists a hundred times.

He says:—"I preached in favor of admitting children to the Church." True, but failed to prove anything to the satisfaction of the most unenlightened of his own friends. He remarks "I admitted that immersion was one mode." True, this may be so, but he did not fail to exert all his talent in trying to prove that sprinkling was the scriptural mode, this was against immersion being scriptural. This too proved a failure.

Those whom he wished to enlighten came to me afterwards and requested baptism saying,— "They were not decided until they heard Mr. McKinnon."

So with all this champion's boasted logic and popish authority he left Pugwash I fear without doing much good, and I hope did but little harm. Mr. Ryan perhaps suffered the most, for until there was an opening for controversy with the Baptists, he was rather hostile with Ryan. But now behold the general marching in front, thinking to please all his pedobaptist friends, but like the old man in the fable he pleased but few, and lost his credit into the bargain.

As for brother Rogers he will meet Mr. McKinnon at any time, and would have done so the next week, but Mr. McK. did not accept his proposal.

Yours truly,  
W. DOBSON.

Sept. 18th, 1860.

## Religious Intelligence.

For the Christian Messenger.

### Mission to Margarets Bay.

DEAR BROTHER,

Having lately visited St. Margaret's Bay, by appointment of the Home Missionary Board, may not be improper to note a few thoughts, through the *Christian Messenger* in connection with my visit.

The Bay is beautifully situated. Indeed some parts of it appear to have been formed by Nature, for large cities instead of small fishing villages. Its waters are sufficiently bold to admit the navigation of the largest ships. It is also most admirably bounded by hills and mountains, some of which are formed, principally, of granite, while others are of material which admits of the successful cultivation of the Agriculturist.

The islands too, with which the Bay is studded, some of which present to the visitor the bare solid rocks, one rising above another to an immense height and each proudly bidding defiance to the rolling billows, which often angrily dash against its sides, others which are beautifully carpeted with verdure, these contribute to the grandeur of the place.

Add to its natural beauty that which has been given by the industry of its inhabitants and it becomes still more attractive. Ten or twelve little villages, some of which present a very neat appearance, may be seen by one sailing along the coast from Peggy's Cove to Sandy Beaches.

The staple of the place is fish, which at times are caught in great abundance by means of the seine, hundreds of barrels are sometimes stopped, by but three individuals, in as many minutes.

But the literary aspect of the Bay is not so pleasing. There is a great want of efficient schools, and the effects of it are plainly manifest. One's heart feels sad as he learns that there are hundreds of individuals, many of whom have passed the meridian of life, who can neither read nor write. Therefore even the book of God is, to them, a sealed letter. The ear of the Missionary is often pained with such expressions as, "I have no learning," "I can't read the bible, &c."

When we think of the advanced in age, we feel discouraged; but our hearts leap with hope as we turn to the young who need *good training* only to make them *noble members of society*.

And by whom is such training to be conducted? By educated men; educated not only in regard to the sciences; but in the principles of *strict temperance* and the *Christian religion*; men who will not only *teach* but *practise*. Where there are, at present, but one or two such, four or five more are just as much needed.

But supposing we have the men to send, how are they to be supported? The question seems difficult to answer; for while the inhabitants are generally *able* still there are comparatively few who see and feel the need of education enough to make them *willing* to offer the required sacrifice. Our Province appears to be sighing for the general school-tax: when will the time of its arrival come?

The inhabitants of the Bay are denominationally divided into Baptists, Methodists and Episcopalians. The Baptist field is a deeply interesting one. There are in it two separate churches, in which there are four regular preaching stations. In each of these there is a small sabbath-school. The field is sufficiently extensive to occupy the time of two faithful ministers of the Gospel. Strong, experienced, ordained men are actually needed. I feel assured that could the services of even one such laborer be

secured his heart would soon be made to rejoice in seeing many converted to God.

The Methodist society is also an interesting one. It has several preaching stations, which are regularly occupied by Missionaries.

The Episcopalians, whose number is far greater than that of either of the others, have two clergymen stationed in their midst, but how great the benefit derived from their teachings is, will only be known in the "great day" of accounts. One thing, however, is certain: that the people are faithfully warned, by one of them at least, not only privately, but publicly and from the pulpit too, against *daring to hear* a "Baptist" preacher. The strictest care is taken not only to bar him out of the private buildings, but also the public ones and those too which are partially owned by the Baptists themselves.

Yours in the Gospel,  
J. F. KEMPTON.

Acadia College, Sept. 12th, 1860.

TRTON, P. E. I.—The Rev. W. Dobson writes under date, Sept. 18th,— "There is a prospect of some additions being made to the church here. I have to labor under great disadvantages, but I think the Lord is about to revive his cause. I have baptized 10 believers since I came here."

### New Brunswick.

The *Temperance Telegraph* in a notice of the Session of the Western Association recently held in St. John, remarks, in reference to the Educational Meeting:—

"The closing speech was made by the Hon. W. B. Kinnear, who said many excellent things. He urged upon the candidates for the Christian Ministry, if they could not avail themselves of the advantages of a Collegiate course, to make themselves master, at least, of their own mother tongue; he gave his own experience in this matter, and clearly showed that if one is only determined, he can accomplish almost anything within the bounds of reason; he charged the young men in the Ministry to cultivate simplicity of style in all their communications, to discard all pompous expressions and words of "learned length and thundering sound," to confine themselves to the simple, plain, Saxon words for they were the most forcible and expressive. His remarks in this respect were very apposite; it is persons to whom he gave this advice would instead of straining after something grand and inflated in style, seek to make their language as Saxon as possible, and cultivate simplicity—simplicity—their discourses would simplify be much more acceptable and far more likely to accomplish the desired effect.

We learn from the *New York Chronicle* that the wealthy Jews of that city are just completing one of the largest and probably the most elegant and costly synagogues on this continent. It is on West 19th street, just out of Fifth avenue, and is in the neighbourhood of opulence and fashion. It is built of the Nova Scotia stone, some eighty feet on depth and width, with imposing columns in front even beyond the first story. The principal audience-room is very lofty, having two galleries for females, and beneath them seats in rows for the male members.

## Colonial & Foreign News.

### New Brunswick.

The Nova Scotia Government, disregarding all arrangements and obligations, have declared that all letters mailed in Nova Scotia must be prepaid. This is, under the circumstances, an insolent proceeding, and should be met by requiring all letters to and from Nova Scotia to pay postage in this Province. We trust our Postmaster General will show a proper spirit on this occasion.—*Freeman*

MIRAMICHI.—The fatal affray noticed in our last was between two young men members of most respectable families in this town. The following is the report of the Coroners Inquest.— "An inquest was held on Thursday, the 30th inst., before M. Cranny, Esq., Coroner, and a respectable jury, on view of the body of Stewart Johnston, a promising young man who came to his death by a wound received from a sharp instrument over his right breast thus plunging two of our respectable families into deep gloom and mourning.

The trial took place on Monday; the young man, John V. Millar, was found guilty, and sentenced to the Penitentiary for four years.

NEW BRUNSWICK UNIVERSITY.—A special meeting of the Senate was held in Fredericton on Saturday and Monday last, in consequence of the refusal of Dr. Jacobs to relinquish his office as Principal of King's College. Some defect in documents creating the change in the Institution gave the Dr. some grounds to hope he might hold on to his office and defeat the object of the Bill, changing the College into a University. Matters were not so defective however, as the Dr. probably supposed, and arrangements were made to open the University immediately. Judging from the course pursued in this instance by Dr. Jacobs, we should think the Institution would not be greatly benefited by him occupying a Professorship in it. To give it an elevated character will most probably be no part of his ambition.—*Religious Intelligence.*

### Canada.

#### PROGRES OF THE PRINCE.

TORONTO.—On Saturday the 8th inst., after various other celebrations a ball was given in the evening. The Lawyers appeared and danced in their gowns. Dancing continued till the clock struck twelve, when without finishing the strain the band struck up the National anthem and all retired.

On Sunday the Prince attended service at the Cathedral—after which he had rather an exciting drive home through the mob of Orangemen.

On the 10th, the Prince went to Collingwood by the Northern railroad. Here the party went for a cruise on the Red River in the steamer *Rescue*. The Duke of Newcastle showed great interest in that route to the Pacific.

The Royal party went to University park, where the corner stone was laid for the Queen's statue; afterwards to the University, Normal school and Botanical gardens, where the Prince planted a maple tree.

On the 11th, the Royal party left at 11 o'clock by the cars for London. The amphitheatre was again crowded with people, besides thousands lining the track on the esplanade to get a last sight of the prince, who stood on the platform of the last car, bowing his farewell.

At Guelph there was a delightful scene. An amphitheatre of seats was closely packed by 6000 persons. A royal salute was fired. 1000 school children sang the anthem in capital style. In the reply to the address from the town the Prince expressed his gratification at receiving an address from the centre of so fertile a country, more especially as it bore the name of his family.

The ceremony of reception was hurried through as much as possible, in consequence of the great cold. There was a fine array of Indians feathered and painted.

The Prince left London the next morning in a magnificent state car. Arrived at Sarnia, he left the cars and walked along on scarlet cloth which covered the platform to a most beautiful pavilion.

INDIAN DISPLAY, ADDRESSES, PRESENTATIONS, AND PRESENTS.

Around the pavilion on the slopes of the railway cutting, and in the station grounds, some 5,000 people were seated, and, strangest sight of all, some 200 Indians from the Manitoulin Islands, sat on long straight benches in front. Behind was the beautiful, clear, St. Clair river. The white houses of Port Huron on the other side glittered in the sun.

After the presentation of several addresses in the usual routine manner, the most interesting proceedings that had yet taken place commenced.

The Indians, not with faces whitened by intercourse with the Anglo-Saxons, but real red savages, majestic in mien painted as to their faces, adorned with hawks' feathers and squirrels' tails as to their heads, with silver spoons in their noses, moccasins on their feet, and many of them ignorant of English, came forward and one of them a magnificent man named Kan-waga-shi, or the Great Bear of the North, advancing to the front, stretching out his "right hand," yelled out an Indian Address to the Prince, which was translated to him by the Indian interpreter, who, as the red man finished each phrase and folded his arms gave the meaning of what was said. The whole harangue was as follows:

BROTHER, GREAT BROTHER—The sky is beautiful. It was the wish of the Great Spirit that we should meet in this place. My heart is glad that the Queen sent her eldest son to see her Indian subjects. I am happy to see you here this day. I hope the sky will continue to look fine to give happiness both to the whites and the Indians.

GREAT BROTHER—When you were a little child your parents told that there were such people as Indians in Canada, and now, since you have come to Canada yourself, you see them. I am one of the Ojibway chiefs, and represent the tribe here assembled to welcome their Great Brother.

GREAT BROTHER—You see the Indians who are around you; they have heard that at some future day you will put on the British Crown and sit on the British Throne. It is their earnest desire that you will always remember them.

The Prince replied verbally that he was grateful for the address; that he hoped that the sky would always be beautiful, and that he should never forget his red brethren.

As each phrase was interpreted to the Indians, they yelled their approbation—the sound they uttered seemed like "nee wagh."

Then the name of each was called out by the interpreter from a list handed him by the Governor-General and each one advanced in turn. Some had buffalo horns upon their heads; some had snake skins around their waists; most of them feathers on their legs like bantam cocks. Almost all had bands around their waists, embroidered with colored grass or porcupine quills. The Chief shook hands with the Prince and the Governor, the others bowed, and to each His Highness gave a medal with the likeness of Her Majesty on one side—the royal arms on the other. The Chief's medals were as large as the palm of your hand—the other Indians received smaller ones, the size perhaps of half-crowns. Then the red men brought forward a box and gave it to the Prince. It contained a tomahawk, bow and arrows, wampums, pipes of peace and other Indian curiosities.

On the morning of the 14th proceeded by rail and steamer to Niagara. The Royal party arrived at Clifton Lodge in the evening. The falls were illuminated, and the Prince was greeted with bonfires and a torch light procession. Blondin crossed over twice on his rope the next day, which the Prince watched with breathless interest. The Prince afterwards conversed with Blondin in French.