

MAYNARD PARKER died January 15, 1860, aged sixty-four. He had been twenty-eight years in the ministry, and had presided for short periods over several churches, chiefly in the counties of Lunenburg, Cumberland, and Colchester. He died at Upper Londonderry. His abilities were moderate—his character, respectable. He was a man of a quiet, retiring disposition—somewhat inclinable to melancholy. Perhaps that made him feel more sensibly the value of gospel comfort, and fitted him to be a "son of consolation" to others.

ISRAEL POTTER died June 26, 1860, aged seventy. "He was for some time associated with his father in the pastorate of the Clements church, and succeeded him there, in the year 1847. There, in his native place, he lived and laboured—one of the exceptions to the rule that "no prophet is accepted in his own country." For several years before his death he was disabled through various infirmities, and confined to his house. He had been twenty-three years in the ministry when he died.

Yours truly, MENNO.

Aug. 31st, 1863.

Christian Messenger.

HALIFAX, SEPTEMBER 9, 1863.

Baptist Convention at Amherst.

SECOND ARTICLE.

FOREIGN MISSIONS.—Monday evening was devoted to the consideration of Foreign Missions. The Report was read by the Secretary, Rev. Dr. Tupper. The facts it contained have been given from time to time in our pages—six Native Preachers are being sustained in Burmah under the direction of Rev. A. R. R. Crawley:—Ko Eingat Henthada, supported by Granville Street Church, Halifax. Ko Choke at Donabaw, by the Truro Church. Mung Yan Gin, at Taing Dau. Mung Wike, Itinerant. Mung Long, do. Mung Tha Dway, student.

The report also states that during the year sixteen converts have been received into the church, mainly through the instrumentality of these brethren. Various tours have been taken by these devoted men. The Mission School had been in operation, with an average attendance of twenty. "The teacher Mung Ap" Mr. Crawley, says "has justified our expectations and makes an active and efficient teacher—Reading, Writing, Arithmetic, Geography, the Bible, and Singing by note are taught in the school. The instructions in Geography, Sewing &c., are under Mrs. Crawley's direct supervision. It is now (Feb. 20, 1863) just one year since the commencement of the school. In that time six of the pupils have been converted."

Correspondence had been held with Dr. Warren, the Secretary of the Missionary Union respecting a field for a missionary, when one shall be sent out from these provinces. It is ascertained that there will be no difficulty in obtaining an inviting field for the operations of our churches, contiguous to Brother Crawley's, in that far-off land.

We were glad to learn that a young man, a graduate of Acadia College, who has for some time been engaged in preaching, with good acceptance, had offered himself to the Missionary Board, and that another who has had less preparation, had intimated to them his desire to be so employed. These cases are, we understand, under the consideration of the Board.

We can give nothing, in our report, more than a few of the leading thoughts expressed by the several speakers.

Rev. Dr. Pryor believed the people were not disinclined to give in support of this cause. Their failing to do so commonly arose from want of information. If the real condition of the heathen, in their degradation, were borne in mind by Christians, they could not but feel sympathy for them. Knowing that they have in possession the remedy for all their ills, they are culpable if they do not use effort, and even self-denial if necessary, for rescuing them from sin, danger, and death. He recommended ministers to use more exertion to inform their people of their duty in this respect.

Rev. D. W. C. Dimock had been reminded, by what had been brought to their attention, of this old associations. He had very early felt an inclination to go out as a foreign missionary, even before he believed he was converted. Being a room-mate of the departed Burpe he had received some of his missionary spirit and had ever felt the vast responsibility resting upon those who have the gospel, but fail to send it to the regions beyond. He knew not how we could meet the account at the great day, if we had been indifferent to the condition of those without God and without hope in the world.

After the performance of a beautiful missionary anthem,

Rev. S. Robinson said he had been led to closer consideration of this subject by a remark from one, who thought but little good had been done to the world by foreign missionary efforts. He thought that great results had followed the feeble efforts that have been

put forth by by christian societies. If messengers were to come back from all the foreign stations to the different societies, Baptist, Presbyterians, Churchmen, and to say that all the good done had been destroyed, all the Bibles burned, and all the heathen nations were just as they had been previous to anything being done for them. What would then be the state of the world? He believed the predictions of Scripture would be verified. Wars would cease. The signs of the times indicated that the Jews when converted would be the instruments of carrying the gospel to the nations more than any other people. Revivals of religion would be but very few where no missionary spirit prevailed. If we had a foreign mission separate and distinct it would have a mighty effect, in arousing the churches to action.

Rev. W. G. Parker thought no position a man could occupy equally high and honorable with that of the Foreign Missionary. Every christian should desire to participate in this enterprise. By doing so God would bless them as well as make them a blessing; the sacrifice would be an acceptable offering to God. The men that we have already at work must not be undervalued; they have a great work to perform, and must be remembered in our prayers.

Rev. Isaiah Wallace well remembered, when a boy, listening to an appeal from the beloved Burpe. Since then he had felt an undying desire to go forth and labor for souls. His hopes, cherished at one time, had been blighted. He thought the seed should be sown, although no fruit may appear, and it would certainly not be lost. He advised the ministers of neighbouring churches to visit each other for the purpose of holding concerts of prayer for missions. A blessing would surely follow.

Rev. R. D. Porter thought it was imperative for christians to obey the great commission. Orders had been given by the Great Captain, and he expected his servants to go forward and seek to win men back from their idols. He had first resolved to give himself to the work of the ministry under the appeals of Mr. Burpe, at the first session of this Convention, held at Wolfville. If we use the prayer, "Thy Kingdom come," we should act in accordance with it. A duty belongs to each one in relation to this cause, and each should be desirous of so doing it as to receive the Divine approbation.

Rev. Jas. Parker shewed that the habit of giving was exceedingly important, and that it would be pleasant to do so when that habit was once formed. God has not seen fit to use his power in converting men, ordinarily, except in connection with the efforts of his people; they should therefore act under that conviction.

Rev. John Davis considered idolatry as an insult to God which his children would desire to banish. A word said against the character of our parents calls up our anger. The false systems of religion are slanders against God, and every one who loves God will desire to turn the opposition of men into friendship; and make those who are liars, thieves, and swearers become true worshippers. Englishmen had committed great wrongs on uncivilized nations and in many cases, as in that of the Chinese, by the opium trade, had debased them, and it is incumbent on us to endeavour to correct this as well as to save them from their state of sin and death. Habitual prayer to God should be offered for them in public, at the family altar, and in private. One of the standing prayers of christians should be, "Send forth laborers into the harvest."

Rev. A. D. Thompson believed there was more than human power employed in the false religions of the world, and brought forward the case of the Indian rebellion as illustrating the fiendish character of Mohan medanism. He thought christians did not realize sufficiently the facts made known in the Bible: The wicked shall be turned into hell with all the nations that forget God.

The Missionary Hymn being sung and prayer by Rev. S. Robinson, the meeting adjourned.

THE LAST MARTYRS OF EROMANGA, being a Memoir of the Rev. George N. Gordon, and Ellen Catherine Powell his wife. Halifax, N. S.; Macnab and Sbafter, 1863, pp. 294.

The memorials of missionary life are amongst the most valuable treasures of the Christian Church. More particularly is this the case when the subjects of such memorials have passed away from their work by the hand of violence. A personal acquaintance with the missionaries greatly enhances the value of such remains of the departed soldiers of the cross. In this book we have all these conditions, which combine to render this work, so well performed by a devoted brother of Mr. Gordon, a fitting commencement of his own missionary career.

The incidents of Mr. Gordon's life and death are pretty generally known to the readers of the religious periodicals of Nova Scotia. We have not therefore to introduce him, as a stranger, to our readers, or to notice the Memoir as an entirely new and original work; but while it has much that the friends of missions may have seen in other religious publications, it is a connected and complete narrative of the life and labors of our departed friend, and contains various matters concerning his early life and progress which will be new to the majority of readers, and will be perused with deep interest.

As a contribution to the religious literature of Nova Scotia, this volume will be highly appreciated and deserves patronage and encourage-

ment. As a record of missionary labor it will stand in the front rank in the estimation of the Presbyterian body, by whom Mr. and Mrs. Gordon were sent out to Eromanga.

Mr. Gordon was a native of Cascumpec, P. E. I., and lived there during his early years.—When about 27 years of age he became desirous of devoting himself to the work of the gospel ministry. The following extract in reference to this period of his history will indicate to many that he took an enlarged view of christian communities:—

"In one of his rooms were found some scraps of papers from which it appeared that in 1848 he had dedicated himself to the Gospel ministry, should God see fit to employ him in the service of his Son. Mr. Geddie's appeals, too, for another missionary had on him an effect similar to that produced on the mind of the Rev. Peter Gordon by the letters of Dr. McGregor to the Associate Synod in Scotland; and to become qualified for the ministry was thenceforward his grand aim and his heart's desire. But on opening his mind to clergymen of the church to which he belonged, in order to ascertain their views as to his prospects, the encouragement which they held out not being very soul-inspiring, his heaven-born aspirations were somewhat damped. On this point, however, he was always reserved. Allusion is made to the fact in the following extract of a letter to his father, dated July 21, 1850:

"If the Lord will, I expect to be in College this winter. Were I to go to Horton, I could get in for £25, or £30, for a term. I am sorry to say that the Church to which I belong has chilled my heart; and yet I love them."

At the time the letter referred to was written he was in the service of the Prince Edward Island Auxiliary Bible Society. While thus employed he formed the acquaintance of the Rev. Mr. Scott (Baptist) whom he esteemed very highly. He spoke, too, of the kindness of the Wesleyans and Baptists of Charlottetown, saying, their pulpits were offered him, that he might plead the cause of the Redeemer. "But I forbear," he added, "for he that exalteth himself shall be abased."

About this period some said he was going to be a Wesleyan. But others thought he favored the Baptists, and that it was wrong to go to a Baptist Seminary. He had resolved to go to some seminary, and it was to him a matter of little moment where he should receive the preparatory portion of his education. It is, however, but just to state that his Baptist friends would willingly extend to him the benefits to be derived from attendance on any of their institutions, and that too, without a view to a change in his ecclesiastical relationship."

"In November he landed in Halifax, an entire stranger. Meeting with some students of the Free Church College in the city, his attention was directed to that institution. Horton was his destination, but he reconsidered the matter and remained in Halifax."

"Some idea of him as a student may be formed from the following remarks of Mr. Murray:

"Though his early education was extremely limited, so diligently did he labor, and so great was his aptitude for learning, that in the space of five years he was not only a good English scholar, but had made very respectable progress in Latin, Greek, and Hebrew, and in every other department of a liberal education. When he entered the Free Church Academy, his attainments were scarcely above the average of farmers or mechanics; in five years he was in the most important branches not much behind the foremost ranks of our students. He was always exemplary and faithful in dealing with his fellow students, and at the same time affectionate and gentle and grew in gentleness and courtesy with his growth in knowledge. We all loved and revered him, and from the first recognized him as no common man."

Mr. Gordon's well-remembered labors, as a City Missionary in Halifax, are noticed by his brother. They shew that whether in the midst of churches and schools, or among the cannibal aborigines of Polynesia, he was alike the christian and the missionary.

The author of this volume pronounces the following unmistakable condemnation of separating religion and education in the higher institutions of learning:—

It is to be feared that not enough is made of the Scriptures in these book-making days. Talk about the Bible in Schools! Who will believe that the Bible is neither in our Seminaries nor Colleges? During the writer's attendance in the secular department of the Church's Institutions he never heard so much as a chapter of God's Word read there, though ever so much needed to counteract the moral poison of some of the heathen poets. Why should any be deprived of a daily allowance of the Bread of Life? The same remark is applicable to the Theological department; for only a few verses are read in the course. Is it wonderful, then, that some Presbyterian ministers coming from such training institutions do not deem the Word of God of sufficient importance to be read from their pulpits on the Sabbath day?"

We might go on making extracts, *ad libitum*, from this interesting book, but refrain with the hope that many of our readers will supply themselves with the work itself. It may be purchased for one dollar.

The typographical execution of the volume is creditable to the young men by whom it is got up.

There is to be a Temperance Festival at Margaret's Bay, on Wednesday, the 23rd inst. See Advertisement.

Episcopal opinion of the Dalhousie College scheme.

The Church Record of Wednesday last in connection with its notice of the new Calendar of Kings College gives the following expression of opinion, of the "denomination" it represents, on the movement made to resuscitate Dalhousie:—

If in attic learning we do not excel, the defect is to be found, not in the inadequate number, but in the redundancy of our Colleges. One University, well appointed and endowed, would be amply sufficient for such a province; in the place of which we have already five, each and all struggling for life, and crying for help; and now to make the matter worse, all are to be attenuated by the subsidy of a sixth; and Dalhousie College, after repeated failures, is to assume the character and title of the Provincial University! Hitherto we have taken no part in the controversy which has waxed warm among "the denominations;" for we could make no use of the college ourselves, nor could we, even if we had desired it, hinder its occupation by others; but, we like to call things by their right names and to exhibit them in their true character; we should do neither by accepting Dalhousie, before the first stratum of education is laid, and without either prestige or *esprit de corps*, as the Provincial University; in name it may be Provincial, but, in fact it will be Presbyterian—University it never can be, so long as the elder Colleges dispute the claim; so long as the institution at Windsor retains the Royal Charter which long ago constituted it the University of Nova Scotia. We can never expect to bring into a focus all the Colleges which the care of not the jealousy of the denominations has raised but, we hope, and we have frequently expressed it, that we may yet build up a more solid superstructure upon our own foundation, and that the long talked of confederation of the lower provinces may eventuate in our having one catholic institution for all their Churchmen. Fredericton once had its training school for the Church, but, so far as relates to theological science, it is now irrevocably lost. Newfoundland has no recognized place in which her sons may graduate, and to obtain degrees they must either be sent to us or transported across the sea. By casting in our lot together they would not only avoid this inconvenience, but build up a University worthy to be the school of the prophets; to each diocese a Hall or College might be assigned; and there would be no room for jealousy or discord, for although of three provinces we would be but one Church, to which all alike bear true love and whose cause will be always paramount.

Among the Governors of King's College there are men of sound judgment, earnest to promote its welfare and elevate its status. To them we respectfully submit this consideration of the case.

We are not surprised to find the *Witness* (Secular Department) displeased with the proceedings of the Baptist Convention. But we think the editor would have shewn his wisdom if he had placed a little more restraint on his angry feelings. He concludes his review of the Dalhousie College resolution by the following significant summary:—

"The whole question is this: Shall a Provincial University be started from which Presbyterians will probably derive much benefit? Is it not better for Baptists to quench their neighbour's light even if they suffer some detriment themselves, than allow Presbyterians and the community—an Institution that would eclipse Acadia? This movement on the part of Dr. Cramp and his followers is so transparently selfish that there is hardly an attempt to hide its sinister bearings.

Presbyterians are not given to agitation; they will endure much before they enter on a quarrel with another denomination; they love peace and follow it; and very often have they suffered for a time from this peacefulness; but we will venture to assert that there is a limit to their forbearance, and that so obvious an act of gratuitous meddling as that which Dr. Cramp's resolution threatens will not pass unnoticed or unrebuked. To be bullied in this manner is a little too much."

If we may be allowed to speak for the Baptists, we would say they have no desire to "quench their neighbour's light." They rather desire their neighbours to keep their own light burning, even more vigorously than hitherto, and instead of putting it under the Dalhousie bushel to keep it in their own candlestick. Would it not have been more generous in our catholic neighbour to attribute the action of the Baptists to a wish to preserve their Presbyterian brethren from injurious influences, and protect higher education from what has hitherto proved so unfavorable to it.

If the said "light" will not burn without borrowing a large supply of oil from the public reservoir, and the Baptists do not consent to this being done, surely it should not be said that they desire to see it extinguished. The threatening language in the last paragraph, quoted above, belongs to the dark ages, and indicates pretty clearly what might be expected from some men, if allowed to exercise their power upon those who use their liberty and give free expression to their opinions. Thinking men will perceive that vigilance is necessary lest the power to "rebuke," for doing what is the undoubted right of every free citizen, should be used by