

Do you at heart believe it?  
Do you believe it's true,  
And meant for every sinner,  
And, therefore, meant for you?

Then take this "great Salvation;"  
For Jesus loves to give!  
Believe! and you receive it!  
Believe! and you shall live!

And if this simple message  
Has now brought peace to you,  
Make known "the old, old Story,"  
For others need it too.

Let everybody see it,  
That Christ has made you free;  
And if it sets them longing,  
Say, "Jesus died for thee!"

Soon, soon, our eyes shall see Him!  
And, in our Home above,  
We'll sing "the old, old Story  
Of Jesus and His Love!"

**The Irish Church Question.**

On the 22nd of April a meeting which Mr. John Bright himself, who presided, pronounced the grandest public demonstration he had ever witnessed, was held in Mr. Spurgeon's Tabernacle. Mr. Bright was enthusiastically cheered as he arose to address the assembly. A few quotations from his speech present a graphic and forcible statement of the Irish Church Question:—

We propose to remove a political institution which has existed in Ireland for 300 years, but for which, during those 300 years, no fair argument has ever been offered, for which at this moment, during the discussion which is going on throughout the three kingdoms, I venture to say no sound and solid argument will now be offered. I think he would be an ingenious and a bold man who would undertake to show that the Irish Church Establishment has been of any service—I speak now of religious service—to the members of that Church. There can be no denial of this—that the existence of that Establishment has been for three centuries, and is at this moment a standing and gigantic insult to the majority of the people of Ireland. I suppose that, without any exception whatsoever, the Irish nation of the Roman Catholic Church must be admitted to be against the Protestant Establishment, and of those who are not of the Catholic Church, I believe a very large portion of the people of Ireland are against that Church establishment. You know that in the House of Commons it is assumed that all who are not Catholics are what is called Protestant, and that all who are Protestant are in favor of the Church. The actual number of the adherents of the Church is returned by the census as somewhat under 700,000 persons, but if you make the deductions which ought to be made from any census return of the adherents of any established Church you will bring that number down, in all probability, to about half a million persons. Well, there are probably half a million of persons in Ireland belonging to the Presbyterian Church. I received a letter this morning, or yesterday, from a gentleman of the highest veracity and great intelligence in the town of Belfast, in which this passage occurs: "I have been surprised at the calmness with which, in the North of Ireland, the vote of the House of Commons was received. I am sure you will be glad to know that in the North the Presbyterians are almost without exception, keeping aloof from the Protestant Defence Associations. It comes literally to this: that there are very few persons, even in Ireland, who are enthusiastic and furious in defense of the Protestant Establishment. That Establishment has been bad enough, but it has never been so bad, and I have never charged it with being so bad, that it has deadened the feelings of justice and of right so entirely among its own adherents as to make them all a unanimous body in determining to maintain it."

Well, then, this Church party in Ireland is brought down after to all to a mere handful of the population. If they were all brought together into one city, they would not make a city greater than Liverpool or Glasgow, and when you bring the matter into this shape you will see what a very small matter it is as affecting them, although it may be one of the greatest importance as regards the sentiment of the Irish people, and the general question of a true union between the three kingdoms. Now if anybody feels—and I met with a man to-day who I am sure honestly feels—that we are about to lay hands on a sacred and religious institution, let me tell him that the Irish Church has always been a hundred times more political than religious. It was originally planted in Ireland for a political object, and for a political object it has been maintained until this hour. We are about to uproot everything in that institution which is political, though we shall not only not destroy, but we shall give a new vigor, and I trust, a greater and enduring power to everything in it that is truly religious. When we come to grapple with the question, what strikes us all is that nothing can be said in favor of this institution for which the people of the United Kingdom have made such incalculable sacrifices. We have sacrificed in money more than we can reckon up, for we have had to keep, for a much longer period than the lifetime of any person here, an army specially for the purpose of maintaining the subjugation and the peace of Ireland; during the whole of that period, and for a much longer period, this nation has suffered enfeeblement and constant damage. Such has been the price we have paid for the maintenance of this monstrous and unjust institution.

**The English Baptist Union.**

The Annual gatherings of this body have, for several years past, been full of interest to all who value the New Testament principle of Church fellowship.

That of the present year, of which we received full reports by the last mail, was no less so, but seems to have had an additional amount of interest, beyond its predecessors. The meetings were held in John Street Chapel, London, of which the Hon. and Rev. Baptist Noel has, for many years, been the devoted and beloved minister.

The Rev. Dr. Gotch was the chairman, and gave the Inaugural Address, on "The present Crisis considered as affecting the Baptist Denomination;" which we shall probably notice shortly.

The Rev. Dr. Steane in proposing the thanks of the body, for the excellent address, and a request that it be printed, said—

"When he was a young man, he read a piece on the duty of combining charity and orthodoxy. Their chairman that morning had combined logic and love in a discourse that was at once of philosophical and theological worth, and was worthy of all the commendation that he could give, and more. The other day he dined at a public banquet with a bishop. His Lordship was called on to make a speech; he (Dr. Steane) was not so honoured. (Laughter.) His Lordship said with regard to the Irish Church, that whatever principles they held they must acknowledge that the times were difficult and dangerous times. If he (Dr. Steane) had been called on to speak, he would have said that he thought the times were redolent with justice and brilliant with hope. (Cheers.) When he was a young man he hoped that he would soon see the disestablishment of all established churches; but he believed they were much nearer than ever they had been. While Christian churches were making such rapid progress, and their own distinctive principles too, in this country, it was noteworthy that they were making their way far more rapidly in other countries.

The Hon. and Rev. W. B. Noel supported the resolution with very great pleasure. He had heard the paper read with great gratification, and might say that it was a paper that ought to be studied carefully at home. He did not think that his younger brethren could do better than see the paper when printed and study it. Two points especially were noticeable. One was on the maintenance of their distinctive principles in this land, and the argument that they meant to maintain them on the ground of their following the Lord Jesus Christ fully. If men did that, they must be driven out of many theories which they held. Mr. Noel mentioned cases in which three brethren were driven out of the Presbyterian body, with expressions of great affection and brotherly regard, because they were baptised by immersion. So that three new Baptist churches were formed entirely by the course of events. If they had the utmost disposition to join other denominations, the difficulties would not arise from them if they maintained their principles, but from their brethren who would be afraid of joining them on the condition of their having perfect liberty to enunciate their principles.

The facts brought out by the Secretary's Report on the following day were most encouraging:—

It stated that the year just passed away had been signalized within their own borders by an unusual degree of prosperity and peace. The churches generally have "had rest, and walking in the fear of the Lord have been greatly multiplied." When all the losses arising from death and from exclusion were deducted, the clear increase to their fellowship reported for the year was 7,757, being a considerable advance upon any report of previous years. The average rate of increase had been five per church, which was also a higher rate than had been reached since 1360: but in some favoured districts, such as the metropolis and South Wales, this average had been far exceeded, and had risen even so high as twenty-three per church. Besides this, also, as many as twenty-seven new churches had been originated, which, for a season perhaps, might diminish the strength of the elder churches; but planted as most of them were in favourable positions—no fewer than nine of them being in London and its environs—they were sure in process of time to become flourishing centres of spiritual life. The total number of churches now reported for the United Kingdom was 2,411; of chapels, 2,642; of members in fellowship, 221,524. And thus a year which had been specially marked by the appearance of dark and portentous clouds in the ecclesiastical firmament, had only brought showers of blessing. Churches established by law, or receiving their revenues from the State, had been distracted by internal dissension, and had trembled daily lest the arm of the earthly protector should be withdrawn; while the Baptist churches of the kingdom, in common with others equally independent and free, had rejoiced more than ever in their simplicity of worship, their liberty of action, and their adherence to Holy Scripture alone as the rule of faith and order, and had proved once again, that "it is better to trust in the Lord than to put confidence in man; it is better to trust in the Lord than to put confidence in princes." In referring to the changes in the ministry which had occurred during the year, the report deplored the loss of thirty-two honoured brethren. Dr. Thomas Price, formerly the pastor of the church at Devonshire-square, would long be held in remembrance for the genial and digni-

fied virtues of his character, as well as for his eminent labours as a pastor and a writer. The number of brethren, however, who had entered on the pastoral office was far greater than the number lost to it by death or from other causes. The accessions this year had been eighty-three, and it was highly encouraging to observe that fully three-fourths of these had been suitably prepared for the great work of their lives by a training in one or other of the colleges. Further evidence of progress was also afforded by the energy with which chapel building was carried on. Twenty-five new places of worship had been erected at a cost of £33,623, whilst thirty-one others had been enlarged or otherwise improved at an expense of £11,230, making the total outlay in this direction about £45,000.—The committee suggested that these statistics were not merely worthy of passing notice, but of most serious consideration. They revealed on the one hand, the sources of their strength, and, on the other hand, the places yet needing to be strengthened. The returns obtained were in some respects superior to those supplied by any other denomination; but they were still defective and inaccurate, and the committee urged on the assembled brethren the duty of aiding them to make these returns more exact and useful by habitually forwarding to the secretary all the necessary items of intelligence.

**Correspondence.**

For the Christian Messenger.

**Mic-Mac Mission.**

Dear Brother,—

Shortly after my former note respecting the publishing of our Report, I did receive a letter containing exactly fifty dollars, and on the strength of that we have ventured to issue the Report. That donation came from England, and was mailed about the time my note referred to was written. One-pound ten shillings sterling of it, (\$7.50) was collected by a Captain in the army, who had formerly been stationed at Halifax, and who fell at the siege of Sebastopol. His wife, after his death, had found the money among his papers labelled, "Collected for the Micmac Mission," but knew not in what way to forward it, or where. Providential hearing of the Mission and its whereabouts, the money was promptly forwarded.

I shall as far as I know their names, forward a copy of the Report to every contributor, and this is to notify them that I have ascertained from the proper authorities, that up to the end of the present year, they can be sent by mail "from the office of publication," free of charge, as formerly.

Yours truly,  
S. T. RAND.

Halifax, May 21st.

The following extract from the Report referred to, will interest many of our readers:—

I will close this part by giving a brief sketch of the hopeful conversion, and happy death of an individual of whom I have often spoken. He was a Frenchman. His father came from France; his mother was a German. He was brought up nominally a Protestant,\* but lived and grew up to manhood without religion. His father came to Nova Scotia as a French prisoner of war. He was a potter by trade, and lived in Annapolis County, Truro and other places. The son was apprenticed to a blacksmith, but became dissatisfied with the treatment he received and ran away. He went to sea several years, and returned again to Nova Scotia, land in Halifax on the night of the illumination to celebrate the proclamation of peace at the close of the American war. Thoughtless, intemperate and wild, when about twenty-one years of age he changed his name, calling himself Patrick, and went off among the Indians. He learned their language and their habits, married an Indian girl, turned papist, and became to all intents and purposes an Indian, living with them for more than fifty years, till the time of his death. He lost his first wife and married another Indian woman, who still survives him. They had in all seventeen children. During his boyhood he had learned to read, but could never write nor cipher. Many years ago a New Testament was put into his hands, and he was induced to peruse it. He read it through—such was his own statement—five times in one winter. Subsequently he received a Bible, which he kept and read despite all the attempts of Rome to wrest it from him. He supposed his faith in the Catholic creed was very firm, but the Bible shook his steadfastness, and he became a staunch Protestant.

The conversion of this man from the errors of Popery, by reading the Bible, was one of the most important links in the chain of providential events, which led to the establishment and continuance of the Micmac Mission. He became my first efficient teacher of the Micmac tongue. I had not tried the experiment of learning it long before I met with obstacles to which I must have yielded, had I not met with a man who understood English as well as Mic-

\* This I think was the statement he gave me some years ago, and that he became a Roman Catholic when he got married. His eldest son, however, is of the opinion that his grandmother was a Roman Catholic—that his father was christened in infancy by the late Abbe Segogne of Clair, and that his godmother was an Indian woman. Both statements are probably correct.

mac, and who would not be terrified, from the work of instructing me, by any kind of "papal thunder." Such a teacher—the Lord raised up for me in this man. But until recently I never saw in him any clear proofs of vital piety. Long before I saw him first he had become a practical teetotaler. The affectionate appeals of a dear dying daughter, eight years of age, went to his heart, and led him to resolve never again to drink intoxicating liquors. I first met him in 1846, near Charlottetown, P. E. I. He subsequently removed back to Nova Scotia, afterwards to New Brunswick, living for a number of years near Indiantown. A few years ago he removed in the autumn to Hantport. Here, in the following spring, I think it was, I, for the first time, witnessed in the poor fellow, then verging towards eighty years of age, symptoms of real anxiety to be saved. He was taken seriously ill and feared he would die, and felt that he was not prepared. He subsequently recovered, but manifested a tenderness of spirit ever afterwards. But it was not until the following winter that the hopeful change took place, without which no one can enter the kingdom of heaven. I found him exhibiting satisfactory tokens of the broken heart and the contrite spirit. From his own old long cherished Bible, I read to him words of counsel and consolation. I directed him to the "Lamb of God who taketh away the sins of the world." I called upon him again in the course of a fortnight—he was stopping near Wolfville—How great, how manifest was the change! His countenance was lighted up. By his looks, his words, his tone of voice, he gave encouraging evidence that "old things had passed away and that all things had become new." I cannot soon forget the words of gratitude he uttered for the interest that had been taken in him, for the instructions imparted to him, the admonitions he had received, and the prayers which had so often been offered up with him and for him. He lived about two years after that. His course, so far as I have been able to trace it, was consistent. I saw myself some very striking proofs exhibited by him of the reality of the change he professed. A year ago last summer he removed from Cornwallis back to St. John, N. B. And last winter, on the 16th of March, he died. He was carried off by a severe cold or fever. The accounts I have received of his happy and triumphant death are exceedingly cheering and encouraging. Ever since I knew him he had the reputation of being an industrious, sober and honest man. His original name was *Russeaux*, but he had translated this French word into English, and always since I knew him he went by the name of Brooks. He was clever, retiring and modest. He could speak three languages, viz., French, English and Indian, with ease and fluency—no mean attainment. He used to tell me of his relations—by his mother's side respectable people—in Nova Scotia and New Brunswick; but he never made himself known to them. He exhibited a consciousness that in the kind of life he had chosen he had degraded himself and displeased them. I had seen him in the summer of 1846 at Charlottetown, where I first met him. But I never got really acquainted with him until I think it was the ensuing winter, when I engaged him to come and spend a fortnight at my house to teach me Micmac. It was then that I became really interested in the Indians, in their language, in their manners, customs and traditions. I had known, I may say, nothing of those people before. We used to "put in" long days of weary toil, collecting words, phrases, &c., and when we could work no longer for weariness, he would thrill me with his "yarns," which were often so interesting as to banish all weariness and sleepiness. I was astonished at the man as well as at the things he related. "Brooks," said I to him one day, "how came you to go off as you did among the Indians?" "O well," was his quiet remark, "perhaps some good may come of it after all." And unquestionably some good has come of it. Let us admire the mysterious workings of Divine Providence! How quietly God carries on his work. How skillfully he makes all his arrangements. How little, often, those who are the instruments of his wondrous working are conscious of the hand that guides them! How little the wild young Frenchman imagined, when he determined to leave civilized society and spend his life in the woods, that "the God of all grace" was thus preparing the means of giving the scriptures to those neglected outcasts, among whom he had taken up his abode; and ultimately of leading himself to glory, honor, immortality, and eternal life! And when years after, at the mouth of the Shubenacadie, a Mr. Smith gave a New Testament to the "miserable Indian," who could have foreseen the results of that donation! Oh that we could learn to trust in the Lord with all our hearts, to believe in his wisdom and power, and his unchangeable love. "How great are his signs! and how mighty are his wonders! His kingdom is an everlasting kingdom, and his dominion is from generation to generation!"

For the Christian Messenger.

**IN MEMORIAM.**

Mrs. Fanny Freeman, wife of Dennis Freeman who died Oct. 10th, 1866. Sister Freeman was one of the pioneers holding Baptist principles in the town of Liverpool, one of the little band baptized by the Rev. Thomas Ainsley, and organized into a Christian church in Liverpool in 1829. Whose early History is so closely connected and identified with the early struggles of the Baptists in said place. At that period, to espouse the truths and principles of our denomination was to make sacrifices, and meet with hatred, trial, and persecution, almost be-