MORE ABOUT THE VILLEDU HAVRE

It seems that the Loch Earn sank to the bottom a few days after her dreadful collision with the ill-tated steamer Ville du Hacre. The vessel took on board all she could save from the wseek of the steamer, but she transferred nearly all of them to the Trimountain The Loch Earn was then quite unmanageable and gave signs of staking. A young man who was on board writes as follows:

You are aware that two ministers were left on board the Lock Eurn. One Mr. Cook, a truly good man-did all he could to encourage their hearts. Every day, at noon, he gathered them together, and earnestly, by prayer, strove to lead them to the Saviour, and this he continued to do till they had reached England. The day before they were rescued they knew that very shortly the ship must go down. The wind had changed, bringing them nearer the track of ships, but they had little hope of being saved. Mr. Cook told them of his own hope, that death to him would be eternal life, and he urgently entreated them to put their trust in . Him who was mighty to save.' At the same time he told them he had no doubt they would be rescued. that even then a vessel was speeding to save them, that God had answered their prayers, that next day as morning dawned they would see her. That night was one of great anxiety.

"As morning dawned every eye was was strained to see the promised ship. There truly she was, and the British Queen bore down upon them. You may think that with thankful hearts they left the Loch Earn. One thing is remarkable -the officer in charge on board the British Queen had a most unaccountable feeling that there was something for him to do, and three times during the night he changed the course of the vessel, bearing northward He told the watch to keep a sharp look-out for a ship, and immediately on sighting the Loch Earn bore down upon her. At first he thought she had been abandoned, as she lay helpless in the trough of the sea, but soon they saw her signal of distress. It seems to me a remarkable instance of faith on the one side and a guiding Providence on the other. After they were taken on board the pilot boat that brought them into Plymouth, at noon, when they for the last time together in prayer, Mr. Cook read to them the account of Paul's shipwreck, showing the similarity of their experience.

Mr. Cook and Mr. Wils were the two ministers on board the Luch Earn, left there because too ill to be transferred to the Trimountain. Pastor Weiss writes that there was at one time but little hope of their being saved the second time. Pastor Cook says that the Lock Earn could not have floated two hours longer when they were so providentially resented by the British Queen. An American pastor

writes from Paris:

of the Brevoort House, New York, who was rescued. He told the sad story over from the beginning to the end, with many little incidents which I have not seen published. Without having positive knowledge he thinks that Rev. Mr. Carrasco of Madrid, delegate to the Evangelical Alliance was killed in his room at the time of the collision, as he was never seen on the deck, and as Prof. Pronier of Geneva, who occupied the same room with him, was fearfully injured about the head. He says that Mr. Pronier came on deck in an

" Last evening I dined with Mr. Waite,

almost delirious state, and when he spoke to him, showed him his wounded head, which was bruised and bleeding profusely. Mr. Waite says he followed him down into the cabin and he thinks it probable that he tainted from loss of blood, as he never again appeared on deck.

We are glad to note that liberal contributions are being raised in the United States for the fain lies of the deceased ministers, Pronoir and Carrageo .- Witness

It appears that the British Queen is a Nora Scotia ship, built in Hants County an owned there by Mr. Bennet Smith, of Windsor, and is commanded by Capt. Marsters of the same county.

A man in Kentucky, all alive and well recently saw a statement of his own death in a newspaper. He did not so much resent the general statement of the inaccuracy of the detail, and so he wrote to the Church in 1828, and an account of the editor: Sir, I notice a few errors in the death and funeral of one of its members a obituary of myrelf which appeared in your paper of Wednesday last. I was born in Greenup County, not Caldwell, and my retirement from business in 1860 was not and was on a visit to Rawdon at the time. owing to ill health, but to a little trouble He spoke with feeling in recollection of I had in connection with a horse. The cause of my death was not small-pox. Please make corrections, for which I enclose filty-cents."

## Correspondence.

For the Christian Messenger. FIFTY YEARS REMINISCIENCES IN CONNECTION WITH RAW-

DON CHURCH.

Dear Brother,

In accordance with appointment of the Convention, the charch here held service on last day of the year, for Prayer and Thanksgiving. But in addition to thanksgiving for mercies received during the past year our minds were turned further back as our church has just completed its fiftieth year.

pastor addressed the meeting, noting some of the causes for humility and thank-giving during the year just closed; alluding also Death. During the year five of our members have been called away, four of whom

Church in the province.

delegates from Chester, Windsor and New port net to organize and recognize them as a regular Baptist Church. Of the twentyfour members thus united, five are yet liv- which I see not, teach Thou me; if I-have ing, only one however being now a member | done iniquity, I will do no more." of the Rawdon Church.

Before one week had passed one of the members was called home to the church triumphant.

The church enjoyed the pastoral care of Rev. Jas. Munro, at the same time pastor of the Newport Church, until 1828 when one of their own number, Bro. Richard McLearn, was ordained pastor, and continued in the office until the beginning of 1833, when he left Rawdon on an agency in behalf of the Elocation Society.

In 1831 M chael Doyle received license from the church. He was ordained pastor of the Grand Lake Church, N. B., in July 1835. During the absence of the paster on a missionary tour in 1830, John Doyle commenced preaching to the church, and in Nov. 1831 he was ordained to the work of an evangelist. In 1824 he became pastor of the church. But soon Mr. Doyle began to preach sentiments contrary to Baptist views, and in Jan. 1837, upon the recommendation of a council appointed by the Association, Mr. Doyle, with 18 fol low rs was excluded from the fellowship of the church. The church was thus reduced to 27 members

From this time they were supplied by Rev. Geo. Dimoek from Newport, and occasional visits from College students, unti 1841 when Rev. T. H. Porter became pastor. In a gracious revival under his minis try in the early part of 1843, among many conversions was one young man o much promise, Bro. Anthony Paslen. He subsequently entered Acadia College in preparation for the gospel ministry, but he never entered upon his holy work, being one of the four students who with Professor Chipman found a watery grave in the Basin of Minas. Another, baptized on the same day, was the present Rev. R. D. Porter, son of the pastor. Mr. P. resigned his pastoral charge in June 1845. Again the church was without regular ministerial services until 1847, when Mr. Bancroft came among them and was ordained in March 1848, and continued pastor until 1856 He was suceceded by Bro. Stephens who remained with the church until 1868.

A great many of the ministers of the denomination have labored with this church, either while students at Acadia, or as travelling missionaries, and many of them are held in affectionate remembrane .

Allusion to some of the scasons of abundant grace in the church's history seemed to call up in the minds of many pleasing reminiscences, and quite a number spoke with much feeling of times past when the glory of the Lord was manifest.

Bro. G. J Creed, being present, read from his journal two extracts, being a full minute of the organization of the Rawdon few days later. Bro. C. at the time was quite a young man, just out from England that day and the present.

The whole meeting was deeply interesting, and tended to strengthen our confi-

things among us to the glory of his name. from the presence of the Lord: In view of the past we enter upon the New Year with hopes for blessings, and if the blessing tarry we will wait for it-wait in prayer and watching.

J. H. R.

For the Christian Messenger.

Mr. Editor,-

A loved sister in the Lord Jesus Christ, in conversation to-day, unde an observation which sank into my own heart, and which After the usual opening exercises the I wish to repeat to my sister readers of your valuable paper-prayerfully hoping it congregation, and not the last prominent may lead us all to consider well the responsibilities imposed upon us by "God's great to the solemn visits of the stern messenger, gift of speech." Her remark was to the effect that " most, if not all, the disensions and disaffections which arise in religious were young persons. After singing and circles or societies originate with us."prayer by one of the deacons, a brief syn- Are we, or are we not, guilty? As we opsis of the church's history was presented. | watch the last sands of time's glass for The Rawdon Church was a branch from 1873, let us in sclemn communion with our the Newport church, which was organized own hearts and with God, ask and answer on the 17th Aug., 1799, consisting of nine | this question. Let us think of all our past mem ers, and was the record Baptist christian relationship. What does memory present of our observations and experience In 1823, twenty-four members of this with reference to church troubles? Is there church residing in the township of Rawdon | nothing which reminds us of those sayings were dismissed to unite as a separate body, of the wise man :- " The words of a tale and on the 4th N.v., 1823, a council of bearer are as wounds," and "a whisperer separateth chief friends."

> In prayerful humiliation before God let the outgoings of our hearts be, "That

ONE OF YOU. Dec. 31st, 1873.

For the Christian Messenger.

THE DEATH PENALTY.

When one is condemned to be hung, and

Mr. Editor,-

lies sick in prison, would it not be better to permit him to die a natural death, than to use means for his restoration for the sake of hanging him? I have thought much of the expression used by "Judson" in your issue of the 7th inst., in regard to Mailman: "Some feared the rope would lose its prey." It looks as if they were afraid of losing the opportunity of seeing him hung, and therefore used every means possible to keep him in health until the futal day, that their hopes and expectations might not be lost. Is not the witnessing of the death penalty a spectacle to which people flick as to an exhibition? Is it not in many cases the resort of pickpockets and gamblers? Has not money been lost and won over the appearance of the person to be hung? In fact is not hanging a heather practice rather than the law of God?-Where can we find a Thus saith the Lord. for it? It is said that Mailman " was not fit to live," yet many believe that he was fit to die. A man without contradictionwho is fit to die, must be fit to live. One who is fit to hold fellowship with the father, the Son, and the Holy Spirit, and all the redeemed in glory, is certainly fit to hold fellowship with the faithful on earth. He who is fit to reign with Christ above, is fit to labor for Christ here. We have no authority, therefore from the wrod of God to hang such a min. If it be urged that he is not fit to live: then surely he is not fit to die. Look at it fair and square Mr. Eslitor, and tell me, is a man who is not fit for society-in fact not fit to live-prepared to die? It not, what then, a man is hurled unprepared into eternity. INTO HELL. He in a fit of passion murders his wife, we coolly and deliberately banish him, not only from earthly society, which ought to be sufficient -but from eternal happiness and the society of the redeemed -we banish him-I tremble to think of it - to eternal misery, everlasting darkness, where the worm dieth not and the fire is not quenched. I think it is high time for christians to set aside this heathen made of punishment, and come to the celestial law of the New Testamentthe law of Love of If I am wrong, Mr. Editor, I shall be thankful to you or any of your correspondents for more light on the subject.

Yours, &c. MEAD.

For the Christian Messenger. DOINGS AT BRIDGEWATER.

Rev. S. March writes, Jan 9th, 1874: -Rev. P. M. Morrison, Presbyterian, and during this week. The services have been solemn audience, making twenty-seven by better attended than formerly, and a deeper | baptism and seventeen by letter and expe-

dence in God who has in the past led his religious interest is exhibiting itself in the people library and the church in community the byse, prost the serve times of danger, and done many wondrous time We are hoping to see a refreshing

I have had an earnest invitation to accept the pistorate of the Billtown Church-butmy people say no, and I am induced for the present to acquierce in their wishes.

A received a pleasant surprise on New Year's day. Having accepted an invitation to a brother deacons to take tea, we were startled by a messenger, announcing that our presence was needed at home-fearing some accident had taken place, we hurried back and were not a little confused when we found our house occupied by a number of persons, members of the church and among whom was the said deacon, who completely stole a march on us, as we had not the slightest intimation of what was transpiring. Rev. Mr. Morrison was present and after various speeches and some good music our friends retired, leaving me a New Year's gift of about \$50. May they be abundantly rewarded.

Yours fraternally,

STEPHEN MARCH.

For the Christian Messenger. FROM ONTARIO.

BRANTFORD, Dec 29th, 1873.

We have been having very familiar,

Dear Brother Selden ,-

home-like weather, for several weeks past. A short, stern throat of Winter, followed by changeable, but on the whole rather mild and pleasant weather. This morning it is somewhat pinching again, with just enough snow for sleighs to slip or. However the air is now full of it, and the prospect is that the usual crowd that attends our Sabbath School Anniversary on New Year's evening, will be no smaller than usual, having good sleighing for the occasion. Many usually come several miles from the country around. Yesterday morning and the Sabbath Lefore we had two interesting young men, members of our church, preach for us. They have studied at Woodstock Institute, and then taken a course at the Toronto University. The time, if I mistake not, for the Ontario Baptiste, as it was for the Lower Provinces, has about come, when they must either enlarge the Theological department of their Institute, or see the tide set in, of young men going to the United States for their Theological training, many of them to return no more to the Provinces. Confederated as we are, I can but think that the time is come, when steps should be taken for a Theological Institute for our rising ministry, worthy of their growing aspirations and of the Baptists of the Dominion. You will be glad to karn that Bro. Munro after a tedious illness, is recovering, I understand that he is expected to preach again, once next Sabbath.

The Garistmas and New Year are passing pleasantly by, with any amount of Christmas trees and Tea Meetings, &c., in brantford, and in the neighboring towns and villages. Ministers especially, need to be made of good stuff, to answer all the demands of such seasons. "But the best of all is, God is with us," so said one, eminent for piety and usefulness. And is it not so? Truly, "Thy favor is better than life." After the deep anxieties, with which every furthful minister is familiar, which we experienced in connection with our removal from the dear Temple Church, and indeed from the many destitute churches of the Province, it is cheering to us, as it will be to all who may be at all interested in us, or in the cause we are laboring for, to notice the gracious manifestations of Divine favor and approval, in the salvation of precious souls among us. Indeed I cannot tell how many have even professed to have found hope in the Saviour, while many mere, I doubt not, are indulging a secret hope, which will sooner or later find expression, and many others are arxiously enquiring. What particularly interests me under the circumstances, is, that so many of them have professed to be converted through my own personal instrumentality A dear little girl came up to me yesterday, after the Sabbath School, and said, "O, Mr. Porter, I am so glad and happy, I done know how to be thankful enough to you for showing me the way to Jesus." Such sweet testimonies as we have heard for Jesus from many of the children of the Sabbath School, coinfort our bearts confirm our faith, and inspire our gratitude. Last evening we had the happiness of baptizing self, have been holding Union Meetings eight more, in the presence of a large and

rience added since we came here. I expect to bertise eight or rive next Sabbath. The work is chiefly in connection with our regular weekly meetings, personal conversation, and our large and interesting Sabbath School. I have written more fully of the good work among us, on account of the abiding love I bear to my christian friends and Ministering brethren in Nova Scotia, many of whom seemed almost grieved at the apparent descrtion of an unworthy one of their number.

Jan. 7th, 1874.—By some means the above has been mislaid, during which time an eventful year has expired; "the week of prayer" is passing,-its chief meeting in Brantford, being that of the Branch Bible Society, which contributes about \$1450 00 annually; the New Government is about appealing for increased strength to the people, and nature has clothed herself in garments of glistening crystal, in sympathy I suppose with pure and patriotie ambition.

It is greatly refreshing to hear of the success of the Home Missionary Union, and of revivals, east and west, in the churches, and hoping that both yourself and your readers may have an unusually happy year,

I am, yours truly, W. H. PORTER.

For the Christian Messenger. FROM ITALY.

·Rome, Dec 17th, 1873.

It is said that by the privately expressed wish of Pius IX, the College of Cardinals have for some time consulted as to who would be the best person to elect as successor of the Pope, in the event of anything happening suddenly or otherwise, to the latter. By a very considerable majority their selection has fallen upon Cardinal Pecci, Archbishop of Perugia, and there is little or no doubt but that he will be the next Pope. He is an Ultramontane, but of a conciliatory spirit, and so renouned for the piety of his life that he is respected even by the freethinkers of Italy. Tast may be, but no amount of personal respect for an individual can bolster up an inetitution which has already become effete. It has a good deal to do with tolers ne of tho present pontiff, but it is quite certain that this would not extend to any successor, however amiable and respected in his private capacity. Will the future Pore belikely to live on terms of amity with the Italian Government? I think not, especially if he is an Ultramontane. With all its courteous respect for the vested interests of Pius IX, the Italian Government has already acted with marked decision in Roman affairs, and the bonds which link Italy with Austria and Prussia are daily being welded more firmly. That the Catholics see this is apparent from the determined stand they are making in England. That heretical island must be reconverted and become the compensating power against the defection from the faith of the above mentioned States.

The Vatican was much irritated by the King's speech at the opening of Parliament. Its acknowledged organ, the Osservatore Romano was greatly exasperated. The Syliabus not admitting the constitutional fiction, this pontifical journal accuses the King of having given a tissue of ignorance, lowners and ignorance. The Voce della Verita, which is the organ of the society of the league of Catholic interests and is edited by Jesuit Fathers, poured out a torrent of insults on the Italian Government. Evidently the clerical party are at their wit's end. By the declaring itself the enemy of National Unity and Liberty, Roman Catholicism has bastened to fall of its authority over men, and separated itself from all the progress of civilization.

The papers publish the following piece of intelligence:

"The Vice President of the government of Aluenster has - the German journals state - just sent a circular letter to his subordinates, in which he requests them to pay particular attention to the projected organisation of the Sacred Heart of Jesus, and to report to him at once if they should discover traces of it. A letter from Lemberg, in Austrian Galicia, is attached to the circular and to this the government owes the first information on the subject. The latter states that the Jesuits in France and in England are now labouring to bring about an international union of all congregations of the Sacred Heart of Jesus throughout Europe and America; that in overy country a committee, consisting of clergymen and laymen, is to beformed, and that the organization is to be kept secret. The object of this international

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