

about either individuals or public bodies. I may apply to this case, without profanation, the words of Holy Writ—"If any man be ignorant, let him be ignorant."

4. But the most important portion of Mr. Somerville's letter remains to be met. In fact it is the only portion that really calls for a reply. I should have passed over all the rest, but for this. He says that I "turn away from the truth and turn to fables, and teach others to turn away from the truth and turn to fables." I confess I find it difficult to maintain a becoming gravity in replying to this grave charge. Does he really mean to apply to myself the serious denunciation implied in 2 Timothy iv. 3, 4, 5, because, forsooth, I do not feel bound to read an uninspired book, and because I feel bound to collect the traditions and historical notices of a deeply interesting race of people, to whose spiritual and temporal welfare I have devoted my life? Mr. Somerville, is that kind? Is it candid? Do you soberly believe that for these reasons I come, under the category mentioned by the Apostle? I was unprepared for this. I did expect you would seem harsh and severe if you deigned to notice my effusion. I knew you too well to be surprised at anything in that line. You have a fashion, as your friends well know, as well as all who have the misfortune to be your opponents, though probably you don't know it yourself, of appearing to be overbearing, impatient of contradiction, harsh and imperious. You seem often to have the utmost contempt and disdain for the man who dares to call you to an account for your sayings and doings. Nay, it seems sometimes as though you do not know how to treat an opponent with common courtesy. Well, knowing all this, I would never be surprised at any seeming exhibition of these infirmities into which you might be betrayed when hard pressed by an opponent. But I am, I confess, ASTONISHED at you for the fling you have given at the idea of collecting the Indian legends. To ignorant and unlearned men, and especially to ignorant and unlearned women, I have supposed it necessary to explain why I spend time in writing Indian legends, and why I publish them. Such people cannot see very far. They can, however, see that in fairy tales, and tales of magic, love, stories and war stories, there is an abundance of absurdity and nonsense, and they need to have the matter explained when they know that a MINISTER can spend his time over such trash. But the Rev. William Somerville is a man of education, of scientific attainments, a man of sterling abilities. He can take a wide and comprehensive grasp of a subject; he is posted up in missionary operations; he knows how a language is learned. He has studied Latin and Greek and Hebrew, and he well knows that in learning these languages he is compelled, *volens volens*, to become acquainted with the people who used them. He would not, I am satisfied, like to be considered totally ignorant of Homer and Virgil and Hesiod, and of Grecian and Roman mythology. He needs not to be told how an extensive knowledge of these "fables" can be made subservient to the promotion of the Truth as it is in Jesus. And what would he say or think, if surprising him over a page of Homer or Virgil, or even Ovid, I should gravely apply 2 Tim. iv. 4 to him? Would he not take it as a *burlesque*? Pray does he never look into Milton, or Bunyan, or Shakespeare, or Tennyson?

Yes! I do write Indian legends. I publish Indian legends. It is difficult, I confess, to find time for this, or, one might almost say, for any thing else. But the time is not wasted that I spend either in hearing or writing the legends. I cannot be familiar with the language unless I hear it spoken, and to listen to a story in Micmac an hour long, and to understand it so correctly and remember it so well that one can then write it all out completely in English, is an advantageous exercise of the mental machinery, which one need not be ashamed of, though he would not care to boast of it. I could never have learned the Micmac Language at all, had it not been for their legends, as I have stated some time ago in the *Messenger*. Their legends indicate not only the cast of mind, the manners and customs of the Indians, their belief, &c., but they clearly indicate the mental calibre of the people, not only in the invention of the story, but also in retaining it and relating it. What would be thought of an uneducated white woman who would retail English history, or even English or Scottish Legends by the hour, and by the score? She would be deemed, and justly, a woman of marvelously mental

capacity. I once knew such a woman. My maternal grandmother was all that, and her descendants have no need to be ashamed of her memory. But here at Hantsport is an old almost blind Indian woman, Nomy Jeddore, who like many others of her race can retail their legends I know not to what extent. Is it not also a proof in their case of mental calibre? Are people possessed of such mental powers to be despised?

All Foreign Missionaries are expected to become acquainted with the people among whom they labor, to gather up their legends, and detail their religious, national, and domestic customs, no matter how barbarous, how absurd, or how shocking these may be, and all the intelligence gathered and circulated on these subjects is in one way or another made to subserve the cause of Missions. From all parts of the world they come. From China, from Japan, from Burmah and Hindostan, from the Southsea Islands, from the depths of Africa,

From Greenland's icy mountains
From India's coral strands,
Where Afric's sunny fountains
Roll down their golden sands,

and from every other part of the world where suffering and sinning humanity is to be found, and where the gospel has winged its way. "Legends" and "fables," often the most absurd and ridiculous, are gathered and published. And why? because there *must* be *man, humanity* in all its diversified phases has become a subject of deep and intense interest. And am I to be seriously told that the poor Micmacs are to be an exception?

Nay, my venerable brother, I do not turn away from the truth, but I turn towards the truth, even when I am diligently searching for all that is truth respecting the history of those wonderful people. And I am daily turning the truth itself into their tongue, that they by the blessing of God may have something besides "fables" to feed upon. This day I have translated 1 Pet. i., and part of the second chapter into Micmac. The solid lumps of gold that I have during the past year received for "Indian legends" have been devoted to this work. I have thus been enabled in a great measure to meet the expenses of an assistant. But I forbear. I just add that I have collected upwards of seventy of these wonderful productions, filling a manuscript book of about 850 pages. I shall (D. V.) send a specimen soon of a beautiful *Allegory*, almost a poem, for the information of the readers of the *Messenger*.

I trust our worthy friend will not take what I have said unkindly, and that he will not "turn away from truth," even though that truth be somewhat *unpalatable*.

S. T. RAND.

To the Editor of the Christian Messenger:

Sir,—The Editor of the *Provincial Wesleyan* having declined to publish the enclosed very offending letter, and as the erroneous and unfair construction he has lately placed and published on my recent pamphlet on "Conversion," &c., has relation to all the Churches, and their ministers, I feel warranted, and indeed bound, in my own just vindication, to give the incorrectness of that construction as wide a circulation as possible. I therefore respectfully request that you will, as early as convenient, give that letter a place in your journal. The truth is, as I now fully conclude, that much of the truth contained in the pamphlet, did not please the Rev. Dr. and Editor—whether from denominational or other feeling I cannot of course say—and therefore he seemed at first to have been at a loss what to do or say concerning it; but after about a fortnight's delay, he has given remarks of much the same unfavorable and nullifying description as those he gave respecting my letter he so very reluctantly published, containing strictures on Rev. Mr. Paisley's Geological Lecture, though admitting it to be a fair subject for criticism. The enclosed letter is *verbatim* as sent to the Editor of the *Wesleyan*.

I am, sir, yours truly,

J. G. MARSHALL.

April 8th.

To the Editor of the Provincial Wesleyan:

REV. SIR,—In your notice of my late pamphlet, in your paper of the 5th inst., you have misapprehended my meaning on one very material point. I neither expressed nor intended to convey the idea contained in your words: "The Church, in his view, seems to have now become in its ministry and membership, in its ex-

perience and life, utterly defective and degenerate, if not hopelessly apostate." That I had no such opinion, or intention, as to the *Ministry*, will appear from the following passage in the pamphlet, which you have not noticed:—"There are some, however, though comparatively few, who are indeed bold and faithful, in appropriately dividing and declaring that whole Divine course. These are zealous and pointed; in publicly rebuking and reproving prevalent sins and vanities, and exhorting to genuine heartfelt repentance, and the exhibition of its corresponding fruits, of forsaking all evil ways, and yielding obedience to all the Divine requisitions, both as to the spirit and letter of the Scriptures." And as to the *laity*, my meaning simply was—that in a general sense and view, the members of churches in most, or, indeed, all countries were, with comparatively limited exceptions, not living and acting according to the Scriptural standard of Christian principles and precepts; and that nearly all those, not in Church membership, were very far more astray from those principles and precepts."

As to the style of preaching, I treated of it in the same general or enlarged view, as to different countries and denominations; and, while admitting it to be orthodox and evangelical, asserted that it was not adapted to the state of the people generally. It is probable, sir, as you state, that the churches generally are in an improving state—better, both as to ministry and members, than they were for some years past; but admitting this, it is not saying very much in their favor. An inspired Apostle has condemned the "comparing ourselves among ourselves," and says they who do so "are not wise." To use a homely comparison, it is something like a drunkard in an office, or other situation, saying that he is better than the man who preceded him, for he was both a drunkard and a thief.

On attentive perusal of my pamphlet, it will be seen that on every point it treats solely with reference to a *Scriptural and spiritual standard*, and not at all in comparison with other ages and their churches.

I am pleased, sir, at your having made such copious extracts from the pamphlet, as it will give the facts and statements they contain a wider circulation. I see that you have not denied the facts, but only the views they have led me to take, which you think to be "morbid and mistaken." Well, on this point there is certainly a wide freedom for difference of opinion and conclusion, and therefore I have no right to complain of yours being different from mine. You have not given any extracts, or made any remarks, regarding the vanities and follies and unscriptural conduct of the female membership, and others, as to dress, and in other particulars; and of the like inconsistent and improper conduct of both sexes as to attendance at vain and contaminating exhibitions and performances, and dissipating scenes, reading works of romance, and on other points deserving censure; and therefore, according to the common saying that "silence gives consent," I may fairly conclude that, as a minister of religion, you agree with me in condemning all such unscriptural and unchristian conduct; and also the prevalent spirit of *mammon*, or striving to be rich, and pocketing gain from the hire and use of halls for unchristian and evil purposes. On the whole, then, I may assume that, with the explanations I have now given, and the admissions you have made, as to "defects and deficiency in the churches," we are not very far apart in opinion as to the contents of the pamphlet in general. I am further warranted in this conclusion from your having said at the close of your remarks that you "will be glad to know that the discourse is extensively circulated," and especially from your having expressed your approval of it to a mutual friend, saying it was the best thing I had ever written. While now writing, I received a letter from a minister of our own Church, in a country town—to whom, with very many others of the same, as also of several other denominations, I sent copies of the work—and he expresses his high approval of it. I have also already received verbally, from several members of Churches, marked statements in its favor, and not one to the contrary.

Requesting the insertion of this letter in the *Wesleyan* as early as convenient, I remain, Rev. Sir, Yours truly,
JOHN G. MARSHALL.
Halifax, April 8th.

For the Christian Messenger.

DEAR SIR,—

I read with interest the excellent remarks of your correspondents "H," and "Zetetes" in reference to singing in the Lord's House. I hope their

letters will be pondered by ministers and people. I think christians should

"Praise Father, Son, and Holy Ghost."

Roman Catholics and the High church folks sing the praises of the Virgin Mary also, and of other mere mortals. Turn to the 1096th hymn of the Psalmist, and note who is there addressed in the language of praise:—

"Sister, thou wast mild and lovely,
Gentle as the summer breeze,
Pleasant as the air of evening,
When it floats among the trees."

Of the three hymns selected last Sabbath by our pastor, not one contained the language of praise to Jehovah. To use such hymns in public worship is wrong, *wrong*. So I think. I have heard persons instance the Psalms in defence of such a practice. But the sacred composers made use of their "experience," their ups and downs in the ways of God, as incentives to extol, to magnify, to glorify, to exalt, and to bless the name of Jehovah. No one can object to such a use of Christian experience. Father-Son-and-Holy-Ghost is the *object* of worship, and this should never be concealed but clearly expressed in all songs used in the Lord's House.

YCLEPT.

For the Christian Messenger.

HYPER-CRITICISM.

Dear Sir,—

A writer, signing himself—Zetetes, undertakes, in your issue of last week, to inaugurate a "Reform in singing."

With his remarks about the "Singers" and the "attitude" I have no wish to find fault.

With his crotchets however, about singing in public worship being exclusively confined to praise, I beg leave to express my entire disagreement. The best model we can have of a compilation for public worship, is the "Book of Psalms" and in that, praise, complaint, confession, in fact every variety of expression of religious feeling is found.

An unconverted man is just as unfit to praise God, as he is to express any other sentiment of the christian's heart: consequently, if we acted strictly up to Zetetes' little idea, we should exclude singing from public worship altogether.

But to think of that beautiful hymn of John Newton's *encumbering* your columns, I must say Mr. Editor that I wish they were always "encumbered" with something half as good.

As you will perceive by my signature, I am accustomed to lead in public worship. A short time ago, I read out that very 469th hymn to be sung, and sung it was, by choir, and congregation, in a most impressive and pathetic manner—*perhaps Zetetes was there*. It seems scarcely possible that any one could be so perversely critical as to be "annoyed." I certainly do not envy him his state of mind.

I selected that hymn with care, as just suited to the object of my sermon, and were I to preach from the same text again, I should assuredly choose the same hymn.

Yours &c.

PASTOR.

Wolfeville, April 6th 1871.

IN MEMORIAM.

MR. JOSEPH R. HARRIS.

Died on the 22nd of March, at Hillsburg, in Digby County, N. S. Mr. Joseph R. Harris, in the 87th year of his age. He was born in Annapolis, but removed when a young man and resided in the neighborhood where he died over sixty years. He may justly be regarded as having been one of the early pioneers who assisted in improving the country and in making it what it now is.

Our departed brother was a member of the Wesleyan Methodist Church 62 years, and by his life and deportment he adorned the doctrine of God his Saviour. The closing years of life were especially seasons of deep spirituality and religious communion. He died in great peace of mind, in a good measure free from pain; a few hours before, with some slight assistance from a youthful grandson, he was enabled to get out of bed; after returning to bed again he said, Come Lord Jesus, come quickly. And shortly after he was not for God took him."

SUNNYSIDE.

BERWICK.—Dear Editor,—It is highly gratifying to the minister of the Cross, amid his arduous trials, to receive warm expressions of love and kindness from the people of his charge. This has been my

privilege from time to time, since I have had charge of the church in West Cornwallis. Recent benevolent acts call for a special record, on the 8th ult., members of my church and congregation at Black Rock, met at the residence of Bro. Wm. Calkins, and presented as with donations to the amount of \$31.50. On the 27th, we had our annual donation at the Parsonage, Berwick, and had presented to us the sum of \$103.50 amounting in all to \$135.00. Excellent addresses were delivered on both occasions, and much pleasure enjoyed. While the kind donors have the approbation of Him, who said "it is more blessed to give than to receive," I hope they will accept the warmest thanks of their pastor and his family. It is just to add that extensive repairs and some adornments have been, and are still being put upon our place of worship in the Village, which will cost when completed over eight hundred dollars, this was much needed and the people have nobly responded to the claims.

I have baptized three persons into the fellowship of the church of late, and expect to baptize again after our next conference, these conversions seem to be the result of the ordinary means of grace; this is truly encouraging, for we know that our labour "is not in vain in the Lord."

Yours very truly,
E. O. READ.

April 6th 1871.

To Rev. P. F. MURRAY,—

On the 9th of February, a number of friends gathered at our dwelling, and having taken possession thereof, proceeded to furnish a sumptuous repast; after partaking of which T. W. Chesley, Esq., presented in a very appropriate speech, the sum of \$62.21. After a reply from the recipient—we had good speeches by Rev. Geo. Armstrong, Rev. Mr. Hart, M. Tupper, Esq., W. Miller, and Solomon Chute. Our hearts were cheered, and our hands strengthened after our severe affliction.

On the 14th a number of friends from the mountain, visited us in like manner, and left with us the sum of \$17.75, which with other sums handed in by other donors, swells the sum to the very handsome amount of \$100.694. I wish to record my sense of the Lord's goodness to me in raising up friends to help in time of need; and tender my thanks to kind friends for timely aid, and especially to T. W. Chesley, Esq., for his kindness and active friendship on this, and on a former occasion a year ago, when by his suggestion a donation visit was paid my family in my absence from home, when the sum of \$30 was raised for our help. May the Lord bless them all a hundred fold, is the prayer of the recipients.

PEREZ F. MURRAY.

Religious Intelligence.

ERRATUM.—The notice of Baptisms at Wolfeville in our last should have said "five" instead of "four."

CHESTER.—Rev. I. J. Skinner writes, April 3rd, 1871.

P. S.—Some mercy drops have fallen upon us of late. The church is considerably revived and two interesting young persons were added by baptism yesterday. God grant us more plentiful showers.

I. J. S.

CORNWALLIS.—We are glad to hear that the meetings at Scots Bay have lately had a large increase of interest. Four converts were baptized on the last Sabbath of March, by the Pastor Rev. David Freeman. Others have been received and many are enquiring.

DALHOUSIE WEST.—The Rev. P. F. Murray writes: "The Lord has graciously revived his work in Dalhousie West of late, I have been there six weeks in the service of our Western Home Missionary Board, and the Lord has been with us, some backsliding ones have been reclaimed and some sinners converted. I have baptized four, and others have obtained hope in Christ. By the news we hear from different sources, it does seem as if this is a year of Jubilee to very many. The Lord in mercy grant that all our churches may find it so, to their great joy."

Yours in Christ,
P. F. MURRAY.

Provincial Parliament.

HOUSE OF ASSEMBLY.

TUESDAY, April 4th.

The Bill for Disfranchising Dominion officials, returned from the Council with amendments, was discussed. The amendments made were principally for the purpose of including officials of the Local Government under the provisions of the bill. The Provincial Secretary thought that there being so few, there would be no objection to that amendment. The other amendments were agreed to, and the bill was sent back to the Legislative Council. A message shortly came from the Council requesting a conference in reference to said