

been Christians. In my presence, they would appeal to the gods—make libations to your own image, (which I had ordered for this purpose to be brought out with the images of the deities,) with wine and frankincense, and more than all would curse the name of Christ,—none of which, those who were truly Christians could be compelled to do. For this reason I have thought they ought to be released.

Others, again, pointed out by name, have said that they were Christians, then they have denied it, saying they *once* were, but have abandoned their profession, some three years ago, some several years ago, and none longer than twenty years ago. These all pay adoration to your image, and those of the gods, and they all curse Christ, (*Christo maledixerent.*)

Still they say the very height of their offence was this, that they were wont, on a stated day to meet before light; to sing, by turns among themselves, a hymn to Christ, as to God; to bind themselves by an oath, not to any act of wickedness,—but not to commit theft, robbery, or adultery, not to betray their promised faith, and not to refuse a pledge when demanded of them, that when this was done they went home, and met again, to take their repast, in common indeed, but perfectly harmless, and that even this they omitted to do, after my edict had been issued, in which I in compliance with your mandate, I had forbidden these societies.

I therefore deemed it more incumbent on me to ascertain, even by torture, from two waiting maids, what the truth was. I discovered nothing but a corrupt and immoderate superstition. Thus the trial being ended, I come to consult you, for it seems to me a thing worthy of consultation, especially on account of the great numbers of those in danger. There are many of every age, of every rank, and of both sexes, involved in this danger, and who will continue to be so. The contagion of this superstition hath spread, not only over cities, but even over villages and country places. It seems to me it can yet be checked and resisted.

One thing is plain that the temples, now almost desolate, begin to be frequented; and the sacred festivals for a long time intermitted begin to be repeated, and that from every quarter are now brought victims, for which, formerly, there were very few buyers. You may see from this, what crowds of people are to be reformed, provided only space is granted them for penitence.

## CHRISTIAN VISITOR.

SAINT JOHN, FRIDAY, AUGUST 9, 1850.

### THE PRACTICABILITY OF MISSIONS.

We can conceive of two impressions which may either of them prevent a hearty co-operation in the work of Missions:—and probably the one or the other of them prevent the interest of the great multitude of professing and of nominal Christians who are taking little or no part in this grand enterprise as it pushes its progress over the world. One impression operating in this direction is, that the heathen are not in a perishing condition without the gospel—that their gross superstitions and their abandoned lives are excusable, because they do not know any better. If the epistle to the Romans, confirmed by the great commission of the Redeemer, and by the zealous prosecution of the missionary work among the heathen by Paul, Barnabas, Timothy, Mark, and their compeers and successors cannot convince such, we should have but little hope of removing their impression, by arguments which we must draw mainly from those sources. It was because Paul believed as he taught, that the heathen were without excuse, and that none who did not call on the name of the Lord could be saved, that he braved so many dangers and endured so many hardships to preach to them the unsearchable riches of Christ; and to make known to lost and guilty men that foundation for a sinner's hope, which God has laid in Zion, and other than which no man can lay, which is Christ Jesus. The other impression to which we allude, and to which we would direct the attention of our readers more particularly in this article is, that the work is so vast, covering so great an extent, and requiring such resources of mind and wealth that the enterprise is hopeless; and however desirable the work, and however benevolent, affecting the sympathies of the good wherever the subject is properly set forth, yet on the whole is chimerical. This impression seriously affects that very considerable class in every community who because they have not ten talents, refuse properly, to employ the lesser quota allotted to them; and

who because they cannot effect everything at once, refuse to attempt anything.

We do not by any means propose to advance anything to depreciate the work or lower the estimate which any may have formed of its vastness, for we believe no one but the great Omniscient has a just conception of its magnitude, but turning away from all human projects and all human dependance, to contemplate God's purposes and his infinite resources, and his omnipotent might and absolute sovereignty, we are disposed to say in the language of Isaiah, "Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth, even forever. The zeal of the Lord of hosts will perform this." Few are aware what a vast amount of influence might be brought to bear upon this enterprise if what is wasted in dissipation could be diverted to this channel; and if the passion for holiness and for success in winning souls, should become as strong in the bosom of those who profess consecration to Christ, as the passion for sensual gratification is in those who now serve their lusts: and who can consider this an unreasonable expectation, if it is cherished in regard to the Christian Church?

We see it stated from an authentic source that there are 2,300 licensed drinking houses in New Orleans, which would extend thirteen miles were they placed side by side. The money annually expended in them, for intoxicating drinks, is estimated at £3,090,000. This amount is four times as great as the whole amount of what has been contributed by the largest and most successful missionary organisation in America from the time of its institution to the present time, and yet the evangelisation of the Sandwich Islands, with their 35,000 converts is but one item of what they have accomplished, and every continent and nearly every large island upon the globe is receiving an impress of their exertions.—What is said of New Orleans might be said of New York, and to nearly the same purport of Baltimore, Philadelphia, Montreal, Quebec, and perhaps to a greater extent of Glasgow, Liverpool, London, Paris, &c. &c. What is said of the amount of expenditure for intoxicating liquors might probably be said in each of the above places for Tobacco, and it might be again repeated for the foolish extravagancies of high living and of fashionable dressing, and all this incredible expenditure is voluntary, demanded by the corrupt propensities of evil hearts.

Monstrous as these expenditures may seem, there are those which far exceed them, and which though not so voluntary to the individual as above, are yet wholly dependent upon the will of the public, that is, the vast expenditures for the army and the navy and warlike preparations that are maintained in times of peace, and that too by nations like England and the United States, who combining their influence and supporting their counsel by their own example, might safely abolish, to say the least, the greater part of all such expenses.

Upon an enquiry instituted by Elihu Burrett, in 1842 it was found that £90,000 were paid that year to naval officers of the U. S., who were off duty and waiting orders; and that the cost of officering the 45 war ships which were cruising upon the several stations that year, setting aside the expense of manning them and all other expenses, were equal to £325 for every gun on board those ships.

For expenses of this kind since the organisation of the Government of the United States in 1789, there have been consumed over £100,000,000 sterling, and this is one of the most economical governments of the world.—No less than £5,000,000 are usually spent for the Non-effective men in the Army, Navy, and Ordnance Department of Great Britain, embracing half-pay officers and other pensioners; and £8,000,000 or £10,000,000 is not considered an extravagant appropriation for the British Navy for one year.

Is it now an extravagant expectation that in the progress of intelligence, of morality, of peace, and of religion, there shall in the course of a few years be a change which shall divert these enormous sums to the treasuries of benevolence, and of social and religious reform, whilst the stinted means now allotted to such purposes shall be considered extravagant waste if expended for war or its preparations. And with one year's appropriation of such resources at the ordinary cost of religious effort and religious instruments, Missionaries, Colporteurs, Bibles, Tracts, &c. &c., what vast

revolutions would be effected. Let Christians think of the zeal of the Lord, and pray for the progress of religion, and labor for it, and as sure as the word of prophecy and of promise is a sure word so sure shall the largest expectations of the most enthusiastic Christians be shortly realized, and the nations, learning war no more, be filled with the knowledge and glory of God.

## Communications.

[FOR THE CHRISTIAN VISITOR.]

MY DEAR BROTHER.—Our esteemed Missionary to the Micmac Indians, brother S. T. Rand, has recently favored us with a visit in Fredericton, chiefly for the purpose of seeing the Melicete tribe of Indians. These are to be found in large numbers in the vicinity of Fredericton, and especially in a place called the French Village, about twelve miles up the river St. John, where they have built houses, and cultivate land, though not perhaps in the most scientific manner. The absence of our Pastor, who is now in the States endeavoring to collect sufficient to liquidate the debt on the Chapel, rendered Mr. Rand's presence so much the more acceptable, as we enjoyed the privilege of hearing him preach on the Sabbath, and we have reason to know that his simple and touching exposition of the Gospel of our Lord Jesus Christ was refreshing and highly instructive to the hearers; the narration of the Mission to the Indians, given in the evening, was very interesting; and on Monday evening, with the design of awakening a religious feeling of concern for the red man, who, though among us, dwells apart, Mr. Rand delivered a lecture upon the language, customs, and traditions of the Indians, to a large audience of attentive and evidently gratified hearers. The pleasure of the service was still further enhanced by the presence and assistance of the respected Ministers of the Church of Scotland and the Wesleyan Church, who did all in their power to interest their people in the object.

The marked interposition of the guiding hand of the Great Head of the Church in the commencement of this undertaking, appears most striking from the circumstances detailed at length by our brother; he himself is evidently fitted for the enterprise, and takes an enthusiastic delight in it, this is the first requisite for ensuring success; but how was the instrument, whose mind has already been directed to the subject, to be brought near to the work? He who works all things after the counsel of his own will, could easily accomplish it; our brother must be removed from the scene of his former labour by circumstances of distress and dispersion, and poverty, totally beyond human controul, we can imagine with what a heavy heart he thought of removing from the beloved people of his charge, with whom he had held sweet Christian intercourse, but "it is the Lord, let him do as seemeth good to Him;" yes, indeed, the event has proved that it was the Lord who caused it. The Missionary Board, looking around the unoccupied field of Missions, assigns our brother his post in Prince Edward Island, though this must have appeared to him almost like exile, yet cheerfully did he cross the water to Charlotte Town, following in this movement the invisible pillar of fire, and carrying in his heart the unextinguishable desire to benefit the Indian; and there at the chief town of that Island, the most unpromising spot, to the eye of man, in all the Colonies of British North America, did he find the greatest aids that he could perhaps find in any quarter of the world for the study of Micmac, and Christian gentlemen of liberal hearts ready to assist in a pecuniary way.

The Gazette office of that town contained on its files the only known printing in the Micmac tongue, and this consisted of fragments of the Grammar of the language, by one Irving, whose project of publishing a Grammar by the aid of the Legislature failed because he could not command confidence in the correctness of his work, but who had published parts of his projected book in the pages of the Gazette, by obtaining which an insight was afforded into the structure of the language, which saved our brother years of labour, if not from total discouragement and defeat. The streets of that same town furnished a Teacher, in the person of a Frenchman, who had lived for thirty years among the Indians, and could also speak the English language, and whom no scruples of conscience deterred from rendering assistance of a most invaluable kind for the translation of the word of God, parts

of which through his aid, and that of others, have been rendered into the Micmac tongue, and when revised and corrected will be printed.

Still further, the Harbour of that same town contained Christian men, in the persons of British naval officers engaged in the survey of the coast of the Gulf of St. Lawrence, who when they heard of the object which our brother was aiming at, did not stop to be solicited but introduced themselves, and though Episcopalians, made at the very outset the most liberal offers of their purse to enable him to pay his teacher and devote his energies exclusively to the work. Surely this was the Lord's doing. If any enterprise were commenced under the auspices of heaven, this can claim to be so begun. And there may certainly be recognized in it an answer to prayer: many sincere prayers had been offered to Him, with whom all things are possible, that means might be found to reach the Indian, to benefit the tribe whose hunting ground the white man has occupied, to gain access to the red man through his own native tongue, the only effectual medium of reaching his heart, to present before him the love of Jesus, and the truths connected with his mediation as the only antidote for the errors of that superstition which he has embraced without intelligence and adheres to, as far as we can see, without deriving benefit from it to either soul or body; and so to lead him to love that Saviour who came into the world to seek and to save that which was lost, and the poor Indian among the number.

And these prayers have been answered in a most remarkable manner; we have the thing we asked for, and now what is our duty? I leave each man's conscience to answer that question as in the sight of God.

[FOR THE CHRISTIAN VISITOR.]

DEAR SIR,—I was glad to see in the last Visitor, a communication from the Rev. C. Spurden, signed by him as Principal of the Baptist Seminary at Fredericton, on the subject of Female Education, in answer to one in a previous number of your valuable paper, to which you was pleased to draw his attention. I was likewise much pleased to find, that his thoughts had also been directed to a subject of such deep interest and acknowledged importance. While there are those in the Province who have witnessed the influence exerted by cultivated female minds in other and older countries, and who can bear testimony to the numberless advantages arising from female education and the loss sustained by its neglect, there can be but little doubt that they will feel the necessity of exerting their influence to advance the object. Dissenters, in particular, should give it their best attention, as the facilities for the proper instruction of their daughters are at present very limited within themselves when compared with persons of another communion. Bigotry, ought not to be encouraged, and it is a poor satisfaction to a Dissenter that he must pay for instruction in forms and ceremonies and creeds, that he does not believe in, while he is endeavoring to have his daughters educated.

Mr. Spurden's letter is very much to the point, and if the advantages to the other sex are of so much importance, it is to be hoped that they will not hereafter be neglected.—The best means should be ascertained for the accomplishment of the desired object, and if it can be best subserved by a mixed school of the sexes, that system ought to be adopted.—For my own part, I would much rather see separate departments, and no pains or necessary expense spared to procure a most competent teacher for a Female Academy in connexion with the Baptist Denomination within the Province.

As the Western Association will soon meet, and an opportunity will then be offered for the discussion of this subject, I hope some competent person will take it in hand, and be prepared to submit such Resolutions as will have the best tendency to further the design.—Meanwhile, Mr. Editor, may I suggest, that it may be well for you to give your opinion on the subject, in order to prepare the way for its consideration. Yours, most truly,

A FATHER.

August 5, 1850.

[FOR THE CHRISTIAN VISITOR.]

DEAR BROTHER VERY,—Knowing that it will be gratifying to you, as it is a matter of thankfulness to me to communicate the wonderful works of God to the Church and people