

Correspondence.

[FOR THE CHRISTIAN VISITOR.]

[ORIGINAL.]

European Correspondence.

Paris, Oct. 8, 1854.

(Continued.)

Mr. Editor,—

I dare say you would be as willing to hear something about French Protestantism as any other subject upon which I can write.—Just now, when the political horizon is comparatively calm, and the impending storm for a time is hushed, it may be well to give your readers a little information upon this interesting subject.

I did not know where to seek for the headquarters of the Protestant ministers in Paris. The ordinary guide books give us no information here. Your "valet de place" is speechless when you ask him this. In a city where all love to give you information, and will talk for interminable periods while answering a stranger's question, all are silent when you ask them the locality of this unknown society. In despair, I applied to one who never failed me when at a loss. I allude to the apparently omniscient Bufont, who is acquainted with everything that is going on every where. I told him my opinion of him. He laughed and said, "We must do it. We must do it. No thorough-bred Parisian could live without knowing a little of everything."

He took me to the residence of the Rev. F. M——, who, if well known for his zeal and energy in laboring for the Protestant cause, is equally distinguished for his unobtrusive modesty. Upon being announced, he rose to receive me. I found him an intellectual looking man, with a fine forehead, and earnest, thoughtful eyes. The expression of his face was most attractive, being a mixture of benevolence and frankness, while he possessed a sweetness in his smile, which I must say I never saw equalled.

"I have brought you," said Bufont, "a young American, who takes great interest in Protestantism. He is not from the United States, but from that part of our old colony of Acadia, which is now called New Brunswick. I am convinced you will be happy to give him all the information in your power."

"Certainly, certainly," cried the Rev. gentleman, grasping my hand with the utmost cordiality, "nothing would give me greater pleasure. I am charmed by the prospect of learning something from you, Monsieur, about the beloved cause among the present French population in your native land."

He alluded to the "Grand Ligne Mission," and supposed that because it was in Canada, that every one would be thoroughly acquainted with its progress. He did not understand that one might be born in "Nouvelle Brunswick," and yet not be intimately acquainted with everybody in Canada. However, I contrived to tell him all that he wished to know.

"I do not think, Monsieur," said he to me at length, "I do not think that you Americans have much knowledge, as a general thing, about the state of Protestantism here. Judging from the remarks which your countrymen make, I do not think that you know as much about French Protestantism, as we do about American Catholicism. However, I may be mistaken."

Bufont listened attentively.

"I think," he went on to say, "that with the help of Providence, our cause has made great progress these last few years. Whether we consider the religious or educational aspects of the cause, as long as we remember what an amount of Infidel and Papistical prejudice, as well as ignorant persecution we had to encounter, we find enough for which to be thankful."

"You say Educational, what do you mean by that?" enquired Bufont, "do you teach Protestantism from the spelling book?"

"Monsieur," replied he, "we take them at tender years, for then we can more readily influence them. We teach Protestantism, not from the spelling-book, but from the reading book, and that reading book is the Bible."

"And how many of these schools have you?"

"We have a few on the outskirts, but our principal one is here in Paris. It comprises three schools; but as they are all under one

roof and the same government, I may call it one. There we have upwards of 500 scholars, all of whom have the doctrines of the Bible carefully instilled into their minds.—This school will be of the very greatest importance. We have conceived great hopes of its success, and much of our hope has already been fulfilled.

"How many teachers do you have?"

"For this central school, and for others around, we employ forty-six schoolmasters and schoolmistresses. These are all carefully examined beforehand, not only with reference to their mental, but also to their moral endowments. And besides, knowing how liable we are to lose them, or miss their services by sickness or absence, we have taken measures to keep up a continual supply.—This is effected by our normal school, which has proved successful even beyond our highest hopes. We have eminent directors for instruction, and men of celebrity and character to take the scholars under their guidance. Thirty-one promising pupils now attend, and the number is increasing."

"I am deeply interested," said Bufont.—"I knew that you Protestant religious people were working successfully for your principles; but, I confess, I did not suppose that your plans were so skilfully laid. You strike at the root of the matter, Monsieur.—You take your people from the young and mould them properly."

"Just so," said M——, gratified at the approbation of Bufont. "Youth is impressive. Our Roman Catholic friends are beginning to act more upon this principle.—Would you believe it! I have heard rumors that they were getting up a Sabbath school."

"Is it possible?" I exclaimed. But what can they teach there?"

"Oh, they will teach them the sublime truths of the 'Lives of the Monks' I suppose. Whatever they do they will act with energy. Since we have begun our labors, they have exerted all their efforts to crush us. They send their priests into every village to counteract the effect of our preaching. They march in long processions before our Chapels while we are worshipping, to endeavour to disturb us. They incite the people to new acts of superstition, and endeavour to arouse their latent devotional spirit, by the display of wonderful relics, and miraculous images. Now against all this," said our entertainer, warming with his theme, "against all this it is hard, oh! unspeakably hard to struggle.—We are alone (in a worldly sense) amid powerful opposers. You remember, when the Russian war arose, Turkey was at first single-handed in the field. Alone in her own strength she fought, she toiled and struggled. Oh it was a terrible contest for her! So it is with us Messieurs. As the northern borders, countless and immensely powerful, were almost sufficient to overwhelm the Turks, so can the Papists here oppose us with tremendous power. Yet the Turks could resist the Russians, and so can we, a small but determined band, resist the Papists. Resist, did I say? we can do more. We can attack them upon their own territory. Look at our great school in Paris. There stands the trophy of our victory. Ah Messieurs, as long as we trust in God we shall be triumphant."

Yours, truly,

OUANGONDY.

(To be continued.)

[FOR THE CHRISTIAN VISITOR.]

DEAR BROTHER BILL,—

The Mission assigned me by the Church at St. George having been completed, I now give you some further relation of my travels in the County of Charlotte:—

On the 24th of July I left the Rolling Dam and proceeded up the river as far as the Brockway Settlement and spent about ten days there, holding meetings and visiting from house to house. With the exception of the School Teacher there is but one resident professing baptist. There are others, however, who for some years have entertained the hope that they have "passed from death unto life," but have never publicly professed faith in Christ, and who feel conscious that they are living in disobedience. Such persons should be looked after and gathered into the Church, in order that they may enjoy the privileges of the Lord's house and aid in carrying forward the "good work."

On my way to and from the above mentioned place, I called and held meeting at the Tryon Settlement. In this place, although

there are a few who apparently desire to become Christians, yet, for the most part, it would seem as though the way for the reception of the Gospel needed to be prepared by a thorough temperance reform; for, to present the word of life to persons whose sensibilities are benumbed by Intemperance, and in whose lives the luxuriant growth of all the noxious vices which it invariably produces is so painfully apparent, appears indeed like casting "pearls before swine," or sowing seed "among thorns."

On the 5th of August I again visited the Pisquehagen settlement, and spent the Sabbath there, after which I returned to Saint George, and attended the Quarterly Meeting. There was quite a number of Ministering Brethren present, and the Meetings throughout were characterized by marked attention and deep solemnity. On the Sabbath one individual, in the presence of a large concourse of people, followed the Saviour in baptism and was added to the Church. On the following Sabbath three others were baptized at the Upper Falls.

At a meeting of the Ministering Brethren at St. George it was thought advisable that the remainder of my Mission should be spent in the town of St. Andrews and vicinity.—Accordingly, I proceeded to that place and remained three weeks. The Baptist Church once organized there has lost its visibility, and the cause of religion generally is very low, nevertheless, St. Andrews undoubtedly presents an important field for Baptist preaching.

The few professors there are exceedingly anxious to have stated preaching among them, and for the last six months they have been supplied by the Rev. A. D. Thomson a small portion of the time. But they labour under many disadvantages. They have no convenient place of worship, and besides this they are so few in number that in their present circumstances they are not able to procure one. Will not some of our wealthy brethren who long for the prosperity of Zion, and the salvation of perishing souls, put their hands in their pockets and aid them in erecting a house for the worship of God, and in sustaining the ministry of the word among them?

I received in aid of the Mission the following sums:—

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| Dea. Davidson, | £0 15s. 0d. |
| Pisquehagen Settlement, col., | 1 4 6 |
| Mrs. Patterson, | 0 1 3 |
| Rolling Dam, col., | 0 9 1 |
| Brockway Settlement, col., | 0 15 11 |
| Mr. Vale, | 0 1 3 |
| Mr. Wellington Gilmour, | 0 2 6 |
| Mr. Adoniram Gilmour, | 0 5 0 |
| Mr. Nelson Dowdel, | 0 2 6 |
| Mr. William Mardock, | 0 5 0 |
| Mr. George Mardock, | 0 3 1½ |
| Mr. Reuben Brockway, | 0 5 0 |
| Rev. A. D. Thompson, | 0 12 6 |
| Pleasant Ridge collection, | 0 11 3 |
| St. Andrews collection, | 0 9 5½ |
| Chamcook collection, | 0 4 9 |

Total, £6 8s. 1d.

May the Lord of the harvest send forth more labourers, that the destitute parts of our Provinces may be supplied with the administration of the Lord's word and ordinances, that the solitary places may be glad and the desert rejoice and blossom as the rose!

Yours, faithfully,

J. G. SKINNER.

Acadia College, Oct. 25, 1854.

[FOR THE CHRISTIAN VISITOR.]

Gundaloo Point, Oct. 30, 1854.

DEAR BROTHER BILL,—
Our meetings continue interesting in this place—we enjoyed a good conference on Saturday, especially in hearing the christian experience for baptism and communion of a man of 57 years, and a girl of about 17. Their immersion in the name of the Blessed Three, on the Sabbath, was attended with the Divine presence. It was a deeply impressive season to all present. We can but feel grieved to see some of the Lord's dear people remaining in disobedience to the commands of Him who laid down his precious life for them. There is undoubtedly great need of prevailing prayer to our heavenly Father, for a greater outpouring of the Holy Spirit upon Zion and upon the souls of perishing sinners. We trust that the Lord is blessing our churches with a spirit of revival. May every sin be put away from among us, and may we turn to the Lord with all our heart.

Since my last notice I have received for the Home Mission Fund, from Mrs. Catherine Blakeny, 29s.; from Mrs. Elizabeth Vincin, 5s.; collection 8s. 9d.; all of this place.

Respectively yours,
D. CRANDALL.

[FOR THE CHRISTIAN VISITOR.]

Wakefield, Oct. 30, 1854.

DEAR BROTHER BILL,—
I have the pleasure of informing you that the Lord is still blessing the people in this part of his moral vineyard, viz.—Saint Andrew's church. Last Saturday, we had a Conference such as I never attended in my life, in any part of the world. The meeting was made exceedingly solemn by the presence of God in our midst. Two persons offered themselves to the church and last Sabbath were buried with Christ by baptism, in the presence of a large concourse of people. We have baptized eight this month and nineteen last spring, and I expect to baptize next Sabbath again. Surely the Lord hath and is still doing great things for us whereof we are glad. Dear Brother pray for us, that we may be kept humble, giving glory to God.

Yours in the best of bonds,

WILLIAM HARRIS.

[FOR THE CHRISTIAN VISITOR.]

Buctouche, Nov. 2, 1854.

DEAR BROTHER BILL,—
A sad circumstance. A few weeks ago two near neighbours at Buctouche, of the name of Quirk, and Gilles, left a grog shop in company about 8 o'clock, P.M., on their way home, having to cross a bridge that is near the said shop, Gilles arrived at the opposite end of the bridge, called in to a house stating that he was waiting for Quirk, who he said went back after a bundle that he left at the grog shop, but Quirk was not seen afterwards until his body was discovered in the harbour, by the Indians, on the 29th ult., bearing marks of violence on the head. As soon as the body was found, the said Gilles was arrested and committed to jail to wait his trial. Each of these had a family, composed of a wife and a number of young children. Thus we are called to feel and witness the disastrous effects of that "iniquity established by law."

Dear Brother pray for me, that I may endure hardness and fight the good fight of faith, and lay hold of Eternal life.

Yours, truly,

D. McPHAIL.

OBITUARY.

The subject of this brief memoir was the eldest child and daughter of Daniel and Sarah Durland, of Wilmot, in the county of Annapolis. She was born August 31, 1799—during her childhood she no doubt was remembered in her mother's many prayers. At the age of 11 years, she became the subject of divine grace. She experienced the religion of Christ at the time of a general revival of religion on Handly Mountain, the place of her nativity, under the labours of the Rev. William Sutcliff, Wesleyan Missionary. But alas! after a lapse of time, Cornelia Durland like many others lost her first love and could mingle with the social circle in the frivolities of the world. But as she has frequently informed me, it was no uncommon occurrence for her to retire in secret places and confess her sins and her backslidings before God and plead his forgiving love. At the age of 22 she gave her hand and her heart in marriage to Mr. Anthony Wilkins, with whom she lived in full conjugal affection until death dissolved the union by her removal to a better world. In the year 1820, during a general revival of religion in the western part of Kings and eastern part of Annapolis counties, under the labours of the Rev. I. E. Bill and others, Mrs. Wilkins under the power of divine grace, and in the strength of her divine Master, unhesitatingly gave herself up to God and his people by uniting in christian fellowship with the Baptist church at Nictaux. With this church she walked as a consistent member until her latest breath. Having the care of a large family, and her pecuniary circumstances being in a measure limited, her faith was frequently put to the test; but she was enabled to cast her whole care on him who cared for her, and could say with the Psalmist, "the Lord is my shepherd and I shall not want." In the autumn of '63, at the age of 54, she was seized with a complicated disease, under which she laboured with unabated pain during the winter and