

place under the wing of the "Broad School" represented by Tulloch, Lee and Caird. Says the *Magazine* :—

"The better educated young ministers of the Kirk, it seems, are groaning under the restraints of their present subscription, and are all panting after a more free and fresh theology. We guess what that means. It is not that they are disciples of Colenso, but that they have learned of one or two others we could name, rather than of Christ and the apostles. It is only a very moderate scheme of Episcopacy that is proposed—something like that of Archbishops Usher and Leighton, rather than of Archbishop Laud and the Church of England of the present day. The Bishop might be perpetual Moderator of the Diocesan Synod. He might ordain in conjunction with Presbyters. The use of the Liturgy might be left optional, and might be gradually introduced. Subscription to the Thirty-nine Articles could scarcely be refused by any who approve of the Westminster Confession, the general strain of which is very much the same. And in these points is included, we are told, almost all that would require to be adjusted. We have not seen any reference made to the position to be occupied by Presbyterian ministers already ordained. Are they to be recognised as true priests, or must the bishop first lay his hand on their heads? It is well known what reply the venerable John Howe made when it was proposed that he, at an advanced period of his ministry, should be ordained by a bishop. 'Why, pray, sir,' said the bishop to him, 'what hurt is there in being twice ordained?'—'Hurt! my Lord,' said Mr. Howe, 'the thought is shocking; it hurts my understanding; it is an absurdity; for nothing can have two beginnings. I am sure I am a minister of Christ, and am ready to debate that matter with your Lordship, if you please; but I can't begin again to be a minister.'"

The Jubilee of Dr. McKerrow, the historian of the Secession was recently celebrated at the "Bridge of Leith," where he has ministered fifty years.

**WESLEYAN METHODISTS.**—*What They have Resolved on.*—The Wesleyans of Great Britain have resolved to raise for this the Jubilee year of their missionary existence, the sum of 200,000 pounds, or \$1,000,000. This will require a contribution of *three dollars* each from the members and those on trial, or about \$3 25 for each member in full connection. During the year closing July last the British Wesleyan people paid for missions, chapels, &c., the sum of \$35,000 pounds, or over four millions of dollars. The tax on the 329,000 members was, therefore, at the rate of over \$12 per member.

"HABITATIONS OF CRUELTY."—The following account of the burning of a widow with the dead body of her husband, illustrates the truth of inspiration, "The dark places of the earth are full of the habitations of cruelty :—"

The ceremony of burning a wife with the dead body of her husband who had died of hydrophobia, lately took place on the bank of the *Ganges* within two miles of Calcutta. After various ceremonies, described by a lady who witnessed the scene, the woman walked to the pile composed of the most combustible materials, "and bent with lowly reverence over the feet of her dead husband; then unaided, she passed three times around the pile. She now seemed excited by enthusiasm—some said of a religious nature; others, of affection for the dead. I do not pretend to say what motive actuated her; but she stepped up the pile with apparent delight, unassisted by any one, and threw herself by the side of the body, clasping his neck with her arm. The corpse was in the most horrid putrid state. She put her face close to his; a cord was slightly passed over both; light faggots and straw, with some combustible resin, were put upon the pile, and a strong bamboo pole confined the whole; all this was done by her brothers. Her own child then applied the fire to the head of the pile which was to consume both parents. The whole was instantly on fire. The multitude shouted, but not a groan was heard from the pile. I hope and trust this poor victim expired immediately. She undoubtedly did, without one struggle. Her feet and arms were not confined; and after the straw and faggots were burnt, we saw them in the same condition she had placed them."

**SPREAD OF THE TRUTH.**—A spirit of religious inquiry is pervading the whole Dhed population in the province of Gujerat, Western India, the result of the labours of several zealous native Christians. At a special meeting recently held at Massiwaddy, deputations from 27 villages assembled to consult the ministers there as to the course the people should pursue on embracing Christianity. They expressed their determination to follow the advice that was given them, at whatever cost. Education is beginning to excite more attention among the intelligent natives, especially the females of the upper class, many of whom receive instruction from European ladies.

**LIBERALITY OF FIJIAN NATIVE CHRISTIANS.**—Thirty years ago the name of Christ was unknown in the isles of the Fijian group, while cannibalism and other inhuman practices prevailed. Now, out of a population of about two hundred thousand,