

tionary, and especially in the presence of the Great Spirit who sees all, and knows all, I renounce them henceforth and for ever. It was my purpose to have buried them, but acting under the advice of our missionary, I shall follow the example of the first converts, in the first ages of the Church, and I shall cause them to be publicly burnt.

“Thus spoke the chief, in earnest and solemn tones. The images at my request were given to me, the remainder was reduced to ashes in the sight of all the Indians. It was, I assure you, a most solemn and interesting spectacle. The effects produced upon the Indians were various. The Christians rejoiced, looked upon it as an evidence of the sincerity of the convert, and as an additional triumph of truth over error. ‘Yes,’ said a Christian Indian to me, who witnessed the scene, ‘that is an evidence of true repentance. But the poor Pagans felt differently—the impression on their minds was a mingled feeling of sorrow, of anger, and of terror. They spoke not a word, but rising up noiselessly, with stealthy steps, each retired to his own home in the woods, bewildered and amazed, thinking within himself that the spirit of his forefathers and the vengeance of the ‘Mudge Munedor’ would certainly chastise him for witnessing such a sacrifice at that.”

Walpole Island, where this occurrence took place, is north of Lake St. Clair, lying between St. Clair river on the west, and a “spout” of it passing to the east. The Indians inhabiting the Island are Chippewas. Mr. Jamieson, in his report to the good Bishop of Huron, Dr. Cronyn, says, “I am often obliged to act as physician, school-master, interpreter, and magistrate.” On one occasion, when the small-pox was making fatal ravages, Mrs. Jamieson vaccinated, and thus saved, three hundred, and the Indians are still grateful to the “white squaw.” At first, when the Sabbath bell rang, but two or three came. Now hundreds come, their clothing and deportment decent and becoming. In 1846 two were baptized. Fifty-six are members of the Church. Agriculture thrives, and a good school, well patronized, is kept by an Indian educated by Mr. Jamieson. No where have we heard of a more encouraging progress among our red brethren. Dr. Cronyn, in the very able charge delivered to his clergy in June last, at London Canada West, says: “The Mission on Walpole Island furnishes another proof that they who sow in faith and patience among the Indians shall reap if they faint not.”

[The above is taken from the *Presbyterian*. Our readers will rejoice in the good that is done by the instrumentality of Mr. Jamieson. He is, we believe, a Scotchman, brother to the Rev. Robert Jamieson, D.D., minister of the Parish of St. Pauls, Glasgow. Their father was, at one time a worthy member of the congregation of the Rev. Dr. Paxton, Edinburgh. When our own mission to Canada was instituted by the Synod at home, it was appointed that one of the missionaries should labour among the Indians. We fear they are sadly neglected.]

CONFESSION OF FAITH ON THE CIVIL MAGISTRATE.

The Rev. Dr. McCrie, of London, who has been examining the original Minutes of the Westminster Assembly, says:—“On chapter xxiii., ‘Of the civil magistrate,’ it was resolved, ‘upon a motion by Mr. George Gillespie, that in the said chapter, for the word *Christ* the word *God* shall be put in three places.’ Dr. Burgess, it is said, entered his dissent from this alteration, and the following memorandum is added: ‘This vote was not intended to determine the controversy about the subordination of the civil magistrate to *Christ* as *Mediator*.’ On consulting the passage, chap. xxiii., secs. 1st and 2nd, it will be seen that the alteration, whatever controversy it may or may not determine, is very important. Had it stood as originally proposed, ‘*Christ*, the supreme Lord and King of all the world, hath ordained civil magistrates to be, under Him, over the people,’ &c., it would have taught a very different doctrine from what it does as it now stands. The change of the word in the second section appears to have been intended to guard the doctrine of the magistrate’s power against those charges which were so often brought against this portion of our Confession in the course of the Voluntary controversy.”—This fact will be interesting to such of our readers as enter minutely into the consideration of the point here referred to.