

## J A M A I C A .

ROSEHILL.

The Rev. W. S. Haddle, formerly of Brechin, Scotland, writes as follows under date, 8th Nov. last.

Let me shortly give you some idea of the appearances of things within my own immediate sphere of vigilance; which, though certainly none of the brightest, is yet by no means one of unrelieved darkness, but one, in which, on the other hand, it becomes me to acknowledge with the liveliest gratitude, that I have had given me much both to comfort, and animate and cheer.

*Appointment of Deacons.*—And at the outset, I may mention that our church is now, in what, as Presbyterians, we regard as the divinely approved form of church polity, complete in its constitution; having had, now some-time since, an addition to our official staff of four individuals as deacons,—an office in the christian church, the wisdom of the institution of which is soon felt in such a place as this, where we have so many small congregational outlays, where the funds are collected in such small sums from such a number of people, and especially where sessional duties are oftentimes of such a secular and not unfrequently most perplexing character. It was this latter circumstance, indeed, which more particularly pushed us on to the supply of this additional number of officials.

*The Church a Kingdom.*—The people here, as elsewhere, I believe, throughout our churches, have been wisely taught that the Christian church is *itself a kingdom*, having a better sovereign, a better code of laws, and a better provision for their administration than any kingdom of this world; and evidently feel the force of the apostle's statement that it would be a very "shame" if any of them "having a matter against another," was "to go to law" before the civil magistrates—men it might be of ungodly and immoral lives—and thus "set them to judge who are the least esteemed in the church," virtually asserting, at the same time, that "there was not a wise man among themselves." Sooner then act in this manner, and thus slander the kingdom of heaven among them, many of them, I believe, tenacious as they are of their rights, would rather "take wrong and suffer themselves to be defrauded."

All matters of grievance and dispute, both among the members, and the general adherents, and occasional attendants, are thus brought to the church for arbitration and adjustment.

Sometimes these are mere family grievances, in the settlement of which parties themselves have been unsuccessful, and which continuing to exist, may be gnawing as a worm at the root of domestic happiness. More frequently they are petty squabbles among neighbours, illustrative of "how great a matter a little fire kindleth." Occasionally, however, they are of a character in which worldly interests, at times of no inconsiderable importance to one or other of the parties, are at stake.

*Family Grievances Rectified by the Ministers*—The first-mentioned class of cases, I endeavour and usually succeed in rectifying myself; and, to give the people credit for their sense of propriety since I am thus exposing their failings, the usual watchword with them in such circumstances is, "to the minister." When they come, I need scarcely say, the minister must sit and patiently hear, and endeavour to understand the whole case, in all its bearings, so as to be able to lay upon the shoulders of the culpable—commonly each and all of them—their respective burdens of guilt, and so to explain the law of Christ on the particular subject, as that they might henceforth be enabled the better "to dwell together according to knowledge."