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"SPEAK UNTO THE CHILDREN OF ISRAEL, THAT THEY GO FORWARD."—Exodus xiv., 16.

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Religious Intelligence.

RELIGION IN THE SANDWICH ISLANDS.

The following extracts from a letter from the Sandwich Islands missionaries to the American Board of Foreign Missions, will give an idea of the Islands, and of the influence emanating from them.

STATE OF THE CHURCHES.

"The past year," they remark, "has been a time of peace and quietness with the Hawaiian church. They have not been favoured with such extensive and powerful revivals, as in some former years. The influence of the Holy Spirit, however, have visited several of our churches and congregations; and about eighteen hundred and fifty have been received into Christian fellowship. While some are inclined to throw off the yoke of Christ, forsake the ordinances of the gospel, and return again to the beggarly elements of this world, we rejoice to see in others a determined purpose to uphold the institutions of religion, both at home and abroad. It is an interesting fact that these Hawaiian disciples are called upon to support their own pastors in part, and also missionaries in the destitute islands of the Pacific, at the same time. This will do much towards developing their true character. Such is the confident belief of the mission.

In regard to the aid derived from the churches, the missionaries say:—"We are happy to see the promptness and apparent cheerfulness with which most of our churches have taken hold of the work of sustaining their pastors; and we hope and trust that they will do much hereafter towards this desirable object. But from the fact that the expenses of living at the Islands are constantly increasing, while the native population is constantly decreasing, it is impossible to calculate with any degree of certainty on the future. Our prospects may be very bright and flattering this year; but should the small-pox sweep through the Islands, in all probability one-fourth of the inhabitants would soon disappear.—Still we are encouraged by the words of the Psalmist: "Trust in the Lord, and do good; so shalt thou dwell in the land; and, verily, thou shalt be fed."

NATIVE PREACHERS.

In the confirmation of the missionary influence which is expected to emanate from the Sandwich Islands, it is pleasant to know that God is preparing labourers for this important work. It appears from this letter that there are four ordained Hawaiian preachers of the gospel connected with the mission. They are the Rev. J. Kekela, heretofore at Kahuka; Rev. S. Waimailu, at Waianan; Rev. S. Kruwalaha, heretofore at Kananapali; and Rev. D. Maro, at Kookea, on East Maui. "These brethren have thus far given good satisfaction to the churches and congregations over which they have been placed; and the blessing of God has attended their labours." Four promising young men have recently graduated at Lahainaluna, who are looking forward to the gospel ministry; and, if the way shall be opened for them they purpose to go on a foreign mission. "We have many valuable native helpers in our churches," the brethren say, "who are very useful in conducting district meetings, and who are ready unto every good word and work."

MISSIONS TO THE MARQUESSAS.

The Macedonian cry has come from an unexpected quarter. Few incidents in the annals of the missions are more interesting than this appeal for the bread of life. The missionaries describe the history of this extraordinary affair in the following language: "Some time in the month of March, a Marquesan chief, by the name of Makounai, and a son-in-law of his, a native Maui, by the name of Pau, arrived at Lahaina on board the whaler-ship Tamerlane. Their object in visiting these islands, at this time, is to induce missionaries to go and live with him and his people on the Island of Fatuhiwa, and teach them the word of God.—He left Fatuhiwa the latter part of February, with the approbation of his chiefs and people, but with the understanding that if he did not return within five months, they should presume that he was dead, and should act accordingly. Hence he has been very urgent that his call for teachers should be attended to without delay. He very much desires that at least one white Protestant missionary may go with him; but rather than return alone, he will take two or three native missionaries, and at the same time request the Directors of the Hawaiian Missionary Society to write to the Prudential Committee asking that a good man may join them as soon as convenient."

In describing the response which has been made to this appeal, the brethren say:—"The Directors of our Society have held several special meetings, and have resolved that they must not send this chief back empty. They will furnish him with three or four native teachers and their wives, and procure for them a passage as soon as possible." It is also added by these brethren: "The following persons have been appointed by the Board of Directors, namely—Rev. James Kekela, Rev. Samuel Kauwaloha, Mr. Lot Kunihelani, a deacon and teacher in the church at Ewa, and Mr. Isia Keiwi, a graduate of Lahainaluna, and for several years a teacher and deacon in the second church at Honolulu, together with their wives. The Rev. B. W. Parker, one of the company who formerly went to the Marquesas, has been appointed to accompany them to Fatuhiwa, and give them advice and assistance in making a commencement; but he will probably return to the Islands in the same vessel. The English schooner Royalist, Captain Harris, has been chartered for two thousand dollars, to take this band of missionaries and their effects to Fatuhiwa, with the chief, his son-in-law, and two or three other passengers, he at anchor there not over fourteen days, and bring back Mr. Parker to Honolulu."

A HINDOO REFORMER.

The following extraordinary account of a Hindoo Reformer is taken from the *Native Friend of India*, published at the London Missionary station at Mirzapore. It is remarkable that this Hindoo iconoclast movement should be contemporaneous with that of the Chinese insurgents.

"THE NATIVE REFORMER, RAMAYA BABA.—We mentioned, in our last year's volume, a native reformer who had appeared in the Mirzapore District, and was preaching up a crusade against the gods, idol-worship, and caste distinctions. During the last month, we have had a visit of several days' duration from our newly enlightened friend, and have learned from his own lips the story of his conversion, and the objects contemplated in his present movements. He says that he is a Bhuihar caste, (considered tantamount to a Brahmin;) that he was, up to a late period, a Hindoo in the observance of all national customs; that he saw a dream, in which God appeared to him and informed him that all India would become Christians. His impression is, that being honoured with such a dream, he has virtually received a commission to destroy idolatry. He has drawn up a form of confession, which he reads before the people and requires all who are his disciples to adopt, and act accordingly. The nature of it is; that God has formed all men, but that they have forsaken him and worshipped idols; but that they now repent and ask for mercy and forgiveness. His first idea was, that the East India Company would employ him as a demolisher of Hindooism; and with a view to the end, he wrote to several of the Company's civil servants.—On not receiving a reply, he was very much disconcerted, and had resolved to proceed to Calcutta, when certain zemindars suggested to him that instead of applying to magistrates and judges, he should write to the missionaries. This advice he adopted, and wrote to the Rev. C. B.