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THE CANADIAN

# UNITED PRESBYTERIAN MAGAZINE.

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No. 4.

TORONTO, APRIL, 1854.

Vol. 1.

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## Miscellaneous Articles.

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### THE SEASONS CONTEMPLATED.

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The constant and regular succession of the seasons from year to year, and the alternation of day and night every twenty-four hours, are a most beautiful and beneficial display of the wise orderings of Divine Providence, a perpetual manifestation of his benevolence and faithfulness. How highly pleasurable to us is this succession, compared with what would be the case if there were an unvarying uniformity, were that indeed possible, a kind of monotonous sameness in nature. And how replete is it with necessary benefit, as well as enjoyment, to the creatures of God. Spring fits the earth for receiving into her bosom the seeds of those productions which are requisite for the support of man, and all the tribes of animated beings. Summer brings them to maturity; Autumn gathers them into the vast store-house of the Divine bounty, out of which He supplieth the wants of every thing that lives; Winter affords the ground needed repose from its fruitfulness, and serves much to prepare it again for renewing its fertility. How wonderful then, how greatly to be admired, is the provision which God has made, in the steady return of the seasons, for accomplishing exceedingly valuable ends—ends which they accomplish, under His guidance, by working together for that purpose.

It is a very interesting inquiry, in what manner does God bring about these great and highly useful changes of season? He does it by means of

what are called *second causes*, that is, causes operating under his own appointment and direction. The design of this paper is to explain briefly, as far as can be done in popular language, and without having recourse to mathematical diagrams and astronomical phraseology, how it is that the changes in question are effected. An enlightened knowledge of the way in which they take place is necessary to make us honourably different from those of our race who through many a year have witnessed their due coming round, and partaken of their good results, but understand little or nothing of the divine machinery, so to speak, which gives rise to them—perhaps never trouble themselves with a thought, or with reading a word upon the subject. But the more that we really know, so far as our knowledge can legitimately extend, concerning His doings in nature, the more rational and firm will be our belief, founded on abounding evidences of wise arrangement and procedure, that “He is,” and that he is “wonderful in counsel, and excellent in working.”

The second causes by which God produces the changes of season with such constant precision, are the rays of the sun, that wonderful orb which diffuses light and heat;—and two movements of the earth, one round the sun annually, in a position admirably adapted for answering the purposes intended, and another upon its own axis every day, or twenty-four hours. The sun is a luminous globe of huge size, a million times larger than our own earth. And it is a fixed centre, at any rate so far as it relates to the magnificent system of bodies more immediately connected with it, round which the earth, as a planet, along with others, revolves with the nicest exactness, always acted upon by that Omnipotent Power which first gave it existence, and propelled it in its course. This revolution is effected by a force which was first clearly ascertained by that prince of philosophers, Sir Isaac Newton, to prevail throughout the whole of material nature, by which a larger mass *attracts* a smaller one within its influence, causing the latter to *gravitate* or bend towards the former; at the same time, another different and antagonist force, called the *centrifugal* force, prevents the earth from being actually drawn into the sun, and steadily keeps it at a proper distance. The path in which the earth goes yearly around the sun is not *circular*, but *elliptic*, or *oval*; and it is according to the relative bearing of the sun upon the earth, at the various stages of its journey, that the seasons are occasioned, and follow each other. Now, the earth does not move round the sun, standing perpendicular, or straight up and down, from the level of its path. Were it so, by far the largest share of light and heat from the sun would constantly be enjoyed by the central parts of the earth; for these would ever be in the most direct line to the sun; while the parts towards the polar extremities,

north and south, would constantly have only a very scanty measure of light and heat; consequently there would be no germinating spring time, and still less a ripening summer there; it would be almost all night and little day there; darkness and chilling cold would always predominate, and thus these sterile regions, constituting the major proportion of the earth, would be nearly, if not altogether uninhabited, through want of subsistence for animal life.

But to obviate these evils, the skilful Divine Artificer of the Universe, has made the earth move round the sun in a somewhat inclined or slanting position, so that in one part of her circuit one of her polar sections bends outward from the sun, while her other polar section bends inward to the sun; and by and by, that section which formerly bended outward, comes in turn to bend inward—the section which is most directed to the sun always receiving for the time the larger portion of his light and heat, so as to have lengthening day, and spring progressing into summer and autumn,—and the section which is directed away from the sun having, for the time, comparatively small light and heat, gradually bringing on freezing hoary winter, till it reaches its full extent, again to give way in the glorious march of Heaven's ever-circling plan of things. And thus does the Benignant round of seasons occur from year to year. By this fine distribution of successive exposure to the sun's illuminating and genial influence, the upper and lower portions of our earthly ball, which most need the boon, obtain their proportion of that noble luminary's happy effects; and seed time and harvest, cold and heat, in their wise and beneficent variations, issuing in summer and winter, take place in proper order, with all their respective advantages and pleasures.

It is necessary here to advert for a little to the alternation of day and night in continual sequence, which is closely connected with these seasons. This alternation is caused by the earth turning upon itself, like a wheel on an axle, in the course of twenty-four hours. If it did not so revolve, as it moved round the sun, then one side of it would always be opposite to the sun, engrossing the light and heat to a degree that would be very injurious, while the other would be in perpetual darkness and extreme cold. But revolving as it does upon itself, first one side is presented to the sun, and he diffuses brilliant illumination and penetrating warmth; then another side is presented, causing day there, while night reigns on the former side—the one coming after the other continually,—and the difference in the length of day and night which takes place at certain seasons of the year, and has an intimate causal relation to them, is occasioned by the varying aspects towards the sun of the earth, from time to time of her vast annual progress. When the light and heat coming from the sun to a particular department of the

earth are small, and coming not straight, but oblique, and therefore feeble; it is Winter; and when they are more abundant and powerful, then it is cheering Spring and rich Summer; and all the processes of vegetation and fruitfulness connected with the sustenance and well-being of the earth's inhabitants, rational and irrational, benignly ensue.

It is hoped that a sufficiently simple and lucid explanation has been given to our readers among the people, of the stated returns of the seasons, a return as sure as the Divine promise (Gen. viii, 22.) and Omnipotence can make it. We now wish to suggest to their attention a few important reflections, for leading their minds up through nature unto nature's God,—from the seasons to their great and kind Author.

The seasons exhibit very strikingly the power, wisdom, and goodness of God. Surely the seasons, considered in the manner that they are brought to pass, forcibly display to us the power of God. What immense power is manifested in the movement of the earth around the sun continually—the movement of a ponderous Globe about 24,000 miles in circumference, at the prodigious rate of 68,000 miles every hour—a movement thus circling through a course of many hundred thousand millions of miles, while at the same time this immense body is made to revolve with rapid whirl upon itself, as if it were a tiny thing. It is the finger of God that does all this, and by it makes season to succeed season without interruption. How great must be that Power which holds our earth every moment in its due place, neither flying further off from the sun, to be completely frozen, nor approaching nearer to it, to be burnt up. And yet, the earth is but as the dust of the balance, compared with the immensity of the Universe which he sustains and regulates; all, however, with equal ease to his Omnipotence. Again, is not the wisdom of God equally apparent in the seasons? What exquisite contrivance; what matchless and vast evidences of most intelligent design; what amazing adaptation of means to ends, are to be clearly seen in the laws of motion and revolvment imparted to our world, causing it to encompass the sun in the manner best fitted to gain seed time and harvest, cold and heat, summer and winter, day and night; in the aptitude of the sun's influences to enlighten, nourish and vivify; and in the exceeding skillfulness by which the different parts of our earth, varying in their relative bearings to the sun from time to time, get their due portion of the Solar beams in proper quantity and continuance, for the purposes for which they are needed. "O Lord, how manifold are thy works. In wisdom hast thou made them all." And how eminently does the goodness of God shine forth to our view in the Seasons. Through means of them, "the earth is full of the goodness of the Lord," as to the necessaries and comforts of the body, and the pleasing

emotions arising from the varying scenery of the world, and of the rolling year. By the regular succession of them, "every year is crowned with his goodness, and his paths drop fatness." Harvest following seed time, and summer, winter, there is thus a systematic course of supplies for preserving man and beast; one set of supplies is not exhausted until, by a fresh round of seasons, another set is given, even to a wicked and unthankful world.— And how immensely plentiful is the work of producing bounty which thus goes on, without ceasing. It extends not only to the hundreds of millions of mankind upon the earth, but also to innumerable orders of other creatures—each order comprising countless individuals. How very true, then, is it that in the seasons, "the Lord is good to all; and his tender mercies are over all his works. The eyes of all wait upon Thee: and thou givest them their meat in due season. Thou openest thy hand, and satisfiest the desire of every living thing."—Psalm cxv, 9, 15, 16.

In concluding, we do our readers the favour of setting before them, as a rich mental repast, an extract from a sublime hymn on the Seasons, by the great Poet of the Seasons, THOMSON, one of Scotland's illustrious bards:

"These, as they change, Almighty Father! these  
Are but the varied God. The rolling year  
Is full of Thee. Forth in the pleasing Spring  
Thy beauty walks, thy tenderness and love.  
Wide flush the fields; the softening air is balm;  
Echo the mountains round; the forest smiles;  
And every sense, and every heart is joy.  
Then comes thy glory in the Summer months,  
With light and heat refulgent. Then thy Sun  
Shoots full perfection thro' the swelling year;  
And oft thy voice in dreadful thunder speaks;  
And oft at dawn, deep noon, or falling eve,  
By brooks and groves, in hollow whispering gales.  
Thy bounty shines in Autumn unconfin'd,  
And spreads a common feast for all that lives.  
In Winter awful Thou! with clouds and storms  
Around Thee thrown! Tempest o'er tempest rolls,  
Majestic darkness! On the whirlwind's wing,  
Riding sublime, Thou bid'st the world adore,  
And humblest Nature with thy northern blast.  
Mysterious round! what skill, what force Divine,  
Deep felt, in these appear! a simple train,  
Yet so delightful, mix'd with such kind art;  
Such beauty and beneficence combin'd,  
Shade, unperceiv'd, so softening into shade,  
And all so forming a harmonious whole,  
That as they still succeed, they ravish still.  
But wandering oft, with brute unconscious gaze,  
Man marks not Thee, marks not the mighty hand  
That, ever busy, wheels the silent spheres,  
Works in the secret deep, shoots, streaming thence,  
The fair profusion that o'erspreads the Spring!  
Flings from the Sun direct the flaming day,  
Feeds every creature, hurls the tempest forth,  
And, as on earth this grateful change revolve,  
With transport touches all the springs of life."

We will add that, it is only the true Christian, the man who in the sublime description of the Apostle John, "dwelleth in God, and God in him," that can indeed say, in the final lines of the same noble effusion,—

"Should fate command me to the farthest verge  
Of the green earth, to distant barbarous climes,  
Rivers unknown to song, where first the sun  
Gilds Indian mountains, or his setting beam  
Flames on the Atlantic isles, 'tis nought to me ;  
Since God is ever present, ever felt,  
In the void waste, as in the city full ;  
And where He vital breathes, there must be joy.  
When ev'n at last the solemn hour shall come  
And wing my mystic flight to future worlds,  
I cheerful will obey ; there, with new powers,  
Will rising wonders sing. I cannot go  
Where Universal Love smiles not around ;  
Sustaining all yon orbs, and all their suns ;  
From seeming evil, still educing good,  
And better thence again, and better still,  
In infinite progression. But I lose  
Myself in Him, in Light ineffable.  
Come, then, expressive silence muse His praise."

MONITOR.

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### SUPPLY OF PREACHERS.

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*To the Editor of the Canadian United Presbyterian Magazine :*

SIR,—If it is in accordance with your editorial arrangements to admit communications, in the shape of Letters, I respectfully solicit the insertion of the following somewhat crude, but well meant, remarks and suggestions on a subject of very great importance to the Church in Canada.

It cannot be denied that as regards the administration of the gospel in connection with the United Presbyterian Church, in this Province, the Supply is not equal to the Demand. Indeed, as far as instrumentality is concerned, nothing has so much retarded the extension of our Church as the paucity of Preachers. But for this, her cords might have been lengthened to the limits of the populated land, and her stakes a great deal stronger than they are to-day. The vacant congregations and preaching stations under the auspices of the Synod are but partially supplied, so that the openings presented to inviting fields of labor cannot be entered. This is matter for lamentation, and, I fear, for self-reproach on the part of the Church. It is the unquestionable duty of the Church to give earnest heed to the Macedonian cry that salutes her ear, and adopt suitable measures for meeting, to a much larger extent than at present, the spiritual necessities of the country. "The fields are white to the harvest," and that harvest is plenteous, but the laborers are few."

Hitherto we have been chiefly, though not altogether, indebted to the Home Church for ministerial agency. And deeply grateful we should be for the generous supply of men and money, so long and so largely sent us by our brethren in Britain. But it is not desirable, nay it is wrong, that we should henceforth be dependent on foreign aid, to any considerable extent, either for ministers or money. We must look among ourselves for both. And if they are not to be found in sufficient abundance to meet the exigencies of the case, the idea of any great extension of the Church is vain, and even her permanency becomes, at best, a question of painful dubiety. The nation that cannot find generals as well as soldiers and the "sinews of war" within her own territories, but must needs go a begging for both, cannot be an aggressive or powerful nation,—nay, she cannot, for any length of time, maintain a desirable position, or even a tolerable existence. It is somewhat similar as regards churches and the spiritual warfare which they are called on to wage. Duty and interest, aye, and self-preservation demand that the United Presbyterian Church of Canada henceforth draw more largely, and all but solely, on her own resources, both for ministerial supply and ministerial support.

But, sir, I am much more solicitous about ministerial *supply* than about ministerial *support*, limited as that support generally and confessedly is. Such is my confidence in the efficacy of Divine truth and Divine grace on the natively selfish hearts of men, and such is my reliance on the promise of the Saviour, that I have no fear for the sustenance of faithful gospel ministers. The Spirit of God opens an exhaustless and ever flowing fountain of benevolence in the believing heart, and some of the streams of that benevolence will infallibly flow towards him who devoutly and dilligently labors in the service of the God of Love and Mercy, who never sends any on a warfare at his own charges.

What the Church requires, and especially in view of the future, is an increase of pious, well furnished and devoted men to minister at her altars, and to preach in those localities which are, in a measure, destitute of gospel ordinances—men that are willing to spend and to be spent in Christ's cause. This increase, as well as our permanent supply, of ministers, must, if at all possible, be obtained among the pious and talented young men to be found in our congregations. Of such, I do trust, there is no lack. We want a great many more from this source, resembling in religious character and mental calibre those whom we have already obtained. That portion of our ministry which has been cultured in Canada would be a blessing and an honor to any Church. And the few young men who are at present prosecuting their studies, with a view to the ministry in our connection, give most encouraging promise, as far as my personal knowledge and information go, of becoming workmen that "need not be ashamed."

Something should be done that young men who give some evidence of having received the grace of God, and who possess ability to acquire and communicate knowledge, may have their serious attention called to the demand for ministers, and to their duty with regard to it. And I would entreat such young men prayerfully to ask whether their Saviour does not require their services—whether it be not their imperative duty to "the Captain of their salvation" to prepare themselves



for wielding the sword of the Spirit in God's war against the world's wickedness, and for seizing the banner of the Cross, and bearing it up and on "in the high places of the field."

But more than this must be done if the Church would be faithful to herself and to her Lord. In addition to calling the attention of young men of piety and talent to the want of preachers, pecuniary assistance should be afforded to those who would willingly devote themselves to the public service of the Saviour, but who have not the means to enable them to prosecute their preparatory studies. I cannot doubt but there are many godly and clever young men in connection with our Church, engaged in places of business, at trades, and on farms, who would readily relinquish their worldly prospects, however encouraging, and devote themselves to study with a view to the ministry, if they could only see a reasonable prospect of securing a bare subsistence while toiling through the necessary course in literature, science and theology. Many noble spirits are lost to the Church, because she puts forth no effort to search them out and to help them on. Some of the most distinguished of Christ's servants have been solely or largely indebted to christian liberality for providing them facilities for study and for support while engaged therein. Such benevolent and pious expenditure has often issued in a rich revenue of glory to God and spiritual good to men.

We require, and must have, a highly educated ministry, and a large addition to our present ministerial staff. How are these to be secured without forecast and effort on the part of the Church? We have too long depended on what may be called *chance supply*. There must be more of both "prayer and pains" in reference to the coming-ministry, or the cause of Christ in these parts will not progress. I am clearly of opinion that it is the duty of the Church to bestir herself in this matter. A fund could easily be raised for aiding pious young men in their preparatory studies for the ministry. The sacrifice required would be trifling, and the advantages to the Church would be great, and reaped at no distant day.

I intended to propose some scheme or plan for raising and expending this desiderated STUDENTS' FUND. But as I have nothing matured on the subject, I shall at present content myself with having called attention to the matter, trusting that you or some of your able contributors will take it into your early and earnest consideration, and give utterance to your sentiments in the hearing of the Church.

Yours &c.,

R. Y.

[The subject of our esteemed Correspondent's Letter, every reflecting man must perceive, is of vital importance. Our own denomination is by no means the only one, especially on this side the Atlantic, that is suffering from a scarcity of Preachers. A day of prayer has just been observed in the States (how generally we are unable to say) for Colleges and for an increase of laborers; and a writer in the *New York Observer* makes the following remarks:—

*The fewness of the Laborers.*—There is at this time a very large number of vacant churches; and the number of candidates for the ministry has not increased for the last ten years. Why is it so? Many reasons have been given. Perhaps they are all included in this one—the low state of piety in the churches

This is the general reason. If we descend to particulars, there are two reasons which, no doubt, have a great influence; and they are both connected with the general prosperity of the country; for while the country is prosperous, and the people are growing rich, the ministry as a class are growing poor. With few exceptions their salaries are no higher in amount than they were when the cost of living was not much more than one-half what it is now. Hence, *one reason* for the fewness of the laborers and the decrease of candidates, is the inadequate provision made for the education of candidates for the ministry—for it costs more to get an education now than it did formerly; and *another reason* is the very inadequate support of the ministry—small and poorly paid salaries. In almost every other employment there is a prospect of comfort and of competence, if not of wealth; and hence even pious youths turn away from the ministry, as a service requiring more self-denial than they have grace to bear; and the consequence is a dearth of candidates, and a multitude of vacant churches. And where lies the fault? In the penuriousness of the church. And where lies the remedy? She has it in part in her own hands. She must deal more *justly* with her ministers, if she would have their number increased. There are exceptions; but as a general thing, there is far too much truth in “Shady Side” for the honor of Christianity.

“*The Prayer: for Laborers.*—Matt. ix, 38: ‘The harvest is plenteous, but the laborers are few. Pray ye therefore the Lord of the harvest, that he will send forth laborers into his harvest.’ There is much implied in this. It implies correct views of the magnitude and condition of the harvest—600,000,000 in sin.

“It implies sympathy for these unhappy beings, and desire for their salvation: ‘Jesus was moved with compassion when he saw the multitudes!’—Matthew ix, 36.

“It implies the duty of making efforts and sacrifices to procure what we pray for. God works by means,—our prayers, alms, efforts and sacrifices must be united!

“It implies desire that the destitute, and the heathen themselves, may be converted, and laborers be raised up from among them who shall enter into the harvest and gather sheaves unto life eternal.

“It implies desire that the pious young men in our churches, of sufficient talent, and the necessary gifts and graces, may devote themselves to the ministry, and enter upon the necessary preparation for it; and as many of these are poor, that the means may be furnished for their education.

“It implies desire that young men of talent may be converted and enter the harvest as laborers. It is a prayer for the conversion of young men.

“It implies the propriety, if not the duty, of consecrating our children to God, and devoting them to the ministry from infancy; and then laboring and praying that God would accept them and convert them, and prepare them for his service, directing our endeavors and instructions specially to this end.

“Such are some of the things implied. It is a very significant prayer. Let it be offered in sincerity, secretly, socially, publicly, constantly, with repentance for past sins, and resolutions of new obedience for the future; and then may we hope that God will hear and answer.”

It is proper, says the adage, to be taught even by an enemy, much more, surely, by friends and allies. No man who believes in the efficacy of prayer can object to its being largely had recourse to. Public prayer, too, for this public object seems to be especially reasonable; and that, if regularly and devoutly offered up, would probably be followed by a great increase of prayer for the same object both in the closet and the family. There is scarcely a single point on which Presbyterians are more sensitive than any approach to dictation respecting prayer. But we hope we may, without offence, offer the suggestion that as almost every

minister, at some time or other, in the course of every day's public services, presents supplication for the prosperity of the Church at large, and for the furtherance of the gospel at home and abroad, it might be taken into consideration by all those who regard the scarcity of preachers as an evil, and a hindrance to the advancement of the Redeemer's kingdom amongst us, whether they might not, in the manner they judge most proper, present also a few petitions bearing specifically on that point. Wherever this should be regularly, perseveringly and fervently done, happy results might be anticipated. There might be realised both what have been called the direct and the indirect advantages of prayer. He who has said "Ask and it shall be given unto you," would surely vouchsafe his gracious interposition in a case where his own glory and the good of his people are so deeply involved; and conscientious reflection and inquiry, followed, perhaps, by dedication to the work of the Ministry, might be awakened in the minds of many by having the subject solemnly and unceasingly presented to them. It would, of course, contribute greatly to the same end were Ministers, whenever an opportunity occurs, and that is not seldom, to press the matter with proper earnestness in their public preaching. That many are already exemplary in all this, we entertain no doubt. Let them not be weary in well-doing, and in due season they shall reap if they faint not.

The inadequacy of the provision made for the support of Ministers certainly is a great obstacle to procuring a sufficient supply of students and preachers. The subject is one to which it is disagreeable to advert; and on many accounts we are inclined to believe that our people will leave less and less to be complained of in that respect. In the meantime let ardent piety in the rising hopes of the Church triumph over all such considerations. It is related of the Rev. Dr. John Erskine, of Edinburgh, to whom the epithet "Venerable" came so justly to attach itself, that he had in his youth to struggle hard to induce his parents, who were people of some rank, to consent to his being a minister. They represented to him the obscure condition of the pastors of the Kirk at that time, and the mean accommodation that was provided for them; and reminded him that, as he was an only child, the family-estate would want a proper representative in the county. The devoted boy replied that he would cheerfully live in a Manse, and modestly added, that he did not think there was degradation in the office, for God Almighty had only one Son and he was a minister.

It would be of great importance that promising boys should, from an early period, receive such an education as might tend to prepare them for the ministry, provided they should at the proper time give evidence of piety and aptitude in other respects. With assiduous religious training in the bosom of a devout family such an issue might be reasonably hoped for, but should it unhappily prove otherwise, the education would be by no means thrown away. Even in a mere secular point of view, cultured talent will, as the civilization of the Province advances, every day bring a higher and higher market price as compared with mere animal power. As the "chopping" is got through, mere thews and sinews will be less and less in demand. Much might be done, we verily believe, if ministers, elders, and others were always on the outlook for such boys, and kindly offering their

parents, suggestions, advice, and perhaps occasionally assistance in the matter. It is an instructive fact that, of the ten young men who last year attended the Divinity Hall, three were from one pastoral charge which had subsisted only about four years over two new congregations, while another of the students was also at one time under the same ministry.

But we ought to apologize for the length of this addendum, and for losing sight of our Correspondent's excellent proposal of a STUDENTS' FUND. It is long since we heard some private members of the Church speaking favorably of such an expedient, and declaring they were persuaded that in their own, and some other congregations, providing for one student would be attended with no difficulty. Care, however, must be taken that only youths of real merit be permitted to participate in the benefit. No greater injury could be done to the Church than fostering a class of feeble and indolent students. The Scholarship scheme, at home admirably guards against such an abuse, and, at the same time, divests itself entirely of the disagreeable character of being eleemosynary.]

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## Reviews of Books.

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*Comfortable Words for Christian Parents bereaved of little Children.* By JOHN BROWN, D. D. Second Edition. 24to., pp. 140. Edinburgh: W. OLIPHANT & SONS. 1851.

Dr. Brown has, for a few years past, greatly to the edification of the Church, and the extension, we should say, rather than the establishment, of his own reputation as a Biblical Critic and Theologian, been publishing, in rapid succession, a number of large and learned expository works. It has been matter of regret to us, from the first, that it has been impracticable for us to do even tolerable justice to any of these elaborate and valuable productions; and, in truth, we scarcely know how far back we ought to go in the series for making a commencement. For the present, with little of either time or space at our disposal, we gladly introduce to our readers the precious, though comparatively tiny, volume of which the title is prefixed—a volume which thousands of stricken parents have blessed God that the author has found leisure to produce, and still more that he has, though in circumstances of sorrow, been found so rarely endowed for producing. From what we have said it will be understood that he has been comforting others with the comfort wherewith he himself was comforted of God when subjected to bereavement. The occasion of the little volume is beautifully and simply stated in the preface:—

“The following discourse was composed in portions, and delivered at intervals immediately after the death of the author's youngest daughter, Margaret Fisher Crum, a singularly lovely and engaging child of five years and four months, who after a very brief illness, was taken from him on the morning of the Lord's-day, March 5th, 1846.

It is published in compliance with the importunate and continued urgency of some esteemed friends, in the hope that it may be useful to his "companions" in this species of "tribulation," the bitterness of which is known only to hearts which have felt it; and is humbly offered to Him who is at once The Monitor and The Comforter, with a fervent prayer that he would employ it as a vehicle for communicating *his* instructions and consolations to such mourners, and thus make it indeed "good and comfortable words."

The text from which the "words" are spoken is Jeremiah xxxi. 15-17:

"Thus saith the Lord, A voice was heard in Ramah, lamentation, and bitter weeping: Rachel weeping for her children, refused to be comforted for her children, because they *were* not. Thus saith the Lord, Refrain thy voice from weeping, and thine eyes from tears: for thy work shall be rewarded, saith the Lord; and they shall come again from the land of the enemy. And there is hope in thine end, saith the Lord, that *thy* children shall come again to their own border."

In the Introduction Dr. B. treats us with a specimen of exposition, of which he is such a master, and vindicates the principle of *accommodating* (within certain limits) passages of Scripture as subjects of discourse. The sequel is divided into three Parts. The First is entitled "The death of Infant Children the cause of deep sorrow:" the Second "Consolations for those bereaved of little Children:" and the Third "Proper effect of these Consolations." There is also subjoined an Appendix, consisting of some appropriate and touching extracts from the celebrated biblical annotator Bengel, and our late venerable Professor Dr. Lawson, of Selkirk, both of whom seem to have been characterized by a singular tenderness and warmth of sanctified affection.

We must not omit, even in this hasty notice, to say that the book abounds in instruction as well as consolation, and, in particular, that while it chiefly aims at soothing the sorrows of Christian parents over their departed children, it admirably turns to account the favorable opportunity of directing and stimulating them in reference to their duties toward such as may be still spared. We have room for only the following extract:—

"Few afflictions are more fitted to promote our spiritual improvement, than the loss of children; and it has been justly remarked, that no means of trial is more common, no instrument of spiritual good more frequently wielded by our heavenly Father, than this. It teaches us the danger of seeking our supreme happiness in any object but God. It is easy to see how wicked it is to seek happiness in forbidden indulgences, in criminal pursuits. It is not difficult to see how foolish it is to look to worldly wealth or honours or pleasures, as the principal source of happiness, their nature and their uncertainty equally unfitting them for this purpose. But to love our children is natural, is dutiful. They are the fit objects of a very ardent affection, and we know they can communicate a very pure and exquisite happiness. For these very reasons, we are in the greater danger of placing them in the room of Him who gave them to us. This takes place in a degree that parents are often unconscious of, till, when deprived of them, they seem as if deprived of all; and the conclusion is forced on them—We have made them our gods, for when they are taken from us, what have we more? The dispensation is intended to make us feel how hazardous, as well as sinful it is, to place any created being in the place of God; and if it serve its purpose, in leading us to concentrate our affections on the unchangeable, undying, all-excellent One, temporary suffering will lead to permanent satisfaction, 'peace, and security for ever.'"

We knew the delightful child whose untimely death, as it might be

fondly called, gave origin to this volume, and she fascinated all who saw her. He who said, "Suffer little children to come unto me, and forbid them not, for of such is the kingdom of heaven," was pleased to remove her from earth too soon for her rendering any direct service to his cause and people. But, while, in such a dispensation, there is much that is mysterious and inscrutable—much that illustrates the sovereignty of Him who worketh all things after the counsel of his own will and giveth not account of any of his matters, one thing is manifest, that her life and death, proving the occasion of these "Comfortable Words," were by no means in vain.

#### THE WORD "ETERNAL," AND THE PUNISHMENT OF THE WICKED.

*A Letter to the Rev. Dr. JELF, Canon of Christ Church, and Principal of King's College, London. By FREDERICK DENISON MAURICE, Chaplain of Lincoln's Inn. 8vo. pp. 48. New York: FRANCIS & Co. 1854.*

The case to which this Letter relates has, on divers accounts, excited an interest both deep and wide. The subject is one of vast importance and comes directly home to every man's bosom. Mr. Maurice, too, is a person of some distinction—highly educated, of good abilities, and of excellent private and professional character. Besides his having been a Divinity Professor in King's College, which is itself not altogether a trifle, he is Chaplain of Lincoln's Inn, which is always regarded as just one remove from a Bishoprick; and, not to mention some others of his writings which have commanded considerable attention, he is the author of a sound Church of England book on the "Kingdom of Christ," which has served the valuable purpose of a counter-poise to the very low-Church, and indeed, we must say, somewhat latitudinarian work of Whately under the same title. His displacement from his Professorship, also, naturally attracted notice; but, in the estimation of multitudes, the most momentous question connected with the whole affair is still waiting decision. What is his Bishop—what is the Church to do? Is he to be allowed to retain his ecclesiastical preferment? Is it to go forth to the world that the Church of England sanctions, or at least tolerates the doctrines which he avowedly holds. But we anticipate, and must explain.

It was alleged against the Author, that in a volume of "Theological Essays," he had stated opinions calculated to unsettle the faith of his pupils, respecting the duration of the future punishment of the wicked; and the Council of the College not having obtained satisfaction on that point, decreed that his Lectures must instantly cease. The Letter before us may be regarded as his remonstrance against this procedure. It will be seen, however, that in his vindication, he occupies new and much more extensive ground. It is known to every one that the Scriptures employ exactly the same term to denote (as it has been hitherto understood) the duration of the punishment of the wicked, and that of the blessedness of the redeemed. He therefore proceeds to the consideration of that term, and gives new and startling views

of the whole subject. First of all as to the Charge, that his "words convey a general notion of ultimate salvation for all," he says, "I am not a Universalist. I have deliberately rejected the theory of Universalism, knowing what it is." But then he adds, "I should as much refuse an Article, which dogmatised in favor of that theory, as one that dogmatised in favor of the opposite." And again, having quoted the words: "By this will we be sanctified, through the offering of the body of Christ, once for all;" he asks, "Dare you make it a positive article of faith, that God's will, being what the Scripture says it is, shall not finally triumph? Nevertheless, there is such a darkness over the whole question, of the possible resistance of the human will, that I must be silent, and tremble and adore."

With regard to the Greek word which in Matt. xxv. 46., and also in Rom. vi. 22, 23., is translated both "everlasting" and "eternal" he greatly prefers the latter rendering. He says, "it does not suggest perpetual progress, but fixedness and completeness . . . and seems to have been divinely contrived to raise us out of our Time notions—to suggest the idea of One who is the same yesterday, to-day, and for ever, to express those spiritual and heavenly things which are subject to no change or succession." He also produces a number of passages, such as I John v. 11-13., in which "eternal life" is represented as being already possessed by believers, and objects that according to the views of his opponents, "All these passages refer to the *future* state of the Blessed." He likewise repudiates the idea that it is "the great end of God's revelation to tell men of future bliss or future woe." In another place he says, "I am sure any one of our older and greater divines would have told you, that we do not want that kind of security for the bliss of heaven which we want for earthly possessions. No saint in heaven has that bliss in *fee*; he never wishes so to have it. It is the misery of the fallen creature that he seeks to keep his treasures upon this tenure. The redeemed creature holds his by continual dependence on a Righteous, Loving being. While he trusts in God he has no fear that any good will be taken from him. Were he to lose his trust, he must lose all good, because he would be separated from the Source of good."

We have been careful to give the Author's views almost entirely in his own words, as his writings have always seemed to us exceedingly obscure, some of them, we confess, unintelligible. We suppose, however, we may regard him as occupying a position of neutrality with respect to the duration of the punishment of the wicked, and as holding with respect to the blessedness of the righteous that its unending duration is not matter of direct divine revelation—that the term "eternal," as applied to it, refers to its relation to God; but, not being a time word, does not predicate of it endless continuance. We are not sure whether he would say that the Immortality of the Soul itself, is revealed. For we do not remember that that doctrine in the abstract, is stated in Scripture. Eternal life, *i. e.* blessedness, and eternal punishment are revealed; and each of these, as ordinarily understood, implies everlasting existence. But if "eternal" do not refer to duration, then

perhaps it may be said that we do not hold our being, any more than the saints hold their blessedness, "in fee." It would be preposterous at present to enter on the discussion of such topics. But we may say we have met with nothing in the Letter at all fitted to unsettle our former faith on the matters in debate. The passages of Scripture, representing Christians as already having eternal life, occasion no more difficulty in believing in a true and proper future eternity, than the passages declaring that saints are already "blessed with all spiritual blessings in heavenly places," and that they "are raised up and made to sit together in heavenly places, in Christ Jesus," occasion a difficulty in our believing in a true and proper future heaven. Mr. Maurice, however, intimates to us that there are "tens of thousands of laymen, as well as clergymen," who sympathize with him. "You may succeed," says he, "in driving them out from among you; I tremble to think how soon. But if you do, you will deprive the Church of England of some of those who love her best—who, in evil days, will show whether they clung to her because it was fashionable and respectable to do so, or because they found in her springs of life and healing."

We were not surprised to find in the *Christian Inquirer*—a New York Unitarian publication—the following notice of the Author's Essays:—

"This is one of the most important volumes in modern theology; and whilst written nominally to oppose Unitarian views, it favors their essential spirit, and is eminently candid and appreciative in its judgment of our men and our books. We commend it cordially to our readers, and we believe that it will make them heartier Unitarians than before, by showing the deep basis of their essential principles."

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## Missionary Intelligence.

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*From the U. P. Missionary Record.*

CANADA.

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### ADDITIONAL PREACHERS WANTED.

The following letter from the Rev. Mr. Torrance, dated 26th January, shows how anxious the brethren in Canada are to have their hands strengthened by fresh labourers. The Foreign Mission Committee have as yet obtained only three missionaries, so that seven of the number sought are still wanting. Mr. W. C. Young, preacher, sailed for Canada on the 13th February, and the other two whom the committee has accepted, will go out in the spring. Again we earnestly commend the claims of this important mission to the prayerful consideration of preachers and ministers:—

"At a meeting of the mission committee held on the 10th of the present month, your letter in reply to the application of the church in Canada for ten additional preachers, was read, embodying the minute of the Board of Missions; and I was



instructed to tender to the Board our most cordial thanks for the manner in which said application has been received, and the Resolution that has been adopted to comply with the request transmitted by the committee in name of the Synod. It is very encouraging to those already in the field, when they find themselves so readily supported by the Church at home in the efforts they have been making for the extension of the kingdom of God's beloved Son. They have laboured in the building up of stations in connection with their own congregations, and several of these are now desirous of enjoying a full supply of gospel ordinances. Besides, there are new fields presenting themselves, not only in the remoter districts, but even in the front settlements, and there are not at present men to attend to these, unless we receive a supply from the parent church. We are all sensible of the weighty burden entailed upon the mission fund by responding to such applications, and regret this; but we sympathise with the people in their longings for the ministry of the United Presbyterian Church, and are anxious to do what we can to procure for them pastors according to their own desire.

"Some short time since I received a letter from a number of Presbyterians in Euphrasia, containing a list of subscriptions to the amount of £51, if we would send them Mr. Carruthers, or one that would please as well, and containing the promise that this sum would be increased. It would be of great importance to have a man settled in that quarter. There is a great destitution of ministers of every denomination, except the local preachers of the Methodists; and were a Presbyterian going in, he would have the eyes of all belonging to the body fixed upon him; and, if disposed to labour, might be called to form many stations which, in the course of a very few years, would become self-supporting congregations. As I have never been to Euphrasia myself, I cannot speak of the locality. Should any member of the Wellington Presbytery have to go into that quarter, I shall endeavour to procure a report from him, and send it to you for the 'Record.'

"Repeating the request that you will present our thanks to the Board of Missions, for the cordiality with which they have granted our request for ten additional preachers, I am," &c.

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#### J A M A I C A .

NEW BROUGHTON.—The following extracts are taken from a letter of the Rev. A. G. Hogg, dated 7th November:—

*A Congregational Coloured Missionary.*—In a former letter, I stated that our congregation had engaged one of our elders, a pious and judicious black man, named Joseph Bryant, to act as a home missionary to the heathen around us. You will be glad to know, that after fully a year's experiment, Mr. Bryant has commended himself to the highest esteem of the congregation, and indeed of all among whom he has "gone out and come in." I wish our congregation to support this mission entirely, as it was partly their own proposal the having such an agency, and as I am certain it will interest them all the more deeply in so good and important an object. It is pleasing to observe how, in all the prayers offered up at our meetings, "our mission brother" is so warmly commended to the God of all grace; and I have been gratified to learn that some of our own members are kindly disposed to provide some refreshment for the "missionary," when he has travelled far from his own residence. Mr. Bryant has done good: he has succeeded in bringing to the house of God some who scarcely ever were seen in it before—he obtains a glad welcome at almost every hut and "cabin"—aye, and even in the houses of some who have, and pride themselves in having, a whiter skin—wherever he goes he reads the word of God—he gathers groups of people together, for a general exercise, in various quarters, and he devotes particular at-

attention to the sick and the aged, some of whom can be best conversed with by such a man as our missionary. In one locality Mr. B. found about 70 children attending no school, and scarcely one of them knowing a letter. In the same district most of the parents were living in concubinage, and in the general neglect of the sanctuary, and even gross desecration of the Sabbath. Here we have established a school, and placed in it Charles Dryden, who is supported by a Ladies' Maternal Association in Glasgow. I repeatedly held meetings with the people in the open air, and for a time the school was taught under the shade of the Mangotrees. I urged the people to erect a school-house, and some of my people in the district entered heartily into the business. It is gratifying to state, that now a most comfortable school-house has been erected, entirely at their own expense; and it is stated, can accommodate betwixt 70 and 80 adults. I find it a most convenient and comfortable preaching-place, and there are 50 children now on the school list. One of my elders said to me lately, "Minister, there is a great change yonder—they used to play cards—play quoits—and have carousing on the Lord's Day, in the very place where the school-house is, but now there is no more of that."

I might mention other fruits of Mr. Bryant's labours, but let the above suffice as a specimen. I am convinced that this is an agency peculiarly suitable to the population of Jamaica; and though we have not so many students as I could like to send to the Academy, I rejoice that we have among our elders men well qualified for a work so greatly needed and loudly called for in the inland districts of Jamaica. Joseph frequently relates to the congregation what he is doing, and you would be charmed with the good sense, the humility, and the piety his addresses breathe.

*A Communion Sabbath.*—I often wish you were among us on a communion Sabbath, or that I could give you a daguerreotype picture of our congregation on one of these sacred seasons. Yesterday we had the communion, and I believe our mother church of Broughton Place observed it on the same day. I usually advert to this during some portion of the service, and it excites a hallowed feeling evicently. We communicate simultaneously, and the greatest order and decorum are preserved. From ten in the morning till three P.M., the people sit and listen eagerly—we have half an hour's interval between the two services. Here and there, indeed, you detect a sleeper, but, as we use "much plainness of speech here," the unfortunate sleeper is often very unceremoniously brought back to consciousness; and though we are nearly cured of what is too common a disorder in Jamaica churches,—persons, I mean coolly rising up, walking to the door, and then returning again, there is no more effectual way of curing it than just mildly and firmly saying, "James, just keep your seat—just sit down if you please." We are not quite cured of the disorder; but, on the whole, a visitor from Scotland would be delighted with our congregations on Sabbath. And it is an interesting spectacle to see 250 of the children of Africa, in a solemn and orderly way, seated at the table of the Lord, and at nearly the same time with their brethren in Edinburgh, who were instrumental in forming them into a church; eating of the same bread and drinking of the same cup; and at the close, fervently singing as they so often on such occasions do,—

"From every kindred, every tongue,  
Thou brought'st thy chosen race;  
And distant lands and isles have shared  
The riches of thy grace."

And how delightful was it yesterday, to see the words, "Ethiopia shall soon stretch forth her hand unto God," in our interpretation put on them, so evidently fulfilled—when so many of Ethiopia's children "brought presents," laid on that table, where they had been saying, "What shall I render to the Lord for all his benefits,"—their humble gifts to help to spread the knowledge of the Redeemer among the millions of China!

## MONTEGO BAY ACADEMY—HALF-YEARLY EXAMINATION.

The following very gratifying account of the half-yearly examination of the Academy, is given in a letter of the Rev. John Campbell, dated 22nd December last:—

“It is my duty, I believe, as chairman of the Board for the management of the Academy for the present year, to write you in reference to the last half-yearly examination of our Institution, which took place on Wednesday and Thursday of last week. I am happy to say, that the examination was, in almost every respect, an exceedingly satisfactory and gratifying one; and I feel quite persuaded, that the Academy was never in a better or more promising condition than it is at present. I can truly say, that I felt my own heart greatly encouraged by what I saw and heard on this occasion; and I know that the other brethren who were present, were no less grateful, and rejoiced, by reason of the evidences which were afforded of the efficiency of the Institution, and the hopes which we are warranted to cherish of great future blessing to Jamaica from this Academy.

“*The Mathematical, Latin and Greek Classes.*—In reference to this examination, I may mention particularly, that it was very carefully conducted. On Wednesday the Mathematical, and Latin and Greek classes were examined. The mathematical class consists of three divisions, and this department is one to which Mr. Millar evidently and very properly pays special attention, as being peculiarly useful in training the mind to clear and correct habits of thinking. And verily his labour has not been in vain. The exceedingly accurate manner in which the pupils gave the *definitions* was extremely pleasing; and the *demonstrations*, which were taken from the 1st, 2nd, and 6th Books of Euclid, were given with the utmost readiness, and I think, almost in every instance, without a single slip. The Latin and Greek classes consist of four divisions. These were severally examined, according to their respective stages of advancement. In the first division, we had the Latin grammar; in the second, the *Delectus*, with the particular parsing of every word; in the third, *Cæsar’s Commentaries* (2d Book), with rules of syntax; and in the fourth division, *Horace’s Greek Extracts*, and in the Greek New Testament, the *Epistle to the Hebrews*. All of these divisions acquitted themselves, to say the least of it, in a very creditable manner and the ease and accuracy with which some of the more advanced scholars read and translated the Greek and Latin, and turned the Greek into Latin, was specially pleasing.

“*The Classes for English Reading, Geography, etc.*—On Thursday the several classes were examined on English reading, geography, natural philosophy, history, composition and arithmetic. This examination was equally gratifying with that of the previous day. Indeed in some respects it was even more gratifying. The minute and accurate acquaintance of the pupils with the Gospel according to Mark, with the properties of heat, light, and electricity, and with the portion of history (1st century, B.C., and 1st century, A.D.) on which they were particularly examined, was especially delightful, and was remarked by all the examiners.

“*Efficient State of the Academy.*—On the whole, then, we have much cause to be deeply grateful for the prosperous and highly efficient state in which our academical institution now is. During the half year which is now closed, there have been fifteen missionary students in attendance, and no fewer than fifty public scholars. With the students, the respected tutors have been, generally speaking, exceedingly well pleased; and the number of public scholars is as great, I understand, as ever it has been, since the Academy was begun. Some of the students are specially promising, and if spared and blessed, will, I doubt not, do much good in their day, as instructors of others. To the tutors, both of whom as is well known, are eminently qualified, we are under a deep load of obligation for the energy and devotedness with which they have prosecuted their work. The

institution, taken as a whole, is not equalled, I believe for thorough efficiency, by any academy in the island; and there can be no doubt that its fruits will tell in the most salutary manner on the future history of Jamaica."

The Rev. Adam Thomson says of this examination, "it was a delightful and a cheering scene—one of those occurrences from which the Christian philanthropist, and especially the Christian missionary, derives pleasure, and indulges hope; and that, in so far as numbers are concerned, the Academy has not been in so prosperous a state, since his arrival in Jamaica, four years ago."

THE REV. H. H. GARNET IN MONTEGO BAY.

The Rev. Adam Thomson says, under date 19th December:—"On the evening of the former of the two days on which the examination was held, the Rev. Mr. Garnet, (a Negro Minister from America, who joined our Church in Scotland and was sent out to Jamaica) preached in the Presbyterian Church in this town. Our little chapel was more than filled on the interesting occasion. It is seated for about 350 persons; but Mr. Garnet's audience was at least 500—composed, moreover, of all classes in the community. The discourse which was of a practical nature, was listened to with great attention, and was well calculated, under the Divine blessing, to produce a wholesome effect. It had reference to the obstacles in the way both of the moral and intellectual improvement of the inhabitants of this country in particular—especially of the young; and gave evidence, I think, that Mr. Garnet has been a close observer of the state of things around him, during his comparatively brief residence among us, and has formed enlightened and accurate opinions regarding the characteristic habits of the population at large. His text was—"The slothful man saith, There is a lion without; I shall be slain in the streets."

"It had been agreed that Mr. Garnet should, at the close of the service, make a collection to assist him in the erection of a school-house in a necessitous and neglected district, about five miles from his own residence in Westmoreland. He did so; and thanks to his own persuasive appeal, the contributions amounted to £9—a sum which considerably exceeded expectations; but which, however, is only about one-third of that required for the important and desirable object in view.

"Under the conviction that Mr. Garnet deserves every encouragement in his laudable efforts to do good in this island, I have used the freedom to write, on his behalf, to several persons in Scotland; and I may be permitted to avail myself of this opportunity of expressing my earnest hope, that the aid of which he yet stands in need—£20 or £30—and which in our present embarrassed circumstances, it would be next to impossible for him to obtain here—will be generously furnished by those who so wisely sent him as a missionary to Jamaica—redeemed, it is true, from bodily servitude, but still, alas! to a lamentable extent, groaning under the miseries of spiritual degradation and bondage."

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OLD CALABAR.

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VISIT OF THE REVEREND E. JONES.

Our readers are aware that Sierra Leone, on the west coast of Africa, has for many years, been the place at which those Africans were landed who were rescued from slave ships by the British cruisers. The Episcopal and Wesleyan Churches have long had missions there; and it is said that there is now at Sierra Leone about thirty thousand Christian negroes, belonging to more than a hundred African tribes, situated in all parts of Western Central Africa. Many of these

converts, having found the benefits of knowledge and civilization, are now yearning after their native countries and the salvation of their kindred. A few years ago a considerable number of Yorubans found their way back to their country, and assisted in founding a flourishing mission church at the large and important town of Abbeokuta, inland from Badagry and Lagos. It appears from the following interesting narrative, given in the *Church Missionary Intelligencer* for November last, that a number of Ibos from the region a little above the Delta, felt a desire to return to their country, and that the Rev. E. Jones, of the Episcopal Mission, accompanied by three of them, kindly undertook to visit the Bight of Biafra and Fernando Po, with the view of ascertaining if the way was open to them. From the narrative it will be seen that the only place to which such can at present go is Old Calabar:—

“In consequence of several letters addressed to us by the leading men of the Ibo (Eboe) tribe, most of whom were not in connection with us, as well as of an application from John Smart, of Regent, one of our oldest communicants in that station, praying us to send them back to their own country, that they might see if the way were open to send the gospel to their country-people, it was deemed advisable that I should proceed as far as Fernando Po, and procure all the information in my power from Captain Becroft as to the feasibility of the scheme for the Ibos to return to their own country.”

After visiting Monrovia, the capital of Liberia, and Lagos, Mr. Jones reached Fernando Po on the 22d April:—

“*May 4.*—To-day, Captain Becroft, who is British Consul and Spanish Governor, arrived from the Brass river, whither he had been for the purpose of making a treaty with the chiefs there. I immediately called upon him, and had a long interview with him. He told me, that to ascend the Niger to Aboh, the capital of the Ibos, was totally impracticable, unless the ascent was made in a steamer, and that he would most readily go himself were an opportunity afforded him, and render us all the assistance in his power. As to the plan of going by the way of the Bonny, he expressed himself in very strong terms, that it was a mad scheme, and would only end in murder and slavery. He had some knowledge of King Poppel and the Bonny people, whom he considered as crafty and treacherous in the extreme. They would promise most fairly, but, when once within their reach, nothing more would ever be heard of us. He instanced the case of Mr. Carr, the brother of our chief justice, who attempted to return that way in 1841, and was plundered and murdered, and said his advice had been clearly against Mr. Carr’s attempt at the time, as he felt certain of what would be the result. This opinion of Mr. Becroft is quite in unison that with of all the well-informed persons here. Many engaged in the palm-oil trade, and who have long resided at Bonny, tell me, that, however safe myself and party would be at Poppel’s residence the moment we were any distance from the shipping in the river, our lives would not be worth a moment’s purchase. I mentioned to him an opportunity offered me of going up the Old Calabar river, which he strongly advised me to embrace. He had been two hundred miles up that river in a steamer, and thought it would prove hereafter one of the highways into Central Africa.

“*May 10.*—Mr. Lynslager having a cutter which he was about to despatch to Old Calabar, most kindly offered me a passage in her, which I gladly embraced. The steamer was not expected before the 24th, and I hoped to have plenty of time to acquire a little more information from the Scotch missionaries, who had stations up the Calabar. Accordingly, at ten P.M., I went on board, and we commenced our voyage. The distance we had to sail was about 120 miles, and it was thought it would be accomplished in three days. Through Mr. Lynslager’s generosity I was supplied with everything needed for the trip.

“*May 11.*—This morning I found we had made little or no headway. It rained most part of the day, which confined us to our little cabin, or rather

den, which was most uncomfortable from the number of persons in so small a space. One of my fellow passengers was a native of Cape Coast Castle, and was now returning to the Scotch mission, in which he was engaged as a teacher. I was much pleased with him. At seven p.m., we anchored inside of the bar of the Calabar, and wished for the morning.

"*May 12.*—We pulled anchor at five this morning, and proceeded on our voyage. It was a lovely morning, and the wind was quite fair, so that we passed rapidly up the river. At the mouth, and for some distance up, it is ten miles wide, and vessels of 900 tons ascend about sixty miles, as far as Duke Town, where is a Mission Station of the United Presbyterian Church. At seven in the evening we anchored off Duke Town. There were four large ships engaged in taking in palm-oil, which is the principal article of commerce. The Mission premises are beautifully situated on a hill overlooking the river, and from which Old Town and Creek Town Mission Stations could be readily seen. I was kindly welcomed by the Rev. W. Anderson and his wife, and was invited to take up my abode with them. The presence of a missionary brother from another part of the coast seemed quite refreshing to him, and my own spirit was equally refreshed by what soon took place; for immediately after tea the whole family were assembled, and I was delighted to hear the Calabar children read and pray in their own language. I retired for the night with grateful feelings for all I had seen and heard.

"*May 15—Lord's Day.*—For the last two days I have been very unwell, so as to be obliged to keep my bed, from an attack of dysentery. Feeling a little better, I accompanied Mr. Anderson to the courts of the different chiefs where he is wont to preach on Sundays. I spoke in three places through an interpreter. In the court of the last Chief we visited, I mentioned some things which I was very sorry to learn were practised by them, among which was the custom of killing all twin children. I was told, that when the interpreter, who was the Chief himself, and a most intelligent man, came to this part of my discourse, he made a deprecatory prayer to the false god he worshipped, to pardon him for having to mention such things as fell from me respecting their customs. In the afternoon I preached in English to a goodly number of Europeans connected with the shipping, among whom were several captains. Mr. Anderson was highly gratified at the numbers present. In the evening I had much conversation with Mr. W. C. Thomson, who came over yesterday from Creek Town to see me. He is the only surviving son of Mr. Thomson, who died at Teembo in 1843, and when I last saw him, was a boy of fourteen. I always regretted that a youth who was gifted as he was when he left Sierra Leone should be lost to Africa; for at that early age he spoke Timneh and Susu, and understood something of the Mandingo and Fulah languages. I was now most agreeably surprised to find him employed in missionary work. He speaks the Calabar or Efik language like a native, and I trust will prove a useful labourer in the Lord's vineyard.

"*May 17.*—I went to Old Town, where the Rev. S. and Mrs. Edgerley reside, and who showed me all hospitality. It is the second station on the river. There seems to be little or no impression as yet made upon the people. The character of the Chief is of the worst description, and there are scarcely any who will even listen to the report of the gospel. But Mr. Edgerley has a press which is sending forth from time to time publications in the Efik language. He has just finished printing a volume of select passages from the Scriptures, and the work of translation is daily being carried on by his brother missionaries. The Gospel of John, translated into Efik by Mr. Anderson, has been lately printed in Scotland. May the blessing of the Lord attend its distribution!

"*May 18-20.*—Though still suffering from dysentery, I proceeded on my way to Creek Town, the third and last station of the mission. Messrs. Anderson, Edgerley, and Thomson accompanied me. I was again most kindly received

by the resident missionary, the Rev. Hugh Goldie, and his good wife. I was confined to bed most of the four days I passed here, and received unremitting attentions from my kind friends.

"*May 21.*—This morning as I had to return to Duke Town, to be ready for the steamer, I went with Mr. Goldie to call upon King Eyo. It was important that I should see him, as I was informed by the missionaries that more than half the population were Ibos. Eyo received me most courteously. He was quite naked, with the exception of a cotton cloth around his loins, and looked every inch a Chief. I found him exceedingly intelligent and clear-headed, and altogether a fine specimen of an African Chief. He is very favourable to the mission, and has repeatedly set his face against several of the abominations of his people. He is a man whom I feel constrained earnestly to commend to the prayers of all Christians, that it may please God to reveal Jesus Christ in him, and enlighten him in the knowledge of the truth. When I told him of Sierra Leone, and the gathering of the different tribes who were, through the kindness of the English, rescued from slavery, and many of whom had been endowed with that greater freedom which the Son of God gives; that amongst them were Calabars and Ibos, who would gladly return to their own country; he said, 'Let them come here: I glad to see them, and give them land. I will look at them as white man, because they have learnt white-man fashion. Let them come and teach my people. Nobody will trouble them.' I was greatly encouraged by his conversation. Here was evidence that I had not come in vain, and that the Calabar country was open to receive any of her children who might feel disposed to return. I left him with most favourable impressions, and soon after bade adieu to my kind friends Mr. and Mrs. Goldie, and returned to Duke Town.

"*May 22—Lord's-day.*—To-day, though somewhat better, I have been unable to leave the house. I begin to feel anxious for the steamer, as the doctor thinks my complaint will not be got under until I reach the sea. How thankful should I be to have had such a home, and such attentions as I have received from all my missionary brethren here! To Mr. and Mrs. Anderson in particular—because I was most with them—am I indebted for acts of kindness that I shall not soon forget. The Lord reward them by abundantly blessing their labours in this, as yet, barren land, 'where no water is.'

"*May 24.*—This evening, about five o'clock, the steamer 'Hope' came in sight. Mr. Edgerley went on board, and returned with the information that I must embark immediately. Accordingly, bidding adieu to the kind friends amongst whom I had been sojourning for the last fortnight, I went on board. This mission has been established since the so-called failure of the Niger Expedition. There are three stations, three married missionaries and one single, and one married—the Rev. H. M. Waddell—in Scotland. As yet they have no converts;\* but there is everything to excite hope. A silent influence is acting upon many of the abominations of the land. Human sacrifices, since 1850, are by law abolished. In Creek Town, where King Eyo lives, there is no market on the Lord's-day. A breach has been made in the cruel practice of killing twin children. Some begin to be ashamed of the use of the poison nut. The Bible is being translated, and portions of it are now accessible. Who shall despise this 'dey of small things?' For myself, I must say, that when I saw numbers of Calabar children reading, singing, and praying in their own language, I could not but firmly believe that the blessing of God would rest upon the labors of his servants.

"*June 2.*—After a stay of five days at Fernando Po, during which my health rapidly improved, we left on the 31st May, on our return to Sierra Leone, not without the wishes of many that the Church Missionary Society would do something for this place.

\* Since Mr. Jones's visit five baptisms have taken place, and there are besides more than a dozen candidates for that sacred ordinance.

"In conclusion, the results of my mission seem to be these—that the way up the Niger, the most direct route to the Ibo country, is only accessible by means of a steamer; That the way by the Bonny is still less so, from the treacherous character of the people; that any numbers of Christian Ibos or Calabars might safely settle on the Calabar river, where our Scotch brethren would welcome them; and that Fernando Po, from its situation, offers peculiar facilities as a base line for future missionary operations in the great rivers of the Gulf of Guinea. May the Lord direct the Parent Committee to a right judgment.

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C A F F R A R I A .

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We have received two letters from the Rev. Mr. Niven, the one dated Graham's Town, 22d November, and the other Peulton, 13th December. Mr. Niven had, in the month of November, two personal interviews with the Governor, submitted various papers relative to the claims of the Mission Stations, and received, beside personal explanations of the policy of the Governor, a written reply to his communications. We shall briefly state the results.

1. *Chumie*.—Mr. Niven learned, on arriving at Alice, ten miles from the Chumie, that the mission lands of the Chumie, which the natives had formerly occupied 'had been granted in the shape of two farms to two sons of Mr. James Stewart, Cullendale, Kowie River, and that they were in possession." The reasons for this are twofold. First, the resolution to "exclude all Kaffir locations from the colony;" or, in the words of the written reply, "Motives of policy, with a view to the maintenance of peace, demand that no Amakosa, or Kaffir missionary establishment, be re-established within the colonial boundary." And the second is, the allegation that the people connected with the Chumie mission had forfeited any claim which they had to such lands, by a great portion of them having taken part in the rebellion. Hence the answer of the Governor says, "Whatever rights might have been supposed to have been vested in certain Amakosas of the Gaika family, in respect to lands or right of pasture granted to Caffres, on or near the Chumie River, at the Gwali station and others, are forfeited by the participation of the greater portion of those people in the late rebellion.

1. *Uniondale*.—This station was in the Amatolas, from which the Caffres have been expelled; and as the Governor was resolved not to allow any Caffres to return to these mountains, so liberty to re-occupy that station has been refused. The words of the Governor are, "As to the stations formerly established in the Amatola district, viz., Uniondale and Burnshill, these are situated in Sandilla's former location. Sandilla's former location has been declared forfeited in consequence of general rebellion, and all his people have been expelled from it, and preservation of peace demands that in that particular part known as the Amatola mountains, no Caffre of any description, or under any pretence, shall be allowed to harbour. Therefore it follows, that as missionaries have no Caffres therein to exercise their spiritual teaching upon, the temporal consideration of bringing in Caffres to cultivate gardens for Mr. Niven and Mr. M'Diarmid, in that quarter, cannot be sanctioned, and is therefore negatived." The Burnshill mentioned in the above extract was a station which belonged to the Free Church, of which Mr. M'Diarmid was the missionary. No notice is given in these letters respecting our third station, Igquibigha, but similar reasons of policy will prevent its being resumed.

3, *The Gaikas*.—These tribes, for whose benefit the Caffre mission was undertaken, have, as we stated many months ago, been driven from the Amatola mountains, and located by the government in lands, situated near the great Kei



River. The Governor will permit missionaries to go to them, provided Sandilla and his people be willing to receive them. The document says, "The heathen Caffres, however, among whom Mr. Niven formerly established himself, are now removed to the banks of the Kei, where it is intended they should remain; and it does not appear that as yet any spiritual teachers have gone after them. The course to be pursued therefore, should Mr. Niven actuated, as no doubt he is, by religious and disinterested motives, desire to renew his pious endeavors to convert them to Christianity, he has only to make his own arrangements with the chief Sandilla, who, if willing to receive him, and make a suitable provision for his dwelling, church, school, and garden, and other similar arrangements, and Mr. Niven choose to run all risks, any bargain so entered into, on being duly reported by both parties to the chief Commissiœer, will be registered by him, and both parties will be kept bound to the agreement."

4. *Interview with Sandilla and his Chief Men.*—In the beginning of December, Mr. Niven, accompanied by the Rev. Mr. Birt, the missionary of Peulton, a station of the London Missionary Society, about ten miles north from King William's Town, paid a visit to Sandilla, which is thus described:—

"Last week, Mr. Birt, accompanied me on a five days' tour of the Gaika location, for the double purpose of seeing Sandilla, and of looking out for a spot eligible for a station, should that be afterwards advised. We visited the Chief on Tuesday, at his kraal, on the Izincuka, a well constructed, compact hamlet, in a fine situation. He was much pleased to see us, and anticipated our main object by asking where my family was. On learning that they were still in Scotland, he urged their speedy return, adding, 'There is no peace so long as the teacher remains away. There is no peace! My heart is as white as this,' pointing to the ivory handle of a knife he held in his hand. His mother, Sutu, the former regent, was equally importunate. He was told that much depended on the certainty and durability of peace, and on his power to protect a missionary and the station property. Mr. Birt reminded him that the supporters of missions across the sea wanted more proofs than we did, who knew him, that he could preserve his teacher. The rough usage experienced by our party, on the way to the Chumie, and Anta's pillage of the station, when the war broke out, were adduced to show what had been done by his people, even when they knew their Chief's good feeling towards the teacher. His remarks remotely touched the matter of dealing with these persons; and one counsellor whispered aside to me, 'Sandilla sees the thing, and will look after it.' I concluded by saying that we should leave it unto Sandilla, in the meantime, to furnish the proofs of his ability to protect his teacher; that I should return to learn what these were; and that, at present, Mr. Birt and I should take a look of his country to see where there was any suitable place for a missionary to settle in. 'That is good,' said he, cordially. We addressed his counsellors, some fifty in number, who replied in friendly accents, by one of their company. We shook hands, and left. Festiri, the teacher of Struthers' school, was with us, and gratefully expressed his delight at the wide door opened for the gospel to the Gaikas. We are the first to visit this location. There is not a missionary in it. Its extent is eight hundred square miles, peopled by T'Siambies and Gealekas, as well as the Gaikas. Not one-half of the last mentioned tribe has moved into it. At the close of the crop season, that is, about March, the Gaikas, who are scattered among other tribes, are to take possession."

5. *The Converts.*—The following is the information supplied by Mr. Niven, with regard to the members of the mission, from which it will be seen that one hundred and twelve names have been got:—

"The communion lists of the three native churches have been at length gone over. The results will suffice here. Total of members ascertained, 112; 6 died; 13 fallen into sin,—twelve of these having broken the eighth commandment, the other three guilty of minor offences. They were all members of the Chumie.

One besides, belonging to Uniondale, is being dealt with for an ebullition of temper and unfaithfulness, in not reporting to the church he was temporarily connected with the fact of his seeing two members under the influence of drink. These are mournful details, but not more so than could be expected of a community like that of the Chumie, left so long literally without a shepherd, entangled most unwillingly in the snares of war and heathenism. It is delightful to perceive what successful struggles have been made by a great majority to keep their garments unspotted.

While the members are still scattered, from Port Elizabeth onward to the Kei River, nearly 40 communicated here last Lord's day. Our society was enriched by the presence of brother Cumming, who preached the action sermon. It was a delightful season, enjoyed by none more than by our dear friend, the Rev. Richard Birt, of this station, who has received with such a large Christian heart our destitute deserving native brethren, when a cloud of reproach, as well as of suffering, made them apprehend a different reception. And it is gratifying to have his testimony to the Christian truth, particularly of the Chumie elders, who appear to have gained in grace what they have lost in health, relations, and substance, by their peculiar trials. Something is being done provisionally to increase their usefulness in this heathen neighborhood, of which more can be stated by next mail."

6. *The Rev. J. F. Cumming.*—We have also letters from Mr. Cumming, dated Glenthorn, 7th November, and Peelton, 12th December. He found "his family and other friends, from whom he had been so long separated, in the enjoyment of good health;" and after a few weeks' stay at Glenthorn, he joined Mr. Niven, at Peelton. Mr. Cumming says, "The majority of the members of our mission are residing here in Christian harmony, with those connected with Mr. Birt. Yesterday (Sabbath, 11th December,) a pleasing scene was witnessed in the temporary church upon the station. The monthly dispensation of the Lord's Supper took place, on which occasion the elders and other members of our mission united with the pious Caffres of the station in celebrating that sacred ordinance. "Behold, how good and how pleasant it is for brethren to dwell in unity." I preached in the forenoon to an audience which might amount to four hundred persons, from the words, "Trust in the Lord, ye people. Pour out your hearts before Him. God is a refuge for us." Notishi, who is now united in marriage to Pepe, is also united with him in teaching the children in the place. The number of children under instruction is about one hundred and fifty. Dukwana, Festiri, Nyosi, and Toby, the four Chumie elders, are also here."

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## A U S T R A L I A .

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The following are additional extracts from the letters of the Rev. Mr. Tamilton, from which, in our last number, we gave a short account of the places in Victoria where ministers may be settled.

*The need of Good Ministers.*—We have been very anxious about the arrival of ministers, but we have trembled at the responsibility of giving positive advice, or hasty and urgent counsel. We know that the churches at home could not fail, under the Spirit of God, to become deeply alive to the spiritual necessities of our colony, and that if ministers could be found who, in the natural course of Providence, should see their way clear to leave existing spheres of labour for those of the colony, we might have much more satisfaction in regarding their mission as divinely directed, and as warranting expectations of substantial results. A number of ministers of various denominations have arrived here during the past year, evidently under the influence of haphazard principle, without having previously obtained satisfactory information,

or knowing anything of the country into which they rashly introduced their services; and the result has been, the most aggravated distress to themselves and families, the humiliating necessity of devoting themselves to secular labour, and the exposure of the ministerial office to unhallowed depreciation in the estimation of the world. On the other hand, I may point to the case of the Rev. Mr. Dalrymple, (late of Hamilton, C.W.), who arrived some time ago amongst us, under, we trust, the divine guidance, and now he is settled in a prosperous sphere of labour in the district of Warranmbool, and his services, I understand, are meeting, as they doubtless deserve, with large acceptance among the people.

*The Rev. Mr. Hamilton's Congregation.*—In regard to my own church, I am happy to say, under the divine blessing, it has been steadily progressing I have now upwards of 120 members in full communion. Our place of worship is now nearly filled. We shall not be able to accommodate more than about 50 or 60 in addition to the general attendance. We observed our fifth communion on Sabbath last, when about 80 sat down at the Lord's table. We observe simultaneous communion, and celebrate the ordinance once a quarter. I have three elders from the three kingdoms. It may be interesting to note that I have received certificates of membership from the Rev. Messrs. Paterson, Stobbs, M'Lellan, Paul, Cairns of Berwick, Ballantyne of Langholm, M'Laren, Fleming, Burgees, Alison, Laughland, Borwick, Bruce, Dickie of Cumnock, Reid, Wyse, M'Gavin; Drs. M'Farlane, Beattie, Eadie, A. Thomson, Peddie, and Crichton; Messrs. Dall of Bedlington; Jack of Bristol; Fisher, London; Hobbs, Cambridgeshire; Hamilton, Bellast; Clark, County of Tyrone; Lesslie, Cookstown; Millar, do.; and Cassie, Port Hope, Canada.

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### THE CHURCH AND THE PRESS.

We have long regarded the power of the Press as equal to any other agency—the pulpit perhaps excepted—which acts upon the intellect and the heart of humanity. That this power is abused and perverted is lamentably undeniable. That it is used in many instances to corrupt—and destroy the souls of men is painfully manifest. But these admissions so far from discouraging us should rather prompt to a more extensive use of this power for those high purposes which it is so well adapted to accomplish. The Christian Church is deeply indebted to the Press. The multiplication of Bibles, tracts—and religious publications—not by thousands only, but by myriads, is the result of this amazing power. The noble Christian institutions of our age derive much of their efficiency from the employment of this agency, and we conceive that any Christian organization destined to exert an extensive influence on mankind must call into requisition the power of the Press to urge its claims—expound its intentions, and resist its assailants. Reading has become, at least in this country, almost an universal habit. The toils of the mechanic and the labourer are relieved by the luxury of reading. The low and brutalizing tastes and habits which formerly degraded the masses of the people are losing their influence upon multitudes. Well informed minds may be found in every station in life, and if ever there was a call upon the Christian Church to minister to an appetite which it has itself largely created, the present moment utters it. Men will read, and if the reading provided for them be not of a description suited to nourish religious affections and habits, need we complain that infidelity, worldliness, and formalism should spread in the land?—*Evangelical Witness and Canadian Wesleyan Methodist New Connexion Herald.* [A Toronto Periodical just commenced under the Editorship of the Rev. J. H. Robinson.]

## Ecclesiastical Notices.

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### PREACHERS FROM SCOTLAND.

Mr. W. C. Young, Probationer, arrived in Canada a few weeks ago, and has entered on his labors. And at a meeting of the U. P. Presbytery of Kelso, on the 14th February, the Rev. R. Monteath laid on the table the resignation of his pastoral charge of the congregation at Greenlaw, and intimated his purpose to go to Canada to labour in connection with the mission of the United Presbyterian Church in that country. The Rev. D. Barclay was appointed to intimate this resignation to the congregation next Sabbath, and to cite them to appear by commissioners at next meeting of the Presbytery, which was fixed for the third Tuesday of March.

### PRESENTATION.

The people under the Pastoral care of the Rev. Gilbert Tweedie have presented him lately with some substantial tokens of regard, and desire for his convenience and comfort in his widely scattered labours among them. To what station any one of the objects is to be credited, we are unable to say; but an elegant Cutter, an excellent set of Harness, and Buffalo Robes, were the result of their united liberality.—The stations in Newham, Lindsay and Mariposa, now enjoying the benefits of this young minister's labors, are advancing in a very satisfactory manner, and, in many ways, give evidence of somewhat correct ideas of their valuable privileges.

In connection with the above, it may be noticed that the people in the Mariposa station have erected a substantial church, which was opened on Sabbath, 25th January last, by the Rev. Mr. Thornton, of Whitby, when the house was crowded, and a good collection obtained in aid of the building fund. On the Monday evening following, a Soiree was also got up for the same object.—Interesting and appropriate addresses were delivered by the Revs. G. Tweedie, Minister, R. H. Thornton, and J. Ewing, Emily. The amount obtained on these occasions was, we understand, about £25. At the Soiree, Rev. Mr. Thornton stated that, "It was only about a year and two months ago that he had, by appointment of the Durham Presbytery, congregated the handful of worshippers then assembling in that neighborhood. And that so lately as at the ordination of Mr. Tweedie, they had been connected with two older and more promising stations in sharing Mr. Tweedie's labours, in the hope that at some future day—distant as every one supposed—their numbers and ability might so increase as to enable them to do something by themselves. Now, however, the *last* in this case promises to be *first*. A mere trifle of debt is all that is on the building, which is an ornament to the little village of Monticello, and a monument to the well-directed, harmonious, and self-denying efforts of the United Presbyterians of that neighborhood." Few cases like this have occurred in the past history of our church in Canada.

## CHATHAM.

A Soiree in connection with the Sabbath School of the U. P. Church was held in the Town Hall here on the evening of Tuesday, the 7th ult. Thos. M. Taylor, Esq., in the chair. The Hall was filled to excess, and upwards of 400 must have been present. Excellent addresses were delivered by Rev. Messrs McColl, Campbell, and Jamieson, and by the Rev. W. Fraser, Pastor of the church. There was also some delightful music by a choir. The profits, which were considerable, are to be applied to the commendable purpose of procuring a Sabbath School Library. The desire, so generally evinced, to have libraries connected with our congregations may be regarded as one of the unequivocal marks of progress. We recollect the day when scarcely a congregation in Scotland had a library.

## NEWTON, CLARKE.

The U. P. Congregation here have just raised the sum of £7 10 for Missionary purposes, and have distributed it thus: Chinese New Testaments, £2 10s; Calabar £2; Synod's Mission Fund, £3. In estimating this contribution it is proper to remember that the congregation have been for some time in a state of vacancy. The Head of the Church, in whose cause they are so creditably manifesting their interest, will, we trust, soon give them a Pastor according to His own heart.

## WHITBY.

The Annual Missionary Meeting and Soiree of the United Presbyterian Congregation of Whitby was held on the evening of Wednesday, 5th February. Although the preceding day had been stormy throughout, and the weather cleared off too late for many of the distant members to come out, the meeting was respectable in point of numbers

and was not inferior in point of interest to the more numerous attended ones of preceding years. Able and interesting addresses were delivered by the Rev. Messrs. Kennedy, Scott and Tweedie, (United Presbyterian,) the Rev. Messrs. Kerr, (Wesleyan,) and Gerrie, (Baptist.) As one design of the meeting was to furnish an opportunity of cultivating Christian Union, it was satisfactory to observe different denominations not only represented on the platform, but still more extensively throughout the audience. The excellent arrangements, the interesting addresses, and the delightful music, all contributed to the lively satisfaction which seemed to be expressed by every countenance.

The Annual Report showed that the missionary enterprise is advancing in the estimation of the contributors, the amount raised being considerably larger than in any former year. It is highly necessary that such an increase should appear, inasmuch as the circumstances of the people are improving. And if the Christian people only keep in view, in furthering the best of causes, the ancient rule to give "according as the Lord thy God hath blessed thee" there can be no doubt but a much larger amount will ere long find its way into the Treasury of the house of the Lord.

During the year 1853, the congregation has raised for missions the sum of .....£24 8  
For charitable purposes, though not exclusively, yet chiefly, within the same bounds..... 21 0

Total.....£45 7

The above is exclusive of any collections for other schemes of the Church. The Missionary Funds were divided thus: two thirds to the Missionary Fund of the U. P. Synod in Canada, and one third to the French Canadian Mission.