

THE CANADIAN UNITED PRESBYTERIAN MAGAZINE.

VOL. IV.

TORONTO, MARCH 1, 1857.

No. 3.

Miscellaneous Articles.

SCOTTISH PRESBYTERIAN PREACHING.

(Concluded from p. 42.)

Perhaps, there is too much attention paid to the formal method by the preachers of the United Presbyterian communion generally. Certainly the *knacky* divisions which some affect are not to be commended. There is a danger of the pleasing balance and apparent symmetry of parts we sometimes see in them, being more in words than in thoughts; nor is that the greatest evil; the manufacturers of such divisions are tempted to twist, or compress, or draw out, certainly in some way to mutilate the truth, as in the Dutch style of gardening is done with the trees, in order to obtain their valued form of arrangement. We all know how Macaulay has made truth bend to his antitheses. The proper mode of division is to distribute a whole into its own constituent parts, whatever these, in each particular case may be; and as there is an endless variety of such "wholes" in Scripture, so consequently must our divisions be endlessly varied too. We divide different parts of the same flower and anatomize different parts of the same human frame, in different ways. Our United Presbyterian ministers might, we think, learn something on this subject from the free methods of such preachers as Archer Butler, Trench, and other eminent Episcopalians. It would not do, however, to give up formal method altogether, and adopt the style of the mere religious essay; for, if according to the latter mode the finer strokes and due proportions of truth are better preserved, according to the former, perspicuity is more likely to be attained, and, consequently, what is said will be more probably remembered. The really good preacher is he who combines the excellence of both methods.

Such a preacher is the Rev. John Cairns of Berwick. He does not, indeed, like the two great popular orators of whom we have been speaking, shine peculiarly in the pulpit. You do not see crowds following him wherever he goes; although a crowd around him is certainly an honour, for you may be sure that it is made up, for the most part, of the intellectual and inquiring. His qualities are not such as to strike the multitude with admiration; to his form, look, voice, and the like, he owes but little, although, indeed, his appearance is at once manly and simple. Nor would his forehead, judging from a distant view of it, please a Spurzheim, or his face a Lavater; the lower regions of the countenance seem better developed than the upper. We have been struck by a resemblance between him and the portrait of Andrew Fuller. Then, Mr. Cairns' mode of speaking, although simple, natural, and even not

unattractive, is not that of a Gough, enough to make a reputation of itself. He has evidently never studied elocution, but expresses himself simply as he found he could do when he tried it. There is a kind of uniform cadence in the voice which comes by and by to please, and haunts the memory like the refrain of a relished song. Mr. C.'s action also is ungainly. Plainly, his arms are *de trop*. A characteristic movement is to sweep forward with them as if he were cutting corn and gathering it into his bosom. Let it not be supposed, however, that Mr. Cairns is not a most eloquent and interesting preacher. There is no parallel between him and John Foster in this respect. The most intelligent in Berwick delight to hear him; and we doubt not, that had he seen it to be his duty to accept the call given him by Greyfriars Church, Glasgow, with so much enthusiasm, his settlement there would have proved an eminent success. But, with all this, it is as a thinker and writer, rather than a speaker, that he is peculiarly distinguished. And in these capacities, he stands, indeed, very high, as was shown to some extent by his evident influence in the recent election to the Logic Chair in the University of Edinburgh—a Chair which, would he have accepted of it, he would have graced so pre-eminently himself. Mr. Cairns is distinguished as a metaphysician, having not only, we may say, mastered the systems of all other philosophers of ancient and modern times, but having thought profoundly for himself. He is, notwithstanding, sound in the faith and as simple as a child, with, at the same time, much of the poetry of an ardent youth. His is a deep, wide mind, and a most loving, reverential heart. He has something of the intuition of John. This indeed, is not discovered all at once; you may hear him preach without being strongly impressed with the thought of his superior greatness. But he grows upon you like a pyramid, the longer you contemplate him. As in sailing, you acquire some proper idea of the vastness of some rock which stands up, not seemingly of great proportions, out of the sea, from the length of time you take to pass it, so it is with the mind of Mr. Cairns. At first you may think the estimate of his powers has been exaggerated, but you come ere long to extol him with the loudest.

We did not enjoy the opportunity of hearing the discourse which Mr. Cairns delivered on the occasion of the jubilee of Dr. Brown; but from a careful perusal and reperusal of it, we have no hesitation in saying that, though not an extraordinary effort, it is highly worthy of the man. What Dr. Cunningham said of it at the evening meeting in Tanfield Hall, we can say now, without excitement and without any temptation to pass a compliment, "It is a noble discourse." The text is Lev. xxv. 10, "Ye shall hallow the *fiftieth* year." The introduction is natural and appropriate, and philosophical *withal*, consisting, as it does, of a development of the thought that "human nature is not made to esteem every day alike." In this way, remarks the preacher, "human life asserts its dignity, for if it is not worth being noted, it is not worth being passed through." Then, he goes on to say, that Moses, under the Divine guidance, took advantage of the natural impulse of man to mark certain times and seasons, and that thence arose the great Sabbathic system of the Jews with its weekly, monthly, annual, and septennial festivals, up to the fiftieth year. Coming to the jubilee itself, Mr. Cairns speaks of it, as having, besides serving other important purposes, been typical in its character, shadowing forth the joy of gospel times. It "imaged by its Sabbathic character the gospel rest in Christ; by its unreserved deliverance of captives and slaves, the Christian redemption from guilt and from spiritual bondage; and by its universal restitution of property to the poor and needy, the fulness of that inheritance which is treasured up in Christ." Here we have the outline of an excellent course of thought which we hoped when we had reached the point in our perusal of the sermon, was to be the one followed in it, but on reading further on, we found that the object of the preacher was rather, taking the essential idea of the jubilee, *gladness*, "to find in every celebration under the gospel where the lapse of time enters as an element, a counterpart to this

broad and visible character of joyfulness in the Old Testament jubilee." The question which he seeks to answer is, "What are some of the sources and elements of joy, akin to the gladness of the ancient jubilee, with which the Christian may contemplate the lapse of half-a-century under the gospel dispensation, more especially if that period has been spent in the work of the gospel ministry?" His reply to this question consists of three great branches:—

1. The joy of *distinction* or of *privilege*. "The jubilee notes issued from the very shrine of Deity. They sounded over a land which was the glory of all lands, and for which the Lord specially cared, 'from the beginning of the year unto the end thereof.'" 2. The joy of *stability* and *progression*. "The Jewish church had a progress which each recurring period indicated, though its great characteristic feature was not progress but stability. Yet, conservative as it was rather than diffusive, there was an expansion of truth by added type, and ordinance, and prophetic lesson; and its light brightened to the perfect day." 3. The joy of *anticipation*, or of *consummation*. "The Mosaic order of things, with all its privileges and triumphs, was destined to merge in a more complete dispensation, to which it stood only in the relation of the portico to the temple, or, to use a more scriptural figure, of infancy to manhood. . . . The loftiest minds and devoutest hearts felt most intensely the imperfect character of their own dispensation; they longed and waited for the coming of Him who should restore all things, more than they that watch for the morning. Every sound of jubilee abridged the unknown distance; it was like a voice in the wilderness, 'Prepare ye the way of the Lord,' a louder echo of the great and eternal promise, 'Lo, I come.'" Under the first general head, the joy of *privilege*, the subordinate thoughts are, that the Christian church, like the Jewish church of old, is distinguished as to *safety*, *character*, *work*, and *suffering*. Under the second, the preacher shows how the law of jubilee proved the *stability*, of the old economy, by "bringing the whole civil polity back to its foundations, and enforcing a rigid adherence to the territorial limits, which, as a religious system, it could not pass." But the thought most enlarged upon here is that of the *advancement* of the church. The jubilee law, continues Mr. C., preserved the old basis of civil polity and territorial limits, "only that the spiritual superstructure might grow; it digged round and fenced off the vineyard of the Lord's planting, that the vine might bear richer fruit, and fill the whole land." In considering the progress of the church, the preacher views it, in respect to "the great Christian triad," *Faith* or *doctrine*; *Hope*, "the principle of aggression and courage in the Christian character;" and *Charity*, the principle of union. In all these respects the preacher regards the church as having made great advancement in late years. He sees, in all quarters, signs of a return to evangelical views; zeal in the cause of missions both at home and abroad, and a longing for oneness among good men in all the churches. On this last point, however, he makes one weighty remark, to which we would beg to draw the attention of Dr. Candlish:—"The age demands the largest views, and the most generous sympathies on the part of ecclesiastical leaders; and those who attempt to do its work—no matter with what gifts and graces—if they do not remember that the greatest of these is charity, will be left behind." We have only to mention further, with regard to the general outline of the discourse, that the joy of the Christian church arising from *anticipation* or *consummation*, is produced by its faith in the Second Coming. After speaking upon this subject, the preacher closes his discourse by some remarks, particularly addressed to his fathers and brethren in the ministry, bearing upon the special occasion that had called forth the services in which they were engaged.

We have thus sought to analyze, somewhat minutely, this very able discourse; and we are sure no competent judge will hesitate to acknowledge the reach, freshness, and propriety of thought by which it is distinguished. We deem it an *abler* production than Mr. Caird's sermon, and regard the eloquence as being of a higher order than that of Dr. Guthrie. We do not say, indeed;

that the discourse is perfect. On the contrary, we are not sure that all the preacher's thoughts spring legitimately, at least *naturally*, from his text, or even from his subject. *Are* the great ideas suggested by the jubilee those of distinction, stability, and progression, and anticipation? Surely, at all events, the particular thoughts of distinction as to *safety, character, work, and suffering*, are by no means peculiarly, or even specially, suggested by the jubilee? But, however this may be, there can be no doubt with regard to the very high general excellence of the discourse, in thought, sentiment and style. It is full of eloquence of the first order, the whole being massy gold, moulded into a beautiful form, delicately yet richly chased, and shining in every part from the native quality of the precious metal. Let us only point out, for illustration, a single metaphor or two. "The double star of Christ's second coming has been resolved out of the nebulous form in which it presented itself to the eye of the Old Testament church as one." "The harvest of the past is the seed of the future." "The river of Christianity returns to the all but deserted bed of the Eastern churches." "Dependant and derived churches, such as those gathered by missions, like infants at the breast, partake the weakness or the strength of the mother." Here, again, is a great thought. "The privilege of the Christian church as to suffering, is *not exemption from, but victory over it.*" And let us quote one passage of real eloquence, a chain of reasoning forged out of gold, in the white heat of passion:—"How great the contrast," he says, speaking of the servant of God being privileged as to *work*, "between the Christian minister, looking back from life's close on such hallowed labours, and the crowd of misguided spirits, who have lived to themselves and to the world, and who repeat, amid the gathering shadows, the everlasting complaint, that all is vanity! We compare him, not with the man who has blasted the minds of thousands with the breath of infidelity, or poisoned them with licentious song. We will take the world's chosen heroes, the conqueror who has written his ideas upon the map of the world with the sword—the statesman who has imprinted them, by wisdom and eloquence, on the mind of nations—the artist who has fixed them, in living colours and speaking attitudes, on the universal imagination—the philanthropist who has estampeted them on the senses and natural sympathies of mankind—and of one and all we declare, that the results are fugitive, the products tame and trivial, compared with the creations and memorials of the Christian ministry, written upon man's inmost spirit, and identified with his everlasting destiny. They stop with the grave; they perish with history; their boasted immortality is but a momentary echo in the vastness of duration. They people heaven with no glories, and fill it with no songs; whereas the Christian minister is surrounded, as he goes, with the memories of the blessed, preceded or followed by those whom he has added to the heavenly company, and crowned with their blessings and thanksgivings to endless ages, all the sweeter that his name is lost amid the swell of praise to God and to the Lamb! Far be it from me to disparage the endowments of art, literature, science, or statesmanship, or to undervalue their place in that great choir of voices which make up the full hymn of the Christian servicé. These may even, in many instances, surpass the ministry in usefulness; in others they may be associated with it. But in all such cases they *act as a ministry*, and do its work; and when divorced from it, much more opposed to it, their fruits perish, and their memory dies in mournful silence!"

But we must have done. And we close, expressing the conviction that, by the blessing of Him who "walks in the midst of the seven golden candlesticks, and holds the stars, in His right hand," there is a good future for the United Presbyterian Church. While the Presbyterians in Ireland, with all the force of attraction in the *Donum*, find themselves compelled to raise a public outcry with regard to paucity of students for the ministry, our Divinity Hall is well attended, many of the students being men of no common promise. The rising ministry, also, is fully alive to the necessity of learning and eloquence,

for the forcible exhibition of the truth ; while they prize the orthodoxy, strong good sense, and scripturalness of the fathers of the church. We believe that the styles that prevailed in the Secession and Relief respectively are fast uniting in a very excellent amalgam. Indeed, we are only afraid that our ministers are in danger of giving too much attention to the merely intellectual parts of their work. There is a cry for profundity and width of thought, for brilliancy of imagination, for telling oratory. And the church is getting these. But woe unto it if it get these alone, if it get these chiefly! It is time that our godly members were frowning upon a practice which is far too common, that of commenting only upon the *ability* of preachers. We tell them that they are raising up a body of young ministers, who endeavour to meet their demands for thought, and figure, and good speaking. Such talk about these things among themselves, and strive eagerly after them, to the neglect, it is greatly to be feared, at all events, to the detriment of the naked truth of the gospel. It is time that the church were trying discourses by the standard of the soundness of their doctrine, their unction (as of old), and the extent of spiritual experience which they display. We had almost said that we want good men and bad preachers greatly at present, to remind the church that Christ came to the world to *give a gospel, and not orators*, to it. There is room for a great preacher in this age, and he will have come when a man appears who is *consumed with zeal to save souls, and who speaks so as to exhibit the truth, and press it home to the heart and conscience!* He may have unwonted reach of thought, but he will not seek reach of thought; he may have a gorgeous imagination, but he will not value that; his voice may move with terror, thrill with joy, or melt with tenderness; such effects he will not study—he will strive to speak *so as to convert souls!* All else, good though it may be (and everything has its place) is incidental and subordinate.

THE BEST BIRTHRIGHT.

(Continued from page 38.)

We have observed, in a former paper, that the offer of mercy in the Gospel is every man's birthright. We now proceed to remark that *The birthright of offered mercy may be sold.* Esau undervalued his birthright, and for a morsel of meat sold it.

(1) The birthright of offered mercy may be despised. This is the first step to the profane exchange, to have low thoughts of the blessing in the heart. And how many among us undervalue the privileges of gospel grace. Pardon is offered them by God, but the good news is treated with indifference. The Spirit strives in their hearts, by means of Bible truth, but his motions are disregarded. Promises the most precious, doctrines the most sublime, hopes the most glorious, are preached to them; but they make light of all, and will not accept the message of life. Thus, like Esau, they despise their birthright. The slight they put on it may not be uttered in words. But what of that, if it is apparent in acts? You do not require to hear a man's words to know his thoughts about an offer made to him. You see this often better in his looks, in his manner, in his conduct. Even so, whatever many people say about the offer of gospel mercy made to them, you see by their actions how small a value they set on it. You witness how little interest they show while they sit and hear it. You perceive how trivial an excuse keeps them away from listening to it on the Sabbath. You observe how easily they will remove to parts of the country where they shall hear no regular preaching of gospel mercy, and this great privation forms no element in their choice of their abode. It is not material joys which this brings. It is not money or worldly comforts that this secures. If it offered *these*, it would be eagerly welcomed. But it is a portion for the soul that is here brought nigh. It is wealth for eternity that is here placed within reach, and therefore it is des-

pised. Who can live on mere promises? asks the carnal mind. Who can subsist on joys drawn from objects that cannot be seen? Give us something more tangible, for our happiness and hope, demand the children of this world. Thus they slight the unseen riches of the skies, and pursue with all their heart the treasures of earth. In this they despise their birthright.

(2) The birthright of offered mercy may be sold. We have before remarked that no man can take it from another; but, reader, you may give it away yourself. You may part with it by an act of your own will. It is given you by God, and He never recalls His gift, till He sees you barter it away. "His gifts and callings are without repentance." He has made over to you the offer of His mercy as your birthright, and He continues this privilege with you till He beholds you willingly part with it, and receive something else in its stead, as your chosen enjoyment. But thus you may sell your birthright in the inheritance of God's mercy. You see something else you wish to have, and yet know you cannot possess with God's mercy. Your heart is set on the object of its desire, cost you what it will. You will have this, at whatever risk to your soul's well-being. You take it, and your birthright in God's mercy is gone from you for ever. Mistake not these words. It is not meant to affirm that you *intend* to give up all interest in God's mercy, when you receive that earthly pleasure on which you have set your heart. It would be too much for the tempter to let you see this effect of your action. But you resolve that you will have this gratification, which the word of God, or your own conscience, tells you is wrong. You determine you will take the risk for the present; you seize the indulgence, and your birthright is gone.

(3) The birthright of offered mercy may be sold for a small gratification. This is a solemn point in the warning—"That there be no profane person among you, as Esau, who for *one morsel* of meat, sold his birthright." How brief was the act, how small the gratification that formed the turning point in Esau's history! A few moments at best only elapsed, a few thoughts only passed through his heart, he experienced only a few sensations of bodily pleasure, and he who a little before was the heir of peculiar blessings, went forth, disinherited by his own deed. Yet, events like this are occurring among us every day. Ah, you greatly mistake if you think that a great crime, or a course of flagrant sins, is needed to barter away your best birthright. A man may go near a precipice whence he falls into a fatal gulf, by a very slow and unobserved approach, and then the last move over the brink, is one short step into destruction. In this progress the danger lies in the *direction*. If the face is *towards* the precipice, it matters not how gradual the steps be, they will at last take hold of death. In like manner, a sinner may go on to perdition by a very slow process. All here, too, depends on the *direction* the soul pursues. If it is departing from God every step it takes is *towards* the brink, and then one brief step is all that is needed, to place it beyond the reach of mercy for ever.

God, indeed, is long-suffering, and may bear much before he regards you as closing the bargain, in selling this highest good. But the last act in the series of slighting thoughts of his grace, may be what you deem inconsiderable. You may be sitting by your fire-side, and it may be a thought, that you will rather take up a newspaper or a novel to read, than your Bible. Or you may be in the house of God, and it may be a purpose, that you will rather give way to sleep, and treat the word preached with indifference, than give earnest heed to the things that are spoken. Or you may be moving in ordinary life, and it may be a determination to enjoy this present indulgence rather than deny yourself. You decide that you will enter the tavern, at least this once, that you will sit in the company where the Bible and religion are sneered at, this once, because you relish the mirth and wit that circulate there. The pleasure of sin you derive in these things may last only a few minutes or a few hours. After all the previous sinful training your soul has passed through for this crisis, you may think very little of your act, and

you may be all unaware of its consequences. You may lie down in the lap of your indulgence, and say within your heart, when it is over, I shall go forth as at other times. But your momentary gratification is the price you have accepted for your birthright, and for this small return you have sold it away. In this instant your Great Judge looks on you, He looks through you, and He sees that it is the turning point of your everlasting history. Alas! for how small a price are men thus bartering away the birthright of their soul. For a few days being thought well of, by their fellow men, they are selling that interest in divine mercy which would make them happy to all eternity. Yes, for a few moments' enjoyment of sinful pleasure, they are grieving the Spirit, wounding their consciences, and parting with everlasting joys. A voice from Heaven cries, Beware, O man, of this profane exchange! It is an act of crime or guilt in God's sight, and when the bargain is closed it can never be recalled.

Dunse, Scotland.

W. R.

UNITED PRESBYTERIAN CHURCH HISTORY.

BY THE REV. DR. FERRIER, CALEDONIA.

Soon after the Canadian Mission was commenced it was found so great an interest had been excited in missionary work, that the funds of the church enabled the Synod to contemplate an extension of their labors to other fields. The Synod, therefore, in 1834, after the auspicious revolution in the condition of the West Indian Slaves, who in consequence of an Act of the British Legislature, which set them free, turned its attention in particular to the Islands of Jamaica and Trinidad, as affording favorable openings for missionary enterprise, and they resolved to employ measures for sending out missionaries in that direction. But as the sustaining of missionaries in these Islands would be attended with considerable expense, they would scarcely have undertaken this mission unless some of the wealthier congregations had engaged, each, to bear the expense of one missionary, under the sanction of the Synod, it being understood that these congregations would have the privilege of making suggestions as to the agents to be employed, and the fields of operation.

Thus encouraged, however, in 1835, the Synod sent four missionaries to the West Indies, namely, to Jamaica, the Rev. James Paterson, of Auchtergavin, supported by the Broughton Place Congregation, Edinburgh; Mr. William Niven, supported by the Presbytery of Stirling and Falkirk, and Mr. Peter Anderson, supported by Regent Place Congregation, Glasgow: and to Trinidad, Mr. Alexander Kennedy, supported by Grey-Friars Congregation, Glasgow. In the beginning of 1837 other two were sent to Jamaica, Mr. William Jameson, supported by Rose Street Congregation, Edinburgh, and Mr. James Niven, supported by the general funds of the Synod.

From time to time these missions were re-enforced. The Trinidad Mission was ably conducted for a period of fourteen years by Mr. Kennedy, when, from impaired health, he left that field, and came to Canada, where, in the good providence of God, having recruited in bodily vigour, he has been since laboring among us with much acceptance and efficiency. He is now settled at Dunbarton, where we trust his labors will be eminently blessed. His place in Trinidad is now supplied by the Rev. Mr. Brodie, and at least another minister. The wider field of Jamaica has proved a very successful mission. The Church there has now augmented into a Synod of, we believe, nearly thirty ministers, forming at least three distinct Presbyteries.

Other foreign fields for missionary operations were, from time to time, embraced by the United Secession Church,—as France, Germany, Persia, Australia, &c.; and, besides, assistance was cheerfully and liberally rendered to

missions to the South Seas, Caffraria, and other regions. More recently it may be said, that out of the Jamaica Mission originated the Mission to Old Calabar on the western coast of Africa. The converted Negroes in the West Indies had expressed a desire to do something for their kindred in Africa, and with this view certain steps were taken both in Scotland and Jamaica, which led to interesting results, to which it is proper for us to make some reference.

In the meantime, it is due to the memory of the Rev. James Paterson, the first missionary to Jamaica, to take notice of his brief but successful missionary career, and of his sudden and unexpected removal from this world into the joy of his Lord. He was sent out in 1835, and located in New Broughton (the name given to his congregation from his being sent out under the auspices of the Broughton Place congregation, Edinburgh). There he laboured with unwearied diligence and zeal for a period of more than seven years; and he gathered around him a large congregation of the negro population, to which he successfully imparted the glad tidings of salvation.

But in the sovereign providence of God he was hurried away by death, in the prime of life, and in the midst of his usefulness. On the 23rd of January, 1843, whilst riding in a gig, on his way to a meeting of Presbytery, with his brother-in-law, Dr. Robson of Wellington-street, Glasgow, who was then on a visit to Jamaica for his health, he was thrown out, and killed on the spot.* He had been in pleasant religious conversation with his friend, who, just before the accident took place, repeated that beautiful hymn to him, of the celebrated Rowland Hill, of which the following is the concluding stanza:—

“ And when I must die, Receive me, I'll cry,
For Jesus has loved me—I cannot tell why;
But this I can find, we two are so joined,
He'll not be in glory, and leave me behind.”

Mr. Paterson was a devoted missionary, and the means of much good in that interesting island. He delighted in his work; and tears of joy might sometimes be seen rolling down his cheeks, when his swarthy audience seemed eager to receive the tidings of the gospel. He was endeared to the people of his charge. The writer may be permitted to state, from his own acquaintance with him, which originated at the Divinity Hall in Edinburgh, that he was a man of respectable attainments, and every way fitted for the Missionary field. Possessed of most amiable dispositions, pleasing manners, decided piety, and ardent zeal, he was formed, through grace, for the interesting field of labor to which he was called.

It was some years before action was taken, that desires were expressed by many of the converted negroes in Jamaica, to do something for the spiritual benefit of their kindred in their fatherland. So early as 1839, they made application to the Missionary Presbytery in Jamaica, with an earnest request that they should undertake a mission to Africa. The Presbytery expressed the desirableness of complying with the request, and considered of steps for training suitable agents from among the negroes themselves for such a mission, it being reasonably thought that intelligent and pious negroes would be the most suitable and successful missionaries among people of their own tribe.

This interest in sending the gospel to Africa was very particularly mani-

* “ Morning dreams are true.” This has been said; and although we attach little importance to anything which savours of the marvellous, yet it is a remarkable fact, for which we do not pretend to account, that on the very morning of Mr. Paterson's death, and probably at the very moment the accident took place, a member of the writer's family dreamed that Mr. Paterson, of Jamaica, had died suddenly. Thus, when living in Pennsylvania, at least two thousand miles distant from the scene, the melancholy tidings were brought to us with more than telegraphic dispatch, and they were confirmed two months afterwards, by announcement in a Scotch newspaper.

fested in Goshen Congregation, under the care of Mr. Jameson, for during this year they raised a collection of upwards of eight pounds to be devoted to this object; and in 1840 so lively an interest was taken in the projected African Mission, that in this congregation a society was formed, which in a short time consisted of a hundred members, having for its object to assist by their means and prayers, what was the great wish of their hearts—the sending of the gospel to their own people. They thus proved the sincerity and strength of their own gracious principles, by an anxiety and zeal to be the instruments of salvation to others, and especially to those with whom they felt themselves closely connected by the ties of blood.

The Presbytery met at Goshen in July, 1841, and they spent two days in anxious deliberation in regard to Africa, and in earnest prayer for direction from God as to their duty in this matter. Many were present, besides most of the members of Presbytery, from the deep interest they felt in the African question before them. The ministers all spoke on the subject, and each expressed his willingness to go with those young negroes who had been in course of training for missionary work, to that distant quarter of the world, should God call.

In prosecution of the work to which the Presbytery had devoted themselves, Mr. Waddell was sent to Scotland in January, 1845, with several coloured persons, who had been trained for missionary labour, that he might excite an interest in the projected mission, and ascertain whether sufficient encouragement might be obtained for prosecuting it,—being himself willing to go to Africa as the pioneer of the Churches in carrying the news of Salvation to the heathen. He was cordially received in Scotland, and ample funds being provided, he directed his course, with his companions, to Old Calabar, on the west coast of Africa.

It was soon found necessary that the Jamaica Presbytery should appoint others to aid in this arduous work. The general impression now was, that Mr. Jameson should be sent with an additional band of labourers to carry on the work. Although Mr. Jameson had been long under the impression that this step would be necessary, and be required, yet he did not anticipate it as so near at hand; and he was pursuing and multiplying his plans of usefulness at Goshen. But in December, 1845, he received a letter from Mr. Waddell, containing the following pressing appeal:—"I beseech you to make every effort to prepare a few more competent men, not only of piety and natural talent, but of good education, to follow very soon; and I hope, dear brother, you will be ready yourself to follow next year, with the band of coloured people. I know your heart is in this work; and whether I die or live, you must be prepared to follow and carry it on."

The members of the Jamaica Presbytery had long been looking to Mr. Jameson as the fittest person for the African Mission; and they now determined that he should proceed thither as soon as the necessary arrangements could be made. It was painful to his natural feelings to leave his flock in Jamaica; but believing it to be the will of God, he immediately made up his mind to obey the call. He now put himself in correspondence with his friends in Rose-street Congregation, who soon gave their concurrence in a truly Christian spirit.

Accordingly, on the 6th of July, 1846, Mr. Jameson sailed from Jamaica, and arrived in Scotland on the 27th of August. His health being rather impaired from repeated attacks of fever, and his long continued arduous labours in the hot climate of Jamaica, it was necessary that he should spend some time in his native country, to recruit his bodily vigour before proceeding to Africa. But from his anxiety to be at his post in the new scene of missionary labour, to which Providence had appointed him, his visit to his relatives and friends, whom he tenderly loved, and with whom he was willing to part for Christ's sake, was, after all, but a passing visit.

On the 31st of October, 1846, he sailed from Liverpool; and the numerous

party of friends who accompanied him to the mouth of the river, left him in good health, and full of zeal for the accomplishment of the work to which he devoted himself. To his large and affectionate heart it was a sore trial to separate himself from friends and relatives, some of whom had peculiar claims on his regard. But he had long counted the cost, and he bore the parting with much christian fortitude. After a passage of eleven weeks, which was rather a tedious one, and exactly ten years after his arrival at Jamaica, he reached the Calabar River, and landed at Duke Town, the residence of King Eyamba, and near to which the first mission house had been erected by Mr. Waddell, and his companions. Soon after landing he was introduced to the King and his friends, by whom he was cordially received. But as Mr. Waddell had sailed for Jamaica, for an additional supply of labourers, and as those he had brought with him had removed, during the unhealthy season, to Fernando Po, Mr. Jameson found none of the members of the mission in Duke Town. He, therefore, sailed to Fernando Po, on the 23rd of January, to join the mission family; and not only had he the pleasure of fellowship with them, but during his short stay in that place, he had much delightful intercourse with the brethren of the Baptist Mission. On the 3rd of February, he and his companions sailed from Fernando Po on their return to Calabar, and having landed at Duke Town on the evening of the 5th, they established themselves in the mission house, and made preparations for resuming the labors of the station. After preaching in some of the ships on the river, in the mission house, and once in the house of King Eyamba, Mr. Jameson proceeded to Creek Town, the residence of King Eyo Honesty, on the 17th of February. On the 24th he commenced his school, which soon numbered upwards of sixty pupils, whom he succeeded in getting deeply interested in the exercises prescribed, and he preached every Sabbath to the natives assembled in the yard of the palace, the King himself acting as interpreter. He speedily gained the affection and respect of the chiefs and the people, so much so, that the governor of the island of Fernando Po, says in a letter that "he was perfectly idolized." By the divine blessing attending his assiduous labours, the prospects of success to this new mission were of the most encouraging description. Mr. Jameson was delighted with his work, and enjoyed remarkably good health. Mr. Waddell returned from Jamaica on the 19th of June, with a supply of additional agents; and he rejoiced to find Mr. Jameson at Creek Town, and matters presenting so promising an appearance. Things continued in this state till the close of July. The members of the mission had resolved to form themselves into a church, and to observe the ordinance of the Supper, at Duke Town, on Sabbath, the first day of August. But on that day, Mr. Jameson, who had been for some time complaining of cold, felt himself so unwell, after the morning service in King Eyo's yard, that he could not go to Duke Town, which is seven miles down the river, to enjoy fellowship with his brethren in the ordinance of the Lord's Supper. On Monday he was much better, and hopes were entertained that he would soon be able to resume his important labours. During that night, however, there was a return of the fever. On Wednesday he was quite collected, felt much better than during the preceding day, and was in a condition to see and speak to King Eyo, to some of his best scholars, and to the missionary brethren, Messrs. Goldie, Edgerley, and Newhall, who had come from Duke Town to visit him. Various means were employed to preserve his valuable life, but in vain. The faithful missionary had finished his short but brilliant career. He fell into a comatose state, breathed heavily; and at six o'clock, on the morning of the 5th of August, 1847, his breathing became gentle, and his released spirit went to be ever with the Lord, whom he had long loved, and whom he had zealously served. Next day his body was carried to the grave by the members of the mission, with King Eyo and his attendants, and the captains of the vessels in the river—after religious services had been conducted. "And," says Mr. Waddell, "there we committed to Calabar earth the remains of a

servant of God, (who would not have wished to die in any other place or circumstances than those which terminated his mortal career,) in the assured hope of a blessed resurrection. Creek Town will send forth, not him only, but many, I trust, as his children in that day. Were this event, which has filled with the deepest grief the people of Creek Town, and the members of the mission, not the doing of the Lord, who is wise and gracious, the repairer of breaches, I would be disposed to say that it is an irreparable loss to the Calabar mission, and to the whole church."

"Mr. Jameson," it is added, in the *Missionary Record*, from which we quote, "was a man pre-eminently qualified for the great work in which he was engaged, of helping to found the Church of Christ on the blood-stained shore of Africa. In addition to very superior literary and theological attainments, he possessed a singularly affectionate heart, attaching firmly to himself all that came within its warm embrace—great prudence, very deep piety, uncommon devotedness, and untiring zeal and energy. Devoid of all selfishness, walking in close communion with God, and seeking ever the good of perishing souls, he lived for his work, and was happy to spend and to be spent for Christ. He was faithful unto death, and there can be no doubt that he has obtained the crown of life. On the one Sabbath he preached to the natives assembled in the King's yard; and on the next he was in the Upper Sanctuary, worshipping in the midst of the spirits of just men made perfect. His dust rests in a foreign land, and from his grave in Old Calabar, there comes a voice, saying—'Work while it is yet day.' The rewards of the faithful missionary are glorious. 'Blessed are the dead that die in the Lord.'"

The following is the united testimony which his bereaved fellow-labourers bore to the excellence of his character:—

"With the sincerest and deepest grief—a grief we are little able to express—we record the death of our beloved and honoured brother and fellow-labourer, the Rev. William Jameson. While we bow with meek submission to the holy providence of God, in this most painful event, we cannot but feel that every member of the mission families has lost a precious friend, and the mission in general a most valuable agent, who seemed well fitted, both by natural and acquired endowments, and by the gifts of divine grace, to be eminently useful in making known the Living and True God, and His love in Jesus Christ, to the people of Calabar; and in extending the kingdom of the Redeemer widely in this part of Africa."

The most of what refers to Mr. Jameson, in the foregoing, is extracted, with little variation, from public documents. But as he was a relation of the writer's, and an intimate and endeared friend, he may be permitted to assent to the truth of all that is testified in these notices of character and worth.

It may be proper to add, that Mr. Jameson was the eldest son of the late Rev. John Jameson, of Methven, Perthshire, and grandson of the late venerable Dr. Pringle of Perth, and a great-grand-son of the Rev. William Wilson, and the Rev. Alexander Moncrieff, two of the "four brethren," the honoured founders of the Secession Church. From his boyhood he was thoughtful and serious, and seems to have devoted himself to God. His character as a genuine Christian was more and more developed as he prosecuted his education; and when he was licensed to preach the gospel, he gave his whole soul to the work. When ordained as a missionary to a foreign field, he showed his love to Christ, and his zeal for the extension of the Church, by willingly leaving his country and kindred to engage in his Master's work; and at every step the direction of the Lord was sought, and he followed the openings of Providence with alacrity and delight. Whilst he was called to suffer affliction in his own person, and bereavement in the circle of his friends, and especially in the early death of his beloved partner, who was in all respects a help-meet for him, he still sought and found the divine blessing on his labours, which he prosecuted under divine support, with unwearied diligence and zeal, till he finished his course, and entered the joy of his Lord.

Such was the commencement and early proceedings of the mission to Calabar. It has since that period continued to increase in extent and prosperity. But as we are already brought to the year of the Union between the Secession and Relief Churches, we shall not take up the subsequent steps of this important mission, but, according to the arrangement proposed, proceed, in our next communication, to the subjects of Theological Training and National Education.

(To be continued.)

ERRATA IN LAST NUMBER.—Page 42, line 16 from foot, for “of” read “for.”—Page 47, line 16 from top, for “distinct” read “distant.”—Page 47, line 26 from top, for “vital” read “vital.”

Reviews of Books.

THE TONGUE OF FIRE: OR THE TRUE POWER OF CHRISTIANITY. 'By WILLIAM ARTHUR, A.M. New York: Harper and Brothers.*

This is a very important and interesting volume, well deserving of being carefully read and considered by all Christians, and especially by all ministers. Its author is a distinguished minister in the Wesleyan body. He was for a time a Missionary in India; but like not a few missionaries to that burning clime, had to return to Britain. He has published several well-written works—one on the Missions in India, and another entitled “The Successful Merchant,” a Memoir of Mr. Budgett, who, by acting on three things in his business proceedings, which he styled “principle, tact, and push,” rose from nothing to great affluence, which he devoted liberally, as a pious man blessed with riches ought to do, to religious and benevolent purposes. It would be well if all, in their worldly pursuits, were to follow his course, making true principle the basis of their transactions, and then employing what tact and push a good conscience will fairly and honestly allow, in leading them on to such success as Providence may see fit to grant. In these productions, and in the one now before us, Mr. Arthur has shown himself to be a man of sanctified talent, a vigorous thinker, and an accomplished and attractive writer. His book, which we now wish to bring under the notice of our readers, is intitled “The Tongue of Fire, &c.”

The subject of the book is the out-pouring of the Holy Spirit, on what we may call the nucleus of the Christian Church in the world, so remarkably on the day of Pentecost, by the Apostles being endowed with the Spirit from on high, and a visible and expressive token of His operations, setting out with instantaneously enabling them to speak a variety of languages, that they might at once enter on their great mission to all the world—rested upon each of them. Now, the great object of Mr. Arthur is to show that the effusion of the Divine Spirit was not to be confined to that day of spiritual wonders, and of numerous conversions of sinners; but that, though sensible manifestations of the Spirit and miraculous qualifications by Him, were to cease, and his renewing actings would not be so cognizable as on that ever-memorable occasion, yet substantially the same working of the Spirit has continued to be needed, wherever the Gospel of

* This Review is furnished by a Correspondent.

salvation through Christ is preached to sinful men, and will be so to the end of the world. And if it is indeed true, as cannot be gainsaid, that the applying of salvation to sinners by the efficiency of the Spirit, is constantly and everywhere as requisite as was the procurement of it by the great Redeemer, through His obedience unto the death of the cross, as an all-sufficient atonement for human transgressions—then it is plain that the subject matter of this book is exceedingly momentous, and calls for the deepest attention both of Gospel preachers and Gospel hearers.

We shall give a short analysis of Mr. Arthur's volume, and make a few remarks upon it, just to induce a full perusal of it.

It is divided into six chapters: 1. The promise of a baptism of fire, the promise to that effect given by the Saviour to His disciples before He left them, and returned to heaven, after His crucifixion and resurrection. 2. The waiting for the fulfilment, during the period of ten days that intervened between His ascension, in the presence of the eleven, and the descent of the Holy Spirit, as is related in Acts, chap. ii. 1-4, followed by the great results which are recorded in that extraordinary chapter. 3. The fulfilment of the promise, as has just now been stated, by Him who is faithful and true, and never fails to make good what He has said, when the proper time arrives. 4. The effects which immediately followed the baptism of fire, spiritual effects, miraculous effects, ministerial effects, effects upon the world. Here is a wide field for most interesting statements and illustrations, which Mr. Arthur has traversed with great ability. 5. Permanent benefits resulting to the Church. At this point he lays it down as a fundamental proposition, that *a religion without the Holy Ghost, though it had all the ordinances and all the doctrines of the New Testament, would certainly not be Christianity*. What a searching test does this supply, for proving Christian Churches, so called! If they have not His Spirit among them, and pervading them, they are not of His body, the true Church. Mr. Arthur dwells upon the proposition in question at considerable length, exhibiting it in a variety of lights bearing powerfully on the real success of the spiritual recovery of men from the fallen and miserable condition into which sin has sunk the whole world. 6. Practical lessons. Having shown that all really good results from Christian truth, in the minds and character of men, must flow from the agency of the Holy Spirit, Mr. Arthur, in this chapter; restricts himself to three topics—1. We may learn a lesson on the source of power; 2. On the way to obtain power; 3. On the scale on which our expectations of power should be framed. The illustrations upon these lessons are brief, but striking, and well worthy of being carefully pondered by all who desire that the enlightening and purifying effects of the Gospel by the Holy Spirit may be extended over the whole world.

It may now appear that Mr. Arthur's book is one of no ordinary importance. We repeat that it is highly deserving of being read, and thought upon, and prayed over, especially by ministers. They must owe all the saving success of their ministrations among poor sinners to the co-working of the Holy Spirit, along with their humble and earnest endeavours. We would invite their attention to one extract, taken from the conclusion:

“Creeds, Catechisms, Confessions are not to be treated as is now the fashion in many quarters to treat them; but when kept in their proper place as human and fallible, and strong only when they accord with God's holy oracles, have

a high utility. But the idea of relying upon them for conserving the truth in any Church, is as well founded as would be the idea of relying on a good military code for defending a nation. An army of cowards would interpret any code down to their own level, and Churches and unconverted men will equally lower any Confession of Faith. For rescuing souls, for rebuking blasphemy, for building up God's holy Church, for glorifying the Saviour's name on earth, for our own joy and crown of rejoicing, for the bliss of covering a multitude of sins, for the eternal delight of having saved a soul from death, let us aim at one work—bringing sinners from darkness to light. Of all the records of praise which our merciful Lord will give His servants, who would not covet that his record should be, 'The law of truth was in his mouth, and iniquity was not found in his lips. He walked with me in peace and equity, *and did turn many away from iniquity?*'

"Ye that are lights and fathers in the ministry, whose very name is a power, whose tone decides that of many young evangelists, whose standard of faith and success regulates the practical expectations of many humble Christians—O, show us the way to victory, lead us to downright conquests over this cold and sinful world! What ere ye go hence, ye should leave to your successors a glorious tradition of multitudes broken under the power of the Word, of notorious sinners suddenly transformed into bright examples of grace, of throngs of inquirers asking the way to heaven with tears, of Churches once dying easily roused, through your instrumentality, to Apostolic zeal? If ye but leave behind you such traditions to be told, and told again, to children and to children's children, your 'tongue of fire' will be multiplying itself in the homesteads of your people, where your voice has long been silent; and the fruit of your labour will go on multiplying itself until the trump of the archangel sounds.

"Ye who are but entering on the work of the ministry, or are as yet young in its ranks, choose, among all those who have gone before you, whose fame you prefer. Take the host of those who have trifled with the Cross, with Inspiration, with the fall and the redemption of man, with the work of the Spirit, or any of the other vital doctrines of our religion; and if you find among them one man whose name, after ages, is dear to a nation, sacred in the homesteads of thousands to whose ancestors he was a blessing—then follow him. If you find among them those who gave themselves to intellectual pleasures, and were above the plain, rough work of revivals and awakenings; one who has left a memory which is to this day blessed, raising up even now spiritual children to perpetuate his fruit to other generations—you may follow him. But surely you would never think of following in the track of those whose labours have been succeeded by a blight, or whose names, if remembered at all, are remembered not as a blessing to the world, but simply as an example of talent! Surely you would wish rather to be one of those whom grandsires shall speak of to their grandchildren, as having been the means of saving such a man, of kindling such a revival, of introducing a new religious era, into the history of such a village, or of first carrying the Gospel to some people to whom Christ was a stranger? You will find that all those upon whose memories the blessings of living men rest, were those who gave themselves to accomplish the salvation of sinners, who gloried in the Cross, who trusted in the Holy Ghost, and who, whether their tongue was that of a Boanerges or that of a Barnabas, ever took care, by solitary waiting before the Redeemer's throne, to have it so imbued with the Holy Ghost, that it was, at least, 'a tongue of fire.'"

And now we would solemnly put the query, May not one great cause why the preaching of Christ's pure Gospel in all earnestness, is so little successful, generally, be this, that the working of the Holy Spirit is far too much ignored? Ought there not to be a great deal more of preaching bearing directly upon the work of the blessed Spirit, in bringing sinners

into a state of salvation, and in carrying them forward in holiness to a meetness for heaven? Should not ministers abound in prayer, that the Spirit may guide their daily studies, and mould the habitual frame of their minds, so that they shall be proper instruments in His hands for the conversion of souls; and that when they go forth to address perishing men. He may make their tongue a "tongue of fire?" Should they not pointedly tell, and oft remind, the people, that the Spirit is the great Agent in leading them to Christ, to save them from their sins, by means of the Gospel preached to them; that therefore they ought to look beyond the preacher to the Holy Spirit, who alone can make the Word a fire to melt their rocky hearts; and to pray earnestly that He may do so? Let these hints be followed out, and we may humbly hope that the Lord will graciously send times of refreshing from His presence, and that the Spirit will be poured from on high, making "the wilderness to be a fruitful field, and the fruitful field to be counted for a forest. Then judgment shall dwell in the wilderness, and righteousness remain in the fruitful field. And the work of righteousness shall be peace, and the effect of righteousness quietness and assurance for ever."—Isaiah xxxii. 15-17.

THE GIANT KILLER; OR THE BATTLE WHICH ALL MUST FIGHT. By A. L. O. E., Authoress of "Wings and Stings," &c. 16mo, pp. 165. Nelson & Sons, Edinburgh; and C. Fletcher, Toronto.

We hope no reader will imagine that this work has any affinity to one with a somewhat similar title, which was once common in nurseries. This is a simple religious tale, respecting two rather ill-conditioned boys, who were sent from the city, to be boarded and educated in the family of a country minister, whose wife—an excellent and accomplished person—was in the habit of reading to the young people, occasionally, a short allegory of her own composition. These pieces related to achievements of a hero named Fides (Faith), who with his terrible sword was enabled to slay such giants as Sloth, Selfishness, Untruth, &c. The effect produced is said to have been beneficial; and the little book is certainly fitted to be pleasing and profitable to juvenile readers. It is beautifully got up, and we give it our cordial recommendation.

Missionary Intelligence.

SEVEN ORDAINED FOREIGN MISSIONARIES ABOUT TO BE SENT FORTH BY THE CHURCH.

(From *Missionary Record of the U. P. Church.*)

Mr. Tiyo Soga was ordained by the Presbytery of Glasgow on the 23d of December; and Mr. Robert Johnston was ordained by the Presbytery of Hamilton on the 20th of January—both for Caffraria.

The following brethren have been ordained for Jamaica: Mr. Daniel McLean, by the Presbytery of Glasgow, on the 23d of December; Mr. William Gillies, by the Presbytery of Paisley and Greenock, on the 13th of January; Mr. William Whitecross, by the Presbytery of Dundee, on the 13th of January; Mr. Duncan Forbes, by the Presbytery of Buchan, on the 27th of January; and Mr. Thomas Boyd, by the Presbytery of Newcastle, on the 28th of January.

The Church is this season sending out seven ordained foreign missionaries; two, one of whom is a native, to Caffraria, and five to Jamaica. This is a deed unexampled in the history of our church, and it is fitted to call forth the increased gratitude, sympathy, liberality, and prayers of the members. It is a gift from God which should excite deepest thankfulness. The calls for aid were loud and earnest; the Lord, who has the hearts of all men in his hand, has disposed these seven pious and well-qualified brethren to respond to the calls; and it becomes us to praise him for the signal favour which he has thus conferred upon our church. It is interesting, also, as marking the progress which our church is making as one of the lights of the world. It is little more than twenty years since we began missionary work, as a part of our regular and systematic operations; and now we have agents labouring in America, in Africa, in Asia, in Europe, and in Australia. To these we will this season add at least thirteen—the seven of whom we are speaking, and six to Canada; and when we connect this most important fact with the circumstance reported by the Treasurer in this *Record*, that the contributions for missions during the year amount to the large sum of £19,000,—a sum exceeding the proceeds of any previous year,—surely we have strong reasons for thanking God and taking courage. No greater benefit can be bestowed upon us, than the will, the ability, and the opportunity of taking a growing share in the glorious and most blessed enterprise of filling with the light of saving truth the dark places of the earth, and of subjecting the world to the benign dominion of Christ. Just as God is merciful to us, blesses us, and causes his face to shine upon us, so will we strive to make his way known upon earth, and his saving health among all nations. And once more, it should awaken enlarged sympathy and prayer. These devoted and self-denying men are sent by us; they go to do our work; and they expect that we shall sustain them. Extended labour imposes higher responsibility. We have the fullest confidence that the church, not only approving of the movement, but cordially rejoicing in it, will provide the means that are requisite for defraying the heavy expenditure which the sending forth of so many agents will involve. On this point we have no doubt. But we are specially anxious to secure an enlarged measure of believing prayer. It is this that will make the movement successful. These excellent men are but instruments: the real worker is God; they are but earthen vessels, and he must fill and keep them; they can give forth only what they get from him, and it is his province to make the words which they shall speak, effectual to salvation. All this, he says, “he will be inquired of to do for us.” Oh! if he shall breathe upon them and baptize them with the Holy Ghost, seal their ordination by his Spirit, and say in regard to each of them, “he is a chosen vessel unto me, to bear my name before the Gentiles,” it will be impossible to over-estimate the value and the grandeur of the results that will flow from the mission of these seven ordained agents. We see multitudes of souls won by them to Christ, peaceful death-beds and triumphant entrances into heaven, sparkling crowns and highest commendations in the judgment-day, and, far away on the depths of a blissful eternity, seven bright and happy bands clustered around those that were their teachers on earth, and uniting in the song that fills the celestial temple, “Thou wast slain, and hast redeemed us by thy blood out of every kindred, and tongue, and people, and nation.” Who does not wish to have a part in such glorious scenes? This will be the portion of all those in our church, who, from love to Christ and the souls of men, gladly help in carrying forward this great work.

SWEDEN.

The monthly meeting of the Glasgow Branch of the Evangelical Alliance was held in the Religious Institution Rooms on the 13th Jan.; John Henderson, Esq., of Park, in the chair.

Mr. Dickson, at the request of the Chairman, then narrated a few incidents illustrative of the religious Revival in Sweden, which had come under his observation during a recent visit to that country. He stated that before proceeding to Sweden, he had travelled 300 or 400 miles through Norway, and though he knew nothing of the language, he could not help being struck with the patriarchal simplicity of the people, and the apparent hopefulness of the country as a field of missionary labour. Yet the only missionaries of whom he heard were some Jesuits. From Norway he

proceeded to Gottenburg, and thence to Motala, the centre of the engineering works in Sweden. At a farm near this place, in the dusk of the evening, he heard a bell ringing, and observed the farm labourers from all parts congregating to one rendezvous. He learned that the nobleman to whom the estate belonged, had provided for all his people religious instruction, morning and evening. Though they wrought hard, as they must do during their short summer, they were most diligent in their attendance at morning and evening prayers, the morning devotions being conducted at so early an hour as six o'clock. It was a striking circumstance that till within the last year or two this very neighbourhood was notorious for wickedness. Now, the dishonest had become honest, and the eye-servant a servant as in the sight of God. The friend with whom he stayed—a manager on the farm—stated that he could almost certainly tell, when he went to the field, where the work had been done by a Christian labourer, and where by another. A proprietor not far from this place wanted a land-steward, and one of these people was recommended to him. But he was told he is “a reader,” a poor man, and may not be able to obtain security. “Oh!” said this man, though an ungodly person, “if he is a reader he will not need security.” People sometimes came to the meeting at this farm from all parts of the country, to the distance of sixteen miles, in search of the Word of Life. His friend told him an interesting story of a little girl, who had given evidence that a saving change had been wrought upon her. She was walking with her father one night, under the starry sky, intently meditating upon the glories of heaven. At last, looking up to the sky, she said,—“Father, I have been thinking, if the wrong side of heaven is so beautiful, what will the right side be!” The revival could not be said to be confined to any particular district of the country. It had come without any apparent cause which man could trace, except the reading of the Word by the people themselves. When he reached Stockholm, his first business was to search out the Rev. Mr. Luneburg, at the depôt of the Tract Society. He found a committee of the society sitting, and though he could not understand the language, he was not three minutes in the room till he was struck with the atmosphere of the place, the earnestness and simplicity, and brotherly kindness manifest in their whole demeanour and proceedings. From the porter up to the President of the Society there was a cordial sympathy and good understanding; and as the committee proceeded with their business, it was not only figuratively, but often literally, hand-in-hand, for so did they often sit in the fulness of their brotherly feeling. The porter of the establishment was a youth from the island of Gothland, who had recently been brought to the knowledge of Christ; and so full was he of faith and love, that he was eager to pour the overflowings of his heart into the ear of any one whom he thought to be a Christian. He had got a map of his native isle, and had marked in it all the places where he thought there were living souls, and longed and prayed for those places not yet similarly blessed. Whenever he heard of any one going to the island, he was instant and earnest with them to take Bibles. One hopeful circumstance in connexion with the work there was, that Christian men and women seemed to set themselves to consider what service they were able to do in the cause of Christ, and then at once employ in His service the talent which God had given them. Thus, a printer, who had a good acquaintance with English, had translated and printed the “Pilgrim’s Progress,” and “Holy War.” He (Mr. Dickson) had also brought with him a bundle of Tracts, by the Rev. Mr. Ryle, which had been translated into Swedish. And it would give some idea of the extent to which the interest and awakening had gone, when he mentioned that the Rev. Newman Hall’s Tract, “Come to Jesus,” had been already sold to the extent of 90,000 copies. Then there was a hymn-book, and other instructive books for children, among which were “White Robes,” by Dr. Bonar, of Kelso, and many others well known in this country. An excellent Christian lady in Stockholm employed herself in the translation of these little books. Not long ago, this lady was travelling in the north, and on entering a cottage was much interested in finding that the housewife was engaged in reading a tract which she herself had translated. Here and there the good seed of the Word was falling, here a little and there a little, all over the country, with the prospect, through the blessing of God, of an abundant harvest. All here present had seen or heard of Mr. Drummond’s excellent *British Messenger*. Here (holding it up) was the *Swedish Messenger*. Not-

withstanding the severity of the laws against conventicles, there still was, and always had been a free press. You cannot speak the truth, but you can print it as much as you like. The society was most anxious to start a Children's Paper. The society only commenced operations in June, and when last he heard, they had circulated about 300,000 books and tracts in all parts of Sweden. The movement was not confined to one particular class. Here and there was one and another among the landed proprietors who had been made the subjects of the grace of God. One landed proprietor, some two or three years ago, had been bereaved of his whole family of four children. In his anguish of heart, he bethought himself that he had heard of the comfort which "the readers" derived from the Bible in such circumstances. He went accordingly to the New Testament, not in search of Christ, but in search of comfort. He came upon that verse in the third chapter of the Romans,—“Therefore we conclude that a man is justified by faith, without the deeds of the law.” He started, and wondered if it could be true that the Bible required us to accept of salvation for nothing, and be saved by the righteousness of another. So thorough was his impression that there must be some misprint or mistranslation, that he consulted the references on the margin. The first reference to which he was directed was in Galatians, where, three times in one verse, the same statement was made. His inquiry did not stop here, and soon he received the truth in the love of it. This gentleman now employed seven colporteurs to circulate the Word of God. Much good was also done by pious day-school teachers, and there were some examples in different parts of the country of remarkable usefulness on the part of Christian ladies. Mr. Dickson spoke, in conclusion, of the small but faithful band of students at Upsala University. There were about 900 students at that University, of whom there were now twenty-five or thirty avowed disciples of Christ. When an awakening took place at an iron-works, the people directed their eyes to the Tract Society. The Society could send them no agent, but sent the letter to the students at Upsala, who chose one from among their number to act as missionary among them. These students had started a *Monthly Visitor* for circulation. The friends in Sweden had never pressed for money; they desired rather the sympathies and prayers of our Christian people; but he might say that he had received a letter from Mr. Lunenburg, in which he said, “If the dear friends in Scotland knew our position, and what good, under God's blessing, we might easily do, they would do all they can to help us in our work.”—*Christian Times*.

ANEITEUM.

The following is an extract from a letter of the Rev. John Geddie, dated 10th January 1856. Owing to some mishap, the letter reached its destination only very lately.

“In the case of this island we have an additional evidence of the power of the gospel of Christ to accomplish great moral results upon fallen man. The preaching of a crucified Saviour alone has brought down the mighty fabric of superstition among this people. I believe that missionaries will succeed among the heathen just in so far as they follow the example of the great apostle of the Gentiles, and determine to know nothing “save Jesus Christ and him crucified.” This is the doctrine that truly and surely undermines the kingdom of Satan in the lands of darkness and completes its overthrow. Not long since we had a visit from some natives of Tana. I sent our chief Nohoat, who understood their language, to speak to them. I afterwards asked him what passed at their interview. He said they wished the word of God, but thought they could not make the sacrifices it required. He told them not to be afraid of the sacrifices which christianity required, that though they now appeared hard, when their hearts were enlightened they would appear easy. When *Misi* came among us, (he said,) if he had told us to cut off our long hair, clothe our naked bodies, give up our wives, cease from fighting and feasting, we would have been enraged at him, and driven him away. But when he commenced the work of God among us, he told us of sin, salvation, heaven and hell. When he spoke about these things we listened and thought, and gladly gave up our dark customs. It will be so with you Tanese when missionaries go to your island. They will tell you of these things, and you will wish to forsake the things you now love. Do not reject God's word and say it is too difficult to give up your old customs, this will be easy when the light enters your hearts.

“The gospel has been an unspeakable blessing to these poor islanders, and many I believe feel it to be so. The present generation prize their privileges more, perhaps, than their children will, because they are more sensible of the dark and awful abyss from which they have been rescued by it. It would be hard for persons brought up in christian lands to form any just idea of the awful horror of heathenism. It seems almost incredible that man, who was “made after the similitude of God,” could perpetrate the deeds which are of daily occurrence on these islands. Man in a state of nature, without the softening influence of civilisation and the elevating influences of christianity, is an awfully repulsive creature. I have just been conversing with the captain of a vessel which recently visited Erpirito Santo, the most northerly island of this group. He sent his boat ashore to purchase sandal wood. His mate walked up to the house of the chief from whom the wood was bought, and there he saw a pig hung up on one tree and a young woman upon another, all ready for the oven. On most of the islands with which we are acquainted in this group, it is customary to eat not only persons killed and taken in war, but human beings are bought and sold as if they were inferior animals, and fed for feasts. And the island on which we reside, in addition to these dark deeds, practised the strangulation of widows. And my heart bleeds when I think of the poor women and the awfully brutal treatment to which they are exposed at the hands of their inhuman husbands.

“My dear brother, it is painful to live in the midst of islands where such deeds are practised without being able to aid them. We have the remedy, but we cannot extend it. You will not be surprised at our appeal for a small vessel under these circumstances. The means of intercourse with other islands would greatly facilitate their evangelisation, and without this the work must go but slowly on. I trust that our appeal will meet the approbation and generous support of the friends of the cause. It is a work of humanity as well as of piety to send the gospel to these islands, and there would be no impropriety in seeking the aid of men of the world as well as professors of religion.”—*Missionary Register, Nova Scotia.*

JAMAICA.

The following is an extract from a letter by the Rev. Alexander Robb, dated Goshen 10th Dec. 1856.

“*Obeah and Myal superstitions.*—With regard to these superstitions we find that they are still very rife among us. Ungodly man will persist in deifying the creature. I look upon the ob and myal superstitions—as, indeed, on sorcery or witchcraft, in all its forms—as essentially idolatry. A wicked, worthless, deceitful, hardened creature, is invested with some of the attributes of God, and is made the object of feelings which ought to be exercised towards God alone.

“It is well-known that our native sorcerers are still much consulted, and that very many people place implicit confidence in their manipulations. One of our teachers mentioned lately, that a person in his neighborhood, being accused of having stolen a saddle, went to an obeah-man, *alias* bush-doctor, and got a charm to confuse the witnesses, and bamboozle the court. Should a party in these circumstances be declared not guilty, of course the “doctor’s” credit is enhanced, and the faith of the ignorant is confirmed.

“There are persons hereabout who laugh in scorn at those who say that ob and myal are deceits. The Bible may say what it likes;—they *know* better.

“I heard a minister tell the following cases which came under his own eye, and happened not long ago:—A woman—a church member—being sick, he went to see her. He found a man in the house, of most suspicious and unseemly appearance; he was almost naked. The woman made her appearance, and told him that she was now much better; but that if it had not been for the cleverness and hard-working of this “brudder” (brother), she would have been dead long ago. “Did he give you a heap of medicine?” “No, massa! him no gib no medicine.” “What him do, then?” “Him”——, hesitating. “Him what?” said the interrogator. “Him boil bush, massa.” “Boil bush! I could boil bush myself.” “But him pull lots o’ something too.”

“This woman had quarrelled with another, and that other ‘sister’ had threatened ‘to do for her.’ Of course, when sickness came, she attributed it to the evil work-

ing of her enemy; and as ob had done her mischief, myal must be called in to undo it. Some of them will tell you that if evil befal them from the former source, God cannot cure it.

"The same gentleman stated, that while he was in that woman's house, a neighbor came in, saying, that his donkey had gone into a neighbor's field, and that this neighbor had threatened to do for him. But the same "clever bridder" had preserved him also. "High!" said the minister, "this man work for nothing?" "No," said the man, "no fe notin" (not for nothing.) "How much you give him?" "Me gib him four dollars at first, and nine dollars when the cure done."

"Another case he mentioned, shows still more strikingly how some of these people are duped and plundered by wicked and cunning men, who know how to victimize them.

"A stranger one day came into a man's shop, and offered to show him how he could obtain a great deal more money than his promising and thriving little business was yielding. He told him to get a box that would hold a good deal, put L. 10 into it and bury it at his father's grave. He (the stranger) would watch it every night; and on the ninth day, not before, he would find the box full. The credulous fool borrowed money to make up the amount, buried the box, entertained the watcher in his house, and waited in confidence of a rich treasure.

"After the third night, the watcher disappeared. This seemed strange; but the box must remain till the ninth night. When the time came, and the box was exhumed, it was found full—but it was full of dirt, and, of course, the L. 10 were gone.

"There can be no doubt that the obeah superstition and practice was, and still is, a source of dark infernal crime. The obeah-man, as is well known, is a poisoner. He followed the trade of Locusta. A gentleman who has lived long on the island, and whose testimony seems credible, affirms it to be his belief, that not a little of the mortality among the white people, in slavery time, was due to poison. It was the only weapon which the slave could use to take his revenge. The licentiousness of the ruling class, naturally produced innumerable jealousies among the slaves: and jealousy is proverbially "cruel as the grave."

"Poison presented a ready and effectual means of revenge; and the obeah-man was skilful in distilling the fatal potion from its herb, or in otherwise preparing it for those who applied to him.

"There are still instances of sudden and suspicious death; but seldom are they inquired into efficiently; and, indeed, the island does not seem to possess the chemical skill necessary to conduct such inquiries with certainty and success.

The manipulations of the myal-man are of a different nature. Sleight-of-hand, of a not very refined character, appears to be his means of operation. The people are always complaining of lumps in the stomach, or pains in the skin. The myal-man finds no difficulty in making the sick person believe that there is glass in his skin, or perhaps a few silver coins; and he will undertake "to pull" them, on condition of a satisfactory payment. Perhaps he uses his mouth, and then he sucks out of the patient's arm as many pieces of glass as he can get shillings or half-dollars. Perhaps he uses his fingers; and then he will squeeze out pieces of glass, perhaps even an old rusty nail, or a threepenny piece or two. Of course, the rogue has had these things in his hand or in his sleeve. When people are inclined to place implicit confidence in the fellow, he finds it the easiest thing in the world to play upon their credulity: and they will give him ten dollars, when they would not give sixpence to a doctor.

"The law of Jamaica now provides corporal punishment for those who are convicted of practising these things; but it is no easy matter to procure evidence against them. All are afraid; many are indisposed to give evidence, and would, tell, and swear, the most fearful lies; rendering conviction impossible."

Æcclesiastical Notices.

LETTER FROM CORRESPONDENT AT HOME.

Glasgow, February 5th, 1857.

DEAR SIR,—One of the most interesting meetings connected with the United Presbyterian Church which have been held for a long time, took place in Dr. Beattie's Church last night. The occasion of it was the designation of *seven* missionaries to the foreign field—two to Caffraria, four to Jamaica, and one to the Island of the Caymanas. Being a thing important and interesting to Christians in itself, and a thing unprecedented in the history of our Church, the large house, capable of seating comfortably 1500 persons, was crowded in every part. It was supposed that more than two thousand persons were present. The devotional exercises were conducted by Rev. Dr. Robson, Rev. Dr. Lindsay, and Rev. J. S. Taylor; and addresses were delivered by Rev. Dr. Somerville, Mission Secretary, Rev. Mr. Ker, of Campbell Street, Rev. Mr. Middletôn, of Gordon Street, and by two of the designated missionaries.* Dr. Somerville said that the state of our Missions in Jamaica had often been to the Mission Board the subject of great and painful anxiety, and the hearts of many were much depressed at the thought that while *funds* were being provided by the Church, *men* were not forthcoming. An offer, however, was made by one, and that was speedily followed by others, so that five suitable persons were found for the West Indies, and, at the same time, two were obtained for Caffraria. It is matter for gratitude on the part of the Church, that these persons are spoken of, by those who know them best, as admirably fitted, both intellectually and morally, for the work to which they have devoted themselves. There is not one of them but held a respectable position in the Divinity Hall; and some of them occupied the highest place among their fellow-students, as men of piety, ability, and attainment. The moral effect of their devoting themselves to missionary work is likely to be important and beneficial throughout the Church. One of the missionaries to Caffraria, the Rev. Tiyo Soga, is by birth a Caffre, and was about twelve years of age when he was brought under instruction by the U. P. missionaries in South Africa. He has been several years in this country, and has been well educated. He speaks English with fluency and accuracy, and his thinking, and composition, and mode of delivery are such, as to put not a few of our Scotch students to shame. Many who have heard him preach, have, with tears of gratitude, said, "If our efforts in South Africa had had no other effect than what we see before us, they would be richly rewarded; there is another refutation which may be added to those of Pennington, Garnet, Frederick Douglas, and others, of the falsehood which has been so often promulgated, as to the hopeless inferiority and degradation of the African races."

Our missionary income, as you will see by the *Record* of February, is within a small sum of twenty thousand pounds. This is the largest sum we have yet collected for missions; and the fact is especially significant and gratifying, when we consider that *ten thousand* pounds more have, during the year, been raised for the Aged Ministers' Scheme.

While we have, as the foregoing will show, been doing much for the children of Africa, we have not been wholly unmindful of our brethren in Canada. Dr. Somerville stated last night that this season the Mission Board had sent, or would send, six additional labourers to you.

* We see from the Newspapers that a similar meeting was held in Bristo Street Church, Edinburgh.

I was a little amused by your reference, in a late number of the *Magazine*, to a statement from a periodical of the Old School Presbyterians, respecting the Free and Established Churches in Glasgow. But though you stated what nobody here thinks of calling in question, viz., that in pulpit talent, number of membership, and general influence, the United Presbyterian Church holds the highest place, the blame of a statement fitted to mislead was hardly laid on the right party. Our American friends had only copied a statement from a speech of Dr. Robert Buchanan in connexion with the laying of the foundation stone of the Free Church College here. The statement was noticed at the time as likely to produce a false and absurd impression; but it must be remembered in excuse that when it was made, Dr. Buchanan was speaking of the effect of the Disruption of 1843, and of course was most directly led to speak of the Established and Free Churches.

At a meeting of our Town Council recently, it was agreed to give the freedom of the city to Dr. Livingston, the explorer of Southern Africa. Several of our civic dignitaries were opposed to this mode of showing honour to the illustrious man, ostensibly on the ground of its inappropriateness, he being a clergyman, but really, as many thought, on the ground of Dr. Livingston's humble origin and comparatively recent appearance among us as a factory worker. I can hardly help thinking there was a good deal of *snobbery* in the business, and that great credit is due to the majority of the Council, who, led by Mr. McDowall, carried the point. Would it not have been an absurdity and disgrace if the freedom of the city—many of the inhabitants of which, like those of other commercial and manufacturing towns, have been the architects of their own fortunes—had been withheld from a man because he was a Piecer at Blantyre works only twenty years ago? Would it not have been discreditable to us if the freedom of a city, whose motto is "Let Glasgow flourish by the Preaching of the Word," had been withheld from a person because, though illustrious as a naturalist, geographer, &c., *he is a minister of the Gospel?* The talk of inappropriateness was what Scotch people call a *haver*. The freedom given in such cases is universally regarded as an honorary distinction. Who ever imagines Sir Colin Campbell becoming a sugar broker in Virginia Street, or Lord Palmerston opening a cheesemonger's shop in the Candleriggs?

A friend in Hamilton sent me a newspaper containing an account of Mr. Ormiston's settlement. May he have much success in his work, and be eminently blessed in promoting the interests of Christian truth and religious liberty in that influential and rising town! I am, &c.

Received by the Treasurer during February, 1857.

	Mission.	Institute.	Synod.	South Sea Mission.
	£ s. d.	£ s. d.	£ s. d.	£ s. d.
Pickering	3 0 0	2 0 0	1 17 6	.....
Ayr.....	6 17 6	.....	.....	.....
Ayr Juvenile Society.....	12 18 1½	.....	.....	.....
West Gwillimbury	1 16 0	.....	.....	.....
Essa.....	2 9 0	.....	.....	.....
Norwich.....	6 2 2	.....	.....	.....
Paris.....	5 0 0	5 0 0	3 0 0	12 10 0
Blandford.....	15 0 0	.....	3 0 0	.....
Chippawa .....	.....	.....	2 15 0	.....

STATISTICAL REPORT

Of the United Presbytery of Brant, for the Year ending on the 31st Day of December, 1856.

ORGANIZED CONGREGATIONS.	EXPENDITURE ON													Incidental Expenses.								
	Stations within Bounds.	Average Attendance.	Members added.	Members removed.	Members on the Roll.	Baptisms.	No. in Relig. Classes.	Attending P. Meetings.	Volumes in Libraries.	No. of Churches.	Is Property Decided?	Congregational Debt.	Total Income.		Stipend.	Church Property.	Theological Fund.	Synod and Pres. Funds.	Synod's Missions.	Contributions to the Poor.		
BLANDFORD*	1	229	30	4	140	16	60	50	400	1	Yrs.	400 0 0	258 12 10	100 0 0	150 9 1	6 5 0	4 0 0	15 0 0	0 0 0	0 0 0	2 3 9	
PARIS*	...	350	29	19	210	16	70	80	200	1	"	250 0 0	263 5 7	150 0 0	128 16 8	5 0 0	3 15 0	...	...	...	35 2 7
{ BLENHEIM* AND BULLFORD.	...	35	5	12	40	3	25	...	120	...	"	...	73 15 2	68 2 6	9 4	...	...	1 0 0	...	...	3 0 0
BRANTFORD*	...	60	6	1	34	3	25	...	...	...	"	30 7 6	26 12 6	1 10 0	...	...	...	...	...	...	2 5 0
BRANTFORD*	...	330	26	18	180	10	80	40	500	1	"	311 8 11	180 0 0	...	10 0 0	...	2 10 0	14 0 0	0 33 11	7	66 7 4	
TILSONBURG	2	300	21	...	61	1	...	...	...	1	"	325 17 11	50 0 0	269 7 11	...	...	1 10 0	3 0 0	...	...	...
GLENMORRIS	...	235	14	10	146	18	150	110	540	1	"	318 13 8½	596 17 6	436 2 0	2 8 ½	2 10 0	6 11 4	5 15 0	...	...	12 6 3
MOUNT PLEASANT	1	180	5	12	80	8	60	25	360	1	"	...	128 0 0	100 0 0	12 0 0	1 15 0	1 10 0	2 10 0	8 0 0	...	2 5 0	
{ NORWICHVILLE STRATFORD SHAKESPEARE MORNINGTON	1	160	3	...	43	1	25	...	70	1	"	...	69 2 6	58 15 0	...	...	...	6 2 6	...	...	4 5 0
Vacant.	"
SHAKESPEARE	1	100	...	...	30	2	...	...	...	1	"	160 0 0	70 0 0	20 0 0	61 0 0	...	...	...	...	...	...
MORNINGTON	...	...	...	...	...	...	...	...	...	...	"	...	...	...	...	...	...	...	...	...	...
TOTAL	7	1070	139	76	973	87	455	255	2180	8	"	1128 13 8½	2126 7 11	883 10 0	1059 15 0	25 8 6½	15 15 0	48 3 10	47 6 7	...	127 14 11	

* General Missions:—Blandford, £16; Paris, £17 10s.; Blenheim, £1; Brantford, £5. Total, £39 10s.

ESQUESING.

A Soiree in connexion with the U. P. Church was held here, on the 22d January, having for its object the promotion of the spiritual interests of the Congregation.

The Rev. James Caldwell, the Pastor, having been invited to take the chair, the proceedings were opened with praise. After partaking of a comfortable tea, which reflected much credit on the parties who prepared it, the meeting was entertained with a series of appropriate and interesting addresses. The chairman, after stating in a few remarks the object of the meeting, and expressing the wish that all that was said and done might be in the spirit of that kingdom whose interests they were assembled to advance, called on Mr. Robert Hume, Student in Divinity, who addressed the meeting, on the subject of Christian Missions, in a speech characterised by great ability, and fraught with many elements of promise. The Rev. Walter Inglis was next introduced to the meeting, and made a few remarks of a very pointed, energetic, and spirit-stirring description, and which were received by the audience with evident delight. The Rev. Mr. Gillespie, of the Antiburgher Church, Esquesing, followed, taking for his subject Sabbath Observance. The remarks were very practical, seasonable, and eminently fitted to do good. The Rev. Mr. Rogers, of the Free Church, who was next introduced to the meeting, gave an address on the subject of Dancing, which, as practised at the present day, and in this country, was condemned by the Word of God, and detrimental to the interests of religion. The Rev. Mr. Torrance, of Guelph, followed, with an address to the Young, which was conceived in a very facetious and engaging spirit. The last speaker was the Rev. Mr. Barrie, of Eramosa, who chose for his subject Christian Unity, on which he expatiated with many excellent remarks.

The proceedings were enlivened with an excellent choir, who gave sacred melodies at suitable intervals. Though the evening was one of hyperborean coldness, the attendance was large, the Church being well filled; and altogether the meeting was of a character well adapted to promote the object for which it was held.—*Com.*

MANILLA, MARIPOSA.

A Soiree was held in the U. P. Church here, on the evening of Tuesday, February 10th. Notwithstanding the unfavourable state of the roads, occasioned by the thaw which had set in a few days previously, the large Church was so well filled, that every seat was occupied—even the steps leading up to the pulpit had to be made use of as seats; and everything went off with the greatest *eclat*. The duties of the chair were ably fulfilled by Andrew Smith, Esq. The “catables and drinkables” were of the best quality. The speaking on the occasion was done by the Minister of the Congregation, the Rev. John Mactavish, of the Free Church, and the Rev. Robert Monteath, of the U. P. Church, and was such as to meet with a most hearty expression of satisfaction on the part of the audience. Mr. Tweedie spoke on Missions; Mr. Mactavish, on the most Learned Man; and Mr. Monteath, on Reasons for engaging in Missionary effort, and on Sacred Music. Each address was followed by the singing of an appropriate hymn, in which the whole audience, led by an excellent choir, took part. The amount realized was between \$50 and \$60.

Before the meeting closed, Mr. Dugald McAlpine, School Teacher, approached the chair, and with an address distinguished not only for appropriateness, but also for beauty of expression, presented, in his own name and in the name of a number of other friends, the Rev. Gilbert Tweedie, with a Purse containing £25. 15s. Mr. Tweedie, on accepting this mark of respect, expressed, in feeling and appropriate terms, his sense of the kindness shown him, and tendered his warmest thanks and best wishes to the kind friends, whose regard for him prompted them to make such an unexpected presentation. This is not the only mark of respect of the kind which Mr. Tweedie has had shown him during the few years of his ministry. His Congregation of Lindsay and Verulam presented him with a Cutter and Buffalo Robes, and also a valuable purse of money. One of the members of his Congregation at Manilla, Andrew Smith, Esq., presented him with a Set of brass-mounted Harness. A number of friends belonging to his Congregation at Manilla, aided by some belonging to other denominations, presented him with a Silver Patent Lever Watch and Gold Chain, which cost £16. Messrs. J. and A. Morrison, though not members of his Congregation, made him a present on one occasion, amounting in value to

several pounds. Acts of kindness of a different character have also been shown him; but the above are enough to show the high esteem in which Mr. Tweedie is held by the community among whom he labours. Such manifestations of kindness are surely calculated to cheer a minister's heart, and render his labours doubly pleasant.—*Com.*

TORONTO.

The U. P. Congregation here, under the pastoral charge of the Rev. Dr. Taylor, held their first Soiree, in their newly erected place of worship, on the evening of the 25th February. The house was crowded, and the audience highly respectable. Able and interesting addresses were delivered by Mr. John C. Geikie, on the Word of God as embodying the Principles of Civil and Religious Liberty; by the Rev. Mr. Marling, on Sabbath Schools and the Religious Training of the Young; by the Rev. Dr. Burns, on the Duty of a Christian to Devote his time, talents, and means to the cause of Christ; by the Rev. Mr. Ormiston, on Christianity as favorable to Mental Development, Temporal Prosperity, and Social Enjoyment; by the Rev. Mr. Thornton of Whitby, on the Obligation of the Church to aim at co-operation and unity; and by the Rev. Mr. Gemley, on the Prospects of the Church. The Rev. Dr. Ryerson, the Rev. James Pringle of Brampton, and the Rev. Mr. Dickson of Thorold also were present. Excellent music was supplied by the choir during the intervals. The whole arrangements were admirably made and executed, and a high degree of satisfaction was generally experienced.

On the evening of the 26th, a Soiree was given in the same place to the children attending the Sabbath School, when there was a good attendance of them, and of others, both adults and juveniles. Very suitable and excellent addresses were delivered by Messrs. Donald, Stewart, and Hall, students of the U. P. Church, and by Mr. McCallum, Head Master of the Model School; Mr. Ker, Superintendent of the Sabbath School; and the Rev. Mr. Ormiston also made a few pertinent and effective remarks. The arrangements on this, as on the former occasion, were excellent, and the music, especially some pieces by very young performers, was exquisite, and admired accordingly. The scholars seemed highly delighted with the entertainment.

PICKERING AND CLAREMONT.

The U. P. Congregations of these places have called the Rev. Mr. Baird.

SMITH'S FALLS.

The annual Missionary meeting of the U. P. Congregation here, was held on the evening of February 9th, at half-past six o'clock. After devotional exercises and some introductory remarks by the Chairman, the meeting was ably addressed by the Rev. Dr. Wilkes of Montreal, the Rev. Messrs. Mylne, Wardrope, and Duncan, Mr. W. Ballantyne, student, and Mr. Alexander, Deacon of Dr. Wilkes' Church. In the intervals between the addresses, several appropriate hymns were sung by the choir, with their accustomed correctness and spirit. Notwithstanding the unfavourable state of the weather and roads, the Church was quite filled. The collection amounted to £7. 12s. 6d., but has since been increased to upwards of £8, and may be expected to be increased still further.—*Com.*

COLUMBUS.

The U. P. Congregation here have called the Rev. Wm. Inglis to be their Pastor; but we believe he has accepted Westminster.

ANCASTER.

We are authorised to state that on Tuesday, the 3d February, the Ladies of the U. P. Congregation in the Allan Tract Settlement, presented their Minister, the Rev. John Lees, with a set of splendid Buffalo Robes, as a testimony of their esteem, and of their high appreciation of his diligent and faithful ministerial labors among them. This is very creditable to that portion of Mr. Lees' charge, especially as his three Congregations had lately united, as we reported formerly, in other substantial tokens of their regard; and it is encouraging to him to receive such public proofs (with others, not reported, from private individuals) of the attachment of his people, and their "forwardness to provoke one another to love and good works."—*Com.*

GLENMORRIS.

The Annual Congregational Meeting of the U. P. Church here, was held on the 17th January, when there was a good attendance. An eloquent and effective address "On the Privileges and Duties of Church Members," was deliv-

ered by the Rev. W. Ormiston. During the year a goodly number had been added to the roll of members. A commodious and elegant stone manse had been completed, and the key was delivered to the excellent Pastor, the Rev. John Dunbar. An addition of £25, just one-fourth, was at the same time made to his stipend. These facts speak for themselves.

PARENTHAM.

At the annual Missionary Meeting of the Union Sabbath School here, in connection with the U. P. Church, the sum of £1. 10s. was voted to the Old Calabar Mission. A portion of the funds was also voted to the East Indian Mission. Contributing for Missionary purposes is excellent training for the young.

SYNOD FUND.

The Committee on Funds would beg to call the attention of Ministers, Sessions, and Congregations, to the low state, or rather the total lack, of what ought to constitute the Synod Fund. The audited accounts in June, 1855, shew an arrear of £95, and in the corresponding date of 1856, this had accumulated to £124, and at this date it is not lessened, but enlarged. To meet this exigency in connection with the current expenses of the Synod a *special effort* is absolutely necessary on the part of the Church, in the ensuing month, the period appointed by Synod for taking up this collection. And let this speciality imply a more generous but *especially a more general* contribution than heretofore; for the statistical tables shew, that, in 1854, out of 87 organized congregations only 25 contributed to this fund, and in 1855 out of 93 organized congregations only 34 are reported as having made these collections. We trust, therefore, that such a hearty response will be given to this application as will at once place this fund in a healthy and hopeful condition.

March 1st, 1857.

A. A. DRUMMOND, *Convener.*

THE LOWDEN FUND.

Brantford.....	£29	0	0
Guclph, £21 12s 6d, less discount 2s 3d.....	21	9	10
Madrid, £19 1s 6d, less discount 5d.....	19	1	1
Ancaster.....	5	7	6
A Lady in Glasgow, per Rev. Professor Taylor.....	2	8	9
Lachute.....	10	14	9
Claremont*.....	7	17	6

The total up to this date, 20th February (including £4 7s 11d of interest) is £651 2s 1½d. It would be perceived that there were errors in the totals formerly reported.

Gleanings.

TOTAL ABSTINENCE.

On Monday night, 26th January Dr. Laycock, Professor of the Practice of Medicine in the University of Edinburgh, (Successor of Drs. Alison, Gregory and Cullen), delivered, in Queen Street Hall, the first of two lectures on the Physiology of Drunkenness, in connection with the Total Abstinence Society. Mr. A. Black, M.P., presided, and on the platform were Professor Simpson, Bailies Brown Douglas, Blackadder, and Stephenson, Mr. T. Knox, Mr. Dick. Dr. Renton, &c. &c. After a few remarks from the Chairman, expressive of his conviction of the social evils produced by drunkenness, and the necessity for a remedy, Dr. Laycock proceeded at considerable length to discuss the subject of his lecture,—“the Nature and

* This Congregation contributed previously £8 16s 3d towards the funeral expenses of Mr. Lowden.

Evils of Drunkenness." He first directed his attention to the action of alcohol on the mental faculties, and showed, by a variety of illustrations taken from the statistics of social life, that the greatest vices and evils existing in society were to be traced directly or indirectly to Drunkenness. The abatement of this vice he considered to be one of the great moral and political questions of the day, and any one who could grapple with it successfully would he thought, be entitled to the appellation of a great statesman. The Professor then minutely examined the causes which induced the prevailing love for stimulants, and finding that these arose from the desire for happiness implanted in every human being, he proceeded to show the pernicious effects that flowed from the abuse of this natural and lawful desire, directing, as he proceeded, the attention of his audience to the fearful calamity of a diseased brain so often the product of intemperance. The lecture was remarkable chiefly for the width of its scope, and the firm, yet conciliatory, manner in which the Total Abstinence principles were presented. As a medical man Dr. Laycock admitted the beneficial use of alcoholic liquors in certain cases, but guarded himself against sanctioning their indiscriminate use.—*Scotch Paper.*

WHITFIELD.

The Act of Uniformity in 1662 violently ejected from their pulpits two thousand godly ministers, and continued in force about twenty-five years till most of the "burning and shining lights" of the seventeenth century were extinct; the Divine right of kings, priestly domination, clerical sanction of sports on the Lord's day, the evil influence of those high in rank and power, crushed out the spirit of the Gospel, and for near half a century, till 1736 when Whitfield was ordained, infidelity, profligacy and formalism, lamentably prevailed. The Rev. Mr. Kyle, of the Church of England, says: "The times when Whitfield lived, were the darkest age that England has passed through in the last three hundred years. Anything more deplorable than the condition of the country, as to religion, morality, and high principle, it is very difficult to conceive." "As to preaching the Gospel, the distinguishing doctrines of Christianity—the atonement, the work and office of Christ and the Spirit—were comparatively lost sight of. The vast majority of sermons were miserable moral essays, utterly devoid of anything calculated to awaken, convert, sanctify, or save souls."

Such was the state of things when Whitfield, in 1732, in his eighteenth year, entered the Oxford University, where were John and Charles Wesley, Ingham, and a little band who determined to live to God, whatever might be the earthly sacrifice; but for the sin of quietly visiting the prisoner, the sick and sorrowing, pointing them to Christ, and seeking the salvation of souls, they were the subjects of bitter persecution, and Whitfield returned to his friends in Gloucester.

Now it was that Whitfield was driven to the throne of grace, to the study of the Bible upon his knees, where the fire was kindled in him which blazed through Britain and America, and was rekindled in the hearts of hundreds of thousands. "Oh what sweet communion," he says, "had I daily vouchsafed with God in prayer—how often have I been carried beyond myself—how assuredly I felt that Christ dwelt in me and I in him, and how daily did I walk in the comfort of the Holy Ghost, and was edified and refreshed in the multitude of peace." "Upon this I had no rest in my soul till I wrote letters to my relations, telling them *there was such a thing as the New Birth!*" He received ordination from Bishop Benson, but found the churches closed against him. The Gospel was as "a burning fire shut up in his bones;" God had shown him his power in preaching his Gospel, and he resorted to the fields, embraced all opportunities; and for more than thirty years, from the time he first saw the marks of the tears on the cheeks of the Kingswood colliers, by whom he expected to have been stoned, until his death at Newburyport, in 1770, at the age of fifty-six, he probably addressed more souls, and was the means of the conversion of more sinners to God by the living voice, than any other man that has lived. It is testified of him, that "in the compass of a single week, and that for years, he spoke in general forty hours, and that to thousands; and after his labors, instead of taking any rest, he was engaged in offering up prayers and intercessions, with hymns and spiritual songs, as his manner was, in every house in which he was invited." A wild youth going to hear him

from mere curiosity, resisted all his appeals till, in the midst of his sermon, Mr. Whitfield abruptly paused, burst into a flood of tears, lifted up his hands and eyes, and exclaimed, "Oh, my hearers, *the wrath to come! the wrath to come!*" These words sunk into the young man's heart, and won him to the service and to the ministry of Christ, in a long and useful life.

Thirteen times Whitfield crossed the Atlantic; and on both sides of the water, on all occasions, hundreds and thousands hung upon his lips, whether he was in London or other parts of England; in Wales, Scotland, or Ireland; in Georgia, or New Hampshire; in Charleston, Philadelphia, New York, or Boston, or the country intervening. In many cases ten, and in some even twenty thousand listened to his impassioned appeals; and fruits unto eternal life were gathered all along his course, till "he was not, for God took him."

It is scarcely too much to say, that a full history of Whitfield would involve an outline of the Christian fidelity and activity of almost all the host of distinguished men in all the cities and countries above named, whom God made pre-eminently useful in "the great awakening" during the thirty years of his rapid and brilliant career. We wish and hope yet to see his history presented in a form adapted to common minds; that what God did by this his servant may be more fully known; and that ministers and Christians of our own day may catch more of his spirit, and of that in which lay his power—entire consecration to Christ in the salvation of dying men.—*Presbyterian Banner*.

NEGLECT OF INFANT BAPTISM IN THE STATES.

The statistics furnished in the article in the *Princeton Review*, on "The Neglect of Infant Baptism," are really startling. They should be pondered by every pastor and church session. It seems almost incredible that within fifty years the number of children baptized has diminished from one to every five communicants, to one to every twenty; or in other words, that only one-fourth as many are baptized now in proportion to the total of communicants as at the beginning of the half century. We confess ourselves astounded at this exhibit, and yet we cannot controvert the statement. The reviewer gives the figures, drawn from the official statistics of the Church. The Episcopalians make a better report, having baptized about twice as many in proportion as our branch of the Presbyterian Church. But the New-school Presbyterian Church and the Congregationalists are much more deficient than we are. In 1847, the Old-school reports showed fifty-two baptisms for each thousand communicants, whilst the New-school showed only nineteen for each thousand, and the Congregationalists only sixteen! The statistics indicate a state of things which call for immediate attention and reform.—*Presbyterian*.

PRINTING IN NORTH AMERICA.

The first book ever printed in the New World was in the city of Mexico. It was printed in the Spanish language, in the year 1544, and was entitled *Doctrina Christiana per eo los Indos*. The first publication made in English, in America, was the *Freeman's Oath*, an Almanac for 1639, nearly a hundred years after the work published in Mexico. In 1640 was published the first book, entitled the *Bay Psalm-Book*. It was reprinted in England, where it passed through no less than eighteen editions; the last being issued in 1754. It was no less popular in Scotland, twenty-two editions of it having been published there. Altogether, it is estimated, it reached to seventy editions abroad.

The first printing press set up in America, was "worked" at Cambridge, Massachusetts, in 1639. The Rev. Jesse Glover procured this press, by "contributions of friends of learning and religion," in Amsterdam and in England, but died on his passage to the New World. Stephen Day was the first printer. In honor of his pioneer position, Government gave him a grant of three hundred acres of land. Among other of his early publications were the *New Testament* and *Baxter's Call*, translated into an Indian language by Elliot, the great missionary, and printed at great cost. The whole Bible was printed in this language in 1663. The nation once speaking it is now extinct.

Pennsylvania was the second State to encourage printing. William Bradford

went to Pennsylvania with William Penn, in 1682, and in 1686 established a printing-press in Philadelphia; its first issue was an Almanac for 1687; it was but a sheet. The first book printed by Bradford was a collection of essays by Francis Bacon. It appeared in 1688, and was called *The Temple of Wisdom*.

In 1692, Bradford was induced to establish a printing-press in New York. He received £40 per annum, and "the privilege of printing on his own account." Previous to this time, there had been no printing done in the Province of New York. His first issue in New York, was a Proclamation, bearing date 1692.

During the latter part of the seventeenth century, Boston contained about forty printers and publishers. The first fruits of the press were devoted to the rights of religion and liberty—fitting tribute of the pioneer pilgrims of a great nation for the altar of Freedom. The book-selling business of Boston, half a century ago, was conducted on a very limited scale, compared with present times. The senior publishers of that city are Crocker & Brewster. They began business in 1811. Gould & Lincoln are next in the order of date. Ticknor, Francis, Greene, Little & Brown, with others, form the succession. It is believed that the amount invested in the book business in Boston alone at the present day, cannot be less than three millions of dollars. Now there are nearly one hundred book-sellers, and over fifty distinct publishers in the American "Athens."

In New York there are four hundred and forty-four booksellers and one hundred and thirty-three publishers, and in Pennsylvania, four hundred and two of the first, and seventy-two of the last. Most of the publishers, and the largest number of the booksellers, centre in the three great cities of Boston, New York, and Philadelphia, which are the leading publishing cities of the country. New York has the most capital invested in the business.

In Great Britain, the United States, France and Germany, the book and publishing business is vast. Great Britain gives to the world more than two thousand five hundred new books, or editions, annually; while France publishes about six thousand. There are thirteen hundred books published in the United States annually.—*Publishers' Circular*.

GLASGOW.—MISSION CHURCH SOIREE.

The fourth annual soiree of the U.P. Mission Church, Main Street, Gorbals, took place on Monday, 24th Nov. the Rev. D. M'Rae, A.M., in the chair. There was a large attendance, the place being quite filled. After an excellent supply of tea, &c., the pastor, Mr. M'Rae, addressed the meeting and a very satisfactory report of the state of the congregation was given. During the last twelve months 79 new members had been added to the church, and the communion roll now numbered 236. The amount of money raised during the past year was £181 6s. 7d. which includes £40 from friends for various benevolent purposes connected with the congregation. The week-day and Sabbath Schools were both well attended. The Bible classes for young men and women—the Sabbath Schools for young men and women—the weekly prayer meetings, and on Sabbath mornings and evenings, for those who had not yet found their way to the ordinary places of worship, were all well attended. A Total Abstinence society is also connected with the congregation, as well as a library containing 300 volumes. The report was received with great applause. Addresses were given by the Rev. Messrs. Knox, Calderwood, Jarvis, Jarvie, and Fraser, and Messrs. Melvin and Robertson.—*Commonwealth*.

SCOTLAND.—LAY AGENCY.

Lay missionary movements have lately excited attention in two districts in the north of Scotland. One of these is conducted by a Mr. Brownlow North in the Highlands. This gentleman is an Englishman, a nephew of the Earl of Guildford, and son of the late Dr. Charles North, Prebendary of Winchester. He describes his past life in a manner which shows that the change in his own character is one of no ordinary magnitude. This imparts great additional earnestness to his addresses. Evangelical ministers of various denominations have invited him to exhort from their pulpits. The fervent earnestness of his appeals is described as able. In Aberdeenshire, a Mr. Gordon Furlong of London, lately a

member of the Bar, has been the instrument of a work of conversion and revival. He has secured the sympathy of the neighbouring ministers, visits from house to house, and holds meetings for exhorting the people. It appears to be the desire of Mr. North and Mr. Furlong to aid the ministers of the Gospel in their respective neighbourhoods in every way in their power. They have lately been holding joint meetings in Forfarshire, and have obtained the use of the churches of several denominations.—*News of the Churches.*

EDINBURGH RAGGED SCHOOL SOIREE.

At the annual meeting of the Edinburgh Original Ragged School Association, the Rev. Dr. Guthrie gave the following account of a social meeting of former attenders of the school:—

“We had a meeting at that time in the Ragged Schools, and I will tell you what I saw there as well as I can. It was the fashion at that time to give banquets. You had then constituents dining their representative in the House of Commons; then, you know, the people of Edinburgh publicly did honour to the brave men who fought our battles so gallantly in the Crimea. Well, then, we thought that we would be in the fashion, and that we would have a banquet too. There was no reason why we should not have one; and the guests we invited were boys and girls who had as hard a battle to fight as ever was fought in the Crimea. Our guests had been trained in a school of God, of virtue, honesty and industry, and were now standing on their own feet, and fighting their own battle gallantly and openly before men. I have been in high society; but I was never in society that delighted me so much as on the occasion I refer to. On that occasion we certainly could not assemble all; for we had some in Canada, some in the United States, some in Australia, some in New Zealand, some in England, some in Ireland, and we had many scattered over the various parts of Scotland; some of them respectable tradesmen in provincial towns, and some of them, with a gray plaid above an honest heart, feeding their flocks on our native mountains. Our light has gone throughout the whole world, and we could not collect it all into so small a focus as this. We resolved, however, to assemble all whom we might find in the city of Edinburgh who had been ragged children in our schools, and who were now respectable members of society. Cards were accordingly issued, for we did the thing politely. The hall was lighted and heated; ivy, flowers, and evergreens, decorated the walls; and the tables were furnished with coffee, tea, cookies, and buns. The party assembled in the low room of the building and by and by the hour arrived when it became the duty of your humble servant, as head of the house, to receive the company at the door. We now heard the tramp of feet on the stairs, and the stream began to set in. When the men of Bethlehem saw a broken-hearted and bereaved widow, who some years before had left the city in affluence and comfort, with her husband at her side, and two gallant sons at her back, return with no friend on earth but a young Moabitess, they could hardly believe their eyes, and cried, in wonder and pity—Is this Naomi? And for an opposite reason, ladies and gentlemen, when I saw this stream come in of respectable, well-attired, decent-looking young men and women—some of them were married, and the wives brought their husbands, and the husbands their wives—all well dressed, some of them genteelly, rather better than myself—all bright and happy, earning wages, from the apprentice with his three shillings a week, up to the grown man with his one and thirty shillings a week—when I saw them I was ready to hold up my hands and exclaim—“Are these the ragged school children?” and from the fulness of a willing and grateful heart to say, “Well, the Lord hath done great things for us, whereof I am glad.” I wish you had all been there, and had seen the happy faces of that night. I never saw such a happy company. It was the largest party I ever sat down at; there were as many as 150 of those who had been at our schools in Edinburgh, and how many there are in other places I don't know. And how joyous and glad they were? Talk of drink and excitement! There was nothing but coffee and tea, but I never saw a party in such a state of joyous excitement as they were. Oh! there was a merry ring in their laugh—they laughed so heartily and I may add—and no blame to them, for they were young and well-behaved, conducting themselves with a propriety that would have done credit to any com-

pany—some of them ate very heartily. One of my daughters served one of the tables, and she says that one boy drank, she believes, ten cups of tea—and I am sure he was heartily welcome. I never saw such an assembly as that; it was the brightest night of my life. When I cast my eyes on that assembly, and saw our guests seated with an air of decency, sobriety, and self-respect in their appearance, and when I thought what these young women and these young lads would have been—when I looked into that black gulf from which your hands had rescued them, it was, indeed, a back-ground to bring out the brightness of the picture, and to fill one's heart with gratitude to God for his goodness to them, and to the individuals who had been instrumental in saving so many human creatures from a state more dreadful than shipwreck, or the waves of the devouring and angry deep. This was our harvest home, and we give God thanks for it. Our joy was as the joy of the harvest—"as men rejoice when they divide the spoil."—*Commonwealth*.

REV. DR. LIVINGSTON.

This celebrated missionary and traveller, who is a native of Blantyre, near Hamilton, Scotland, lately returned to Britain from Africa, where he has spent about twenty years, and has brought a great deal of intelligence exceedingly interesting and important. He purposes shortly to publish a volume, with the contents of which, we shall take an early opportunity of making our readers acquainted. At present we can only in a very general way give an account of what he has been stating at meetings. He has explored, during the last four years, in Southern and Central Africa, regions where no white man has ever probably seen. He has made very important geographical discoveries—traced large navigable rivers leading to a country rich in its natural productions, and inhabited by a fine race of negroes, where it was once imagined nothing existed but desert. The region, he states, is healthy and produces spontaneously cotton, sugar cane, indigo, maize, and other kinds of corn; also many medicinal plants, and contains coal, iron, copper and gold, while ivory is exceedingly abundant. The people are said to be greatly superior to most of the negro races hitherto known. They are, however, idolators, but have all a religion of some sort; and traditions of the deluge are said to be not wanting among them. There is every reason to believe that these discoveries will lead to an extension of British commerce to that part of the world; but to the Christian it is chiefly interesting to reflect that a large and according to accounts, a very promising and inviting field of missionary operations is presented. Dr. Livingston speedily returns to Africa. He is son-in-law to the well-known missionary Mr. Moffat. He has had great trials and dangers, having been at one time actually seized, and severely wounded by a lion. But he is bent on his work. All classes and denominations in Britain have been vying with each other in doing him honor.

LARGE COLLECTIONS..

The collection for Foreign Missions in the church of which Dr. J. W. Alexander is pastor, on Fifth Avenue, New York, on the first Sabbath of January exceeded seven thousand dollars. The collection for Domestic Missions, in the Second Church, one month previous, was between four and five thousand dollars. We record these facts, that other churches may be stimulated to the discharge of this duty with a becoming liberality, each one according to its ability.—*American Paper*.

MORMON IMMIGRANTS.

On Thursday, 1st January, 221 Mormon immigrants from England and Wales, arrived at New York on board the packet ship *Columbia*, from Liverpool. One half of them were women. They are chiefly British peasants. They were welcomed by the Mormon elders residing in New York, and during the winter will be furnished with employment at the West, so as to be ready for their journey to the Salt Lake in the spring. The total Mormon immigration for the year 1856, probably numbered about six thousand.—*Exchange*.

OBITUARY NOTICE.

THE REV. DR. MEDHURST.

It has pleased the Great Disposer of human events to visit the London Missionary Society with a severe and sudden loss, in which the whole evangelical Church of Europe and America will deeply sympathize. Ours is the melancholy task of announcing the decease of the Rev. Dr. W. H. Medhurst, who expired on Saturday 24th January at half-past eight o'clock P.M., only two days after landing in his native country. This distinguished missionary departed this life at his lodgings, 17, Cambridge Street, Pimlico. He arrived in London on Thursday, in a state of extreme exhaustion; and he was obliged immediately to betake himself to bed, from which he never rose. Dr. Risdon Bennett saw him on Friday afternoon, and again on Saturday; but medical skill was unavailing. He became insensible on Saturday morning, and continued in that state until the hour of his death; but he appeared to be quite free from suffering, and his last moments were perfectly tranquil. His age was sixty-one.

Dr. Medhurst was first appointed to China in 1816, and had consequently spent forty years in that important portion of the missionary field. Trained under the eye of the illustrious Morrison, he was the Elisha on whose shoulders the mantle of that Elijah fell; and well was he worthy to enter into the labours of so great a prophet. After residing at Malacca and Penang for several years, he settled at Batavia; where he collected a congregation and built a chapel, in which he formed a church on a basis as catholic as the constitution of the Society which sent him out, and including every variety of Protestant profession that the colony presented. When, in after years, he entered China proper, it was with the same determination to merge national and denominational predilections in the higher objects of the missionary enterprise, where the united efforts of different denominations would be all too weak to grapple with the prejudices and superstitions of almost countless ages. In 1835, he was called upon to undertake a journey along the south-east coast of China, with a view to ascertain how far the country might be opened to the reception of the Gospel. Many of our readers will remember the striking accounts which he gave, during a subsequent tour through England, of the results of his observations and inquiries. After John Williams, no returned missionary, perhaps, has excited so wide and deep an interest as Dr. Medhurst; as no modern narrative of missionary adventure, that of the martyr of Erromanga expected, has been more eagerly and extensively read than that which the eminent evangelist, whose loss we now deplore, gave to the world, under the title of "China: its State and Prospects, with special reference to the Spread of the Gospel." It comprehends a succinct, yet most interesting account of that marvellous country and people, their antiquity, manners, literature, and religion; and it also contains some notices of the more ancient, as well as a fuller account of the more recent, labours of Protestant missionaries; and, while affording ample proof of the writer's title to the confidence of the great Society as its leading representative in China, it has become a text-book for all who take an active part in the evangelisation of her teeming millions.

The preface in which Dr. Medhurst needlessly bespoke the indulgence of criticism towards an admirable standard work, though composed amidst busy public engagements and in snatches of leisure, bears date May 1, 1838. In the summer of that year, he returned to the scene of his labours. Once more he revisited his native shores to acquaint us with the wonderful story of the eventful interval, when it pleased Almighty God thus suddenly to terminate so valuable a life. Though inscrutably denied the expected sound of his voice, we are not ignorant of what he and his associates have accomplished. We know that they have prepared the way for the complete conquest of China to Christ, whenever the set time shall come, by the translation and printing of the Scriptures in a version approved by native as well as foreign scholars. Over that prospect recent and pending events at Canton have hung a heavy cloud, made yet more obscure, solemn, and mysterious to the view of the friend to missions, by the removal of this eminent individual ere he could open his lips to communicate those stores of information as to missionary labours, intestine disturbances, and external war, which would have been as important, at this crisis, to the Queen's advisers as to the Directors of the London Missionary Society, and worthy of equal reliance on the part of both.—*Patriot (London)*.