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THE CANADIAN United Presbyterian Magazine.

VOL. VIII.]

TORONTO, OCTOBER, 1861.

[No 10.

Miscellaneous Articles.

THE ANGLICAN PROVINCIAL SYNOD.

The proceedings of the Episcopal Synod of Canada, which lately sat at Montreal, are fitted to interest not merely the Christian, who is ever concerned and anxious about the state and prospects of the Church of Christ in all her branches, but also the man who is merely a politician, and whose chief solicitude is that political authority should keep within its own well-defined sphere, and be ever righteously wielded therein. The official acts of this Protestant sect, in Synod assembled, were of a markedly mixed character, embracing not only sacred or spiritual matters, legitimate subjects for ecclesiastical action, but also matters purely secular and political, which Church Courts should religiously abjure, if they would honour the Church's Head, and commend Christianity to the acceptance of an unbelieving world.

Preliminary to Synodical business, a sermon was preached by the Bishop of Quebec, from Isaiah xxxiii. 20. "Look upon Zion, the city of our solemnities: thine eyes shall see Jerusalem a quiet habitation, a tabernacle that shall not be taken down; not one of the stakes thereof shall ever be removed, neither shall any of the cords thereof be broken." In the limited report of the discourse that lies before us we find some very sensible remarks on the advantage of admitting a portion of the lay element into the government of the Church. But he is sufficiently careful to guard the superiority of his order, and to urge his brethren to see to the safety of the "*distinctive principle*" of their Church, viz.. Episcopacy. He says "none of us, whatever position he may occupy, ought, from any false personal delicacy, to suffer, without seeking to prevent the distinctive principle of our own system to be either assailed or undermined—the principle linked inseparably as a safeguard with the preservation of our order, unity, stability and soundness in the Church, that the supreme government in the Church, and the channel for the conveyance of ministerial

power, is found in the order of Bishops." That is plain, and, on his part, we doubt not, honest speaking. This we like, and in so far commend him. But it is very sad that scholarly and Christian men should be found not only clinging to, but thrusting in the face of this enlightened age, the doctrine of *Apostolic Succession*,—the veriest figment of superstition,—a dogma unsanctioned by Scripture, repudiated by reason, and contradicted by historic facts. There are emancipated minds in the bosom of the Episcopal Church in Canada—her honour and her best defenders, who would blush to have it supposed that they had read history so ill, and that they reasoned so wretchedly, as to admit into their creed the silly and absurd doctrine of Apostolic Succession. At these the Bishop must needs have a charitable fling. He thus proceeds: "Men among ourselves, and good men too, may be found seeking to discredit this principle, and teach others to sneer at it as an exploded notion; but does any man seriously and deliberately believe that the ministers of the Church of England, or any of her offshoots, will ever, while the world lasts, be constituted and carried on upon any other principle than that which compelled the Episcopalians of America, at the close of the Revolutionary War, to procure consecration in England for men who were to hold and pass on the Episcopal office, and through that office to have the like transmitted for the other two orders of the ministry? Would not the very men who cry down these principles, or who shrink from asserting them, be rather backward, if it came to the point, to accept a ministry which would be fabricated, *de novo*, at the will of this or that self-constituted authority, to provide for the demands of the Church?" "Now, look in this very point of view, as well as in others, 'upon Zion the city of our solemnities.' She is a tabernacle that shall not be taken down; not one of the stakes thereof shall ever be removed, neither shall any of the cords thereof be broken. Never, I trust, will the peculiar Anglican stamp, the genuine Anglican character and spirit (with whatever necessity for some partial adaptation to local circumstances), be obliterated from our Colonial institutions." The cordiality and the confidence with which these statements are made by the good Bishop are noticeable. And both would be amply warranted could it only be proved that "Zion" in the text referred exclusively, or referred at all to a Church having "*the peculiar Anglican stamp, the genuine Anglican character and spirit.*" But such proof it will be difficult to adduce. All that is Scriptural in and about the Anglican Church (and there is much), which is common to all Evangelical Churches, will doubtless be divinely protected and perpetuated. But there is good ground to believe that the State—"stakes," on which the Anglican Church has hitherto leaned, shall be "removed;" and the carnal "cords" with which she has willingly permitted herself to be bound, shall be "broken." And the man, within or without her pale, who prays and labours for the consummation of this, is her truest friend.

The Synod proceeded to business, under the Presidency of the Bishop of Montreal—the Queen-patented Metropolitan of Canada—and were chiefly engaged, First,—In devising measures to have the blunders in said Patent rectified, and its deficiencies supplied; and, Second,—In manufacturing and adopting a Constitution for this the Provincial Synod of the Church. The character of that constitution is of very little consequence to any except themselves, and those who have seen fit to place themselves under their spiritual jurisdiction. But the appointment of a Metropolitan Bishop by Letters Patent, issued under the Great Seal of the Empire, is a matter of general, of provincial concernment, inasmuch as it touches on the liberties of the people, by seriously disturbing that equality in the eye of the law, to which all unconvicted of crime have an undoubted right, and which has been secured to them (at least verbally), by Provincial Statute sanctioned by Her Majesty. It requires no superior discernment, no logical acumen, beyond that of the veriest clown to perceive, and, if opportunity offer, as it does in Canada, to feel that every act of royal or governmental favouritism or patronage to one sect of religionists, is an insult offered and a wrong done to all other sects—indeed, to all citizens, whether professors of religion or no. It is stating a great deal less than the case warrants, to say that such conduct is exceedingly *unwise*. Indeed its policy is most injurious, and of course its piety is no where.

The people of Canada were led to believe, by a plain and positive statement in the Statute secularizing the Clergy Reserves, that henceforth they were entirely rid, even to the last remnant of an Established Church. But they find that in this they were deceived—that it is not as they expected. A religious sect exists in their midst, that is patronized and presided over by the custodier of the highest civil power in the realm,—that the Head of the Body Politic grants, on request, to the ermined officials of said sect a *congé d'elire*, or leave to elect a Bishop, and issues Letters Patent, under the Great Seal of the Empire, appointing a Metropolitan to preside over the associated Bishops and lay delegates of the Church. A more manifest assumption and exercise of power in regard to spiritual matters there could not be. But to this there could be no valid objection except on religious grounds, were it not that this authority in spirituals is claimed and wielded as part and parcel of the crown rights of Britain's sovereign, whoever that may be, and as if the possession of spiritual power were a necessary sequence of being vested with political or temporal authority. Against such a doctrine as this, every enlightened man, be he a believer or an unbeliever, will emphatically protest. Granting leave to these Episcopalists to elect Bishops and issuing Letters Patent appointing their Metropolitan, may all seem very harmless; but there is implied under them a right on the part of the crown over the conscience and the creed of the subject, a dogma the most dangerous and detestable, the practical

application of which has soaked many Christian countries with earth's best blood, "the blood of the saints." It imperatively behooves all subjects to see to it, that the sceptre of civil power be righteously wielded, and only wielded within its legitimate sphere, never allowing it to be stretched over the sacred domain of conscience.

Victoria, the worthiest of sovereigns, and the best Queen of which history tells, is not so much to blame for the exercise of spiritual functions, in conjunction with, and in virtue of, her temporal sovereignty, as is the singularly piebald, and in this respect impious, character of the Constitution, which she was born to administer. We verily believe that were she free to act according to her own enlightened principles and the impulses of her generous and pious heart, whatever she might do for Episcopacy as a royal Christian lady, and conscientiously attached thereto, she never would misapply and prostitute the Great Seal, the symbol of her temporal authority, for the purpose of giving validity and force to her well-meant services in behalf of the Church. It is the duty of subjects to take legitimate steps to have their beloved sovereign emancipated from this conscience-thrall which a portion of our otherwise noble Constitution imposes on the occupant of the British throne, and at the same time to have themselves and their children saved from the lingering shadow of a domination which is dishonouring to God and hurtful to the best interests of men.

That church is in a pitiful plight, in a sad state of vassalage, that can not or may not execute her spiritual functions without the interference and aid of the highest civil authority in the land. And such seems to be the condition of the Episcopal Church in Canada, as it unquestionably is in the mother country. How thankful we should be for the light and the liberty to which the Canada Presbyterian Church has attained in this regard. We neither ask nor would we accept of a *congé d'elire* for the election of office-bearers, nor Letters Patent appointing the president or moderator of our Court of Review,—no, nor would we tolerate even a Queen's commissioner to sit in our Synod or Assembly. Rather than do this, or aught akin to it, we would willingly suffer, thereby vindicating the crown rights of Zion's King, and keeping our conscience void of offence (in this matter) toward God and man.

OUGHT NOT ALL ELDERS, WHETHER THEY TEACH OR RULE, TO HAVE A VOTE IN ECCLESIASTICAL COURTS?

In behalf of the great principles of our Presbyterian polity we can confidently appeal to Scripture; while for some of its minor practical details nothing better than expediency, or a doubtful propriety, can be pleaded. All, except its ignorant and unreasoning abettors, will frankly admit that mundane agencies and influences

have caused sundry things to be attached to it which were not known in Apostolic churches, and were not even hinted at by the Apostles. Notwithstanding this fact, we firmly believe that Presbyterianism, as held and practised by us, is more in accordance with the inspired directory than any other form of church government. This, however, constitutes no good reason why we should rest content therewith, and continue practices that have no higher sanction or recommendation than use and wont; and which, when traced to their origin, are found to be the birth of clerical supremacy and class-legislation. To one of these, viz., the meagre, we might truthfully say, the mock representation of the Lay Eldership in our higher church courts we wish, in a few sentences, to call special attention.

It is judged unnecessary here to adduce the Scripture proofs of the perfect parity, as regards governmental authority in the church, of all elders, whether they minister or merely rule. Our church very properly admits the principle of equality by allowing one ruling elder from each church or congregation to deliberate and vote in Presbytery and Synod, along with the whole of the teaching elders or pastors. The question presents itself, and is often put, and may well be put,—Why this distinction? Why admit to Presbyterian and Synodical rule all ordained ministers, and admit only the merest representation of ordained elders? As far as we are aware, no satisfactory answer has been given, or can be given. Scripture, as we have read it, affords not the shadow of authority for our present practice in this regard. It is not to be denied that thereby an important class of office-bearers in God's house is subjected to slight and to wrong, and in all probability the affairs of the church not unfrequently suffer injury. All elders should be—and we rejoice to know that many of them are actuated by an ardent and a holy zeal for the advancement of the spiritual interests of the church as a whole—while, by our present mode of government, perhaps more than three-fourths of them are denied opportunity of doing so in the way that Scripture seems to indicate, and which propriety and equity strongly demand.

We have heard it advanced under pretence of argument in favour of allowing only one elder from each congregation to sit in Presbytery or Synod, that if all the elders were admitted to that privilege they might, and in all likelihood would, outvote and domineer over the ministers. This argument is at once worthless and unworthy those who are supposed to put it. Its selfish character and carnal policy are most manifest. It contains by implication a libel on the christian brotherhood of which the church is composed, viz., that ministers and elders have divided interests, and that the latter would lord it injuriously over the former were it in their power to do so. Now the first part of this insinuation we emphatically deny. It is the glory of the church of Christ that the interests of her ministers, elders and members, are one and the same. And are we not in

charity to believe that every ruler in God's house, as in duty bound, will "look not on his own things, but also on the things of others"—that he will merge his own interests, and those of his order in the general and greater interests of the entire body of Christ? The idea of taking precautions to secure a "balance of power" apart from Divine instructions, smacks rankly of this world's policy, and is full of all uncharitableness.

But we shall not at present enter at large on the discussion of this important subject. We trust that Sessions and Presbyteries will take it up and carefully inquire whether the law that excludes such a large proportion of our ruling elders from the higher courts of the church be warranted by Scripture, or utility, or propriety?

There is another question connected with the foregoing that is often put, and which requires to be answered, viz., Why is it that a ruling elder is not allowed to preside in Session and in Synod? The law as it is, often interferes with the due administration of government and discipline in congregations where the pastorate is vacant. This matter also deserves and demands the attention and action of our church courts. It is to be hoped the Synod will be called on at no distant day, either to remove the anomaly, or give better reasons for its retention than any that have yet been made patent.

VERBUM SAT?

OUGHT THE MAGAZINE TO BE CONTINUED.

To the Editor of the Canadian U. P. Magazine.

SIR,—I read with much interest your short article on this subject in your No. for August. The point is one to which my attention has been somewhat anxiously directed for a length of time; and I beg to be allowed frankly to make a remark or two. I may say that I concur generally in your views, and have no doubt that, abstractly considered, a second periodical is desirable, not only, as you say, for discussion, while the official organ will likely be occupied chiefly with intelligence, but also on other grounds. Indeed, the propriety of an official organ for a Church, is, in my opinion, exceedingly questionable; and unless it be conducted with great care and caution, and in a sphere very limited and well defined, mischief is almost sure to result.

In the C. P. Church, as in almost all other bodies, there will, of course, be two parties—the Government and the opposition. This may be regarded as the normal state of things in this world of imperfection; and while in itself no doubt a great evil, it is still generally productive of good. It is obviously of use that each party should have its medium of communication. The official organ will, undoubtedly, represent the Government and the majority; and if there be a second publication, it will naturally be the vehicle of the sentiments of the minority. Now such a vehicle, I humbly conceive, would be

beneficial in two ways. First, it would serve as a salutary check on the majority, and tend to secure moderation in its procedure; and secondly, it would afford a safety valve for the opinions and the feelings of the minority, which if kept confined might gather strength, and by and by produce an explosion. It is of great importance that sentiment should get vent. If it is absurd or erroneous, publicity is the most legitimate, and at the same time the most effectual, and the least dangerous and troublesome mode of extinguishing it. Your Magazine, if continued, would inevitably be the periodical of the minority, which, I presume, I may call the more advanced party; and as I belong to that party I may be allowed to say that I cordially wish it all success.

But *pro contra*, I should deprecate the continuation of the Magazine, unless efficiency be secured. Failure would be unspeakably worse than cessation. The former would be humiliating, the latter not at all. Now in order to efficiency two things are necessary: First, a sufficient body of subscribers who will *bonâ fide*, make regular payment. Unless this be duly guaranteed I should say desist at once. There can clearly be no want of ability to give you all the support that is needed, but the will also is indispensable. Let some reasonable method, then, be adopted, without delay, for ascertaining not what receivers, nor what readers, but what payers of the Magazine could be calculated on. Allow a margin of ten per cent. to meet casualties, and let the result form one chief element for determining the question whether you should go on or not. But secondly, proper arrangement respecting the editing and conducting of the Magazine is equally essential. You purpose that this shall be the work of laymen. Now that would be attended with some advantages; and most assuredly, I, as a minister, have no jealousy towards the private members of the church. Most assuredly do I say, would that all the Lord's people were prophets. I have, however, my fears on this score. I make no reference to qualification. Of that there is no lack. But where shall laymen be found in our church who can give the time and attention that are needed? Most of them have their hands full of their own secular pursuits. It is not, indeed, a very great exploit to furnish thirty-two pages of matter once a month. But then, a great deal of it must be matter of a particular kind and such as does not very readily come in a layman's way; it must also be forthcoming punctual at the day, whatever business engagements may occur to prevent. Sometimes, very probably, the editor will have an over-supply of materials, and his task will be only to reject what is unsuitable and pacify the authors for the suppression of their incubations. At other times he may find himself with almost nothing. For articles promised, he may receive, near the end of the month, only a sort of semblance of an apology, and unless he can find leisure to stand forward himself, and on the spur of the occasion write a great part of the Magazine, he is fairly in the lurch. Perhaps it will

be replied that a body of pledged contributors may be secured. Nothing is easier than to get promises; but I have been assured by editors on both sides of the Atlantic that no dependence can be placed on such engagements unless there be a pecuniary consideration, on which I suppose you will not venture. Permit me then, as a sincere and zealous well-wisher, to recommend that there be great caution exercised, and that you commit yourself to nothing without having secured, first, an adequacy of really paying subscribers, and secondly, an editor, whether lay or clerical, who has leisure and ability to furnish a well filled Magazine on the first of each month, with or without coöperation, as the case may be.

I am, &c.,

QUIVIS.

LETTER FROM A CORRESPONDENT IN SCOTLAND.

To the Editor of the Canadian U. P. Magazine.

29th August, 1861.

DEAR SIR,—I think few interesting events of an ecclesiastical kind have occurred here since I last wrote you. This is the season of holidays. Almost every Minister has his vacation, longer or shorter according to circumstances; and scarcely one of them is, at present, at home. A number are at Geneva, attending the Conference of the Evangelical Alliance, and others have betaken themselves in a variety of different directions. The number of U. P. Probationers is very large contrasted with the vacancies, but, for a few Sabbaths past, there has been great difficulty in getting pulpits supplied, and a number of Students have been engaged. The Divinity Hall of the U. P. Church is at present in Session, and the entire number of Students in attendance is 171, viz. : of the fifth year 39; of the fourth 36; of the third 33; of the second 30; and of the first 33.

It may interest some of your readers to state that the Rev. Mr. Thomson of Kirkcaldy, Fife, has accepted of Regent Place Congregation, Glasgow, where he will be the successor of Rev. Dr. Edmond and Rev. Dr. Heugh. The district of Glasgow, including Regent Place, was represented as in great destitution. One of the Commissioners from the Congregation said, "But there is one other reason I would crave leave to adduce in support of our call before sitting down. Notwithstanding it is frequently believed that Glasgow is well provided with churches and ministers, facts prove the contrary, and especially as regards the eastern division of the city. From the recent census returns, it is found that in the three registration districts, near to the locality in which Regent Place Church is situated, there are about 140,000 inhabitants—a population nearly equal to that of the kingdom of Fife! and for these there exist only about 24 churches of all denominations, thus allowing about 6000 persons for each church; and even deducting one-half of that number for young children and others unable to attend public worship, there still remains more than enough to fill fifty churches! There, at least, "the harvest truly is plentiful, but the labourers are few." It is thus evident that while there is already in connection with Regent Place Church a large and respectable membership, who possess a place of worship entirely free from debt, with school-room and other accommodation suitable for carrying on extensive Christian labours, there reside in the vicinity a large number of individuals who are as yet without the pale of the visible church, and whose case,

whatever be their character, calls loudly for increased exertions on their behalf."

A meeting of the Commission of the Free Church General Assembly was lately held, at which it was resolved that an appeal to the House of Peers against the judgment of the Court of Session in the Cardross case should not at present be taken. Nothing, it seems, will be lost by postponing that step till a more advanced stage. Many think that no further opposition will be used, and that the court will proceed to judge and decide on the merits. The judgment may probably be in favour of the Church; but that is a matter of little public interest. The question involving principle was, whether a civil court was entitled to take action in such cases?

The work of Revival is still actively and successfully prosecuted. A number of U. P. and other ministers are evangelizing in various parts of the country. The present week is one of numerous out-door, and in-door services in Glasgow, and multitudes are in attendance. Various denominations are joining. Many laymen are zealously taking part, and of these a very considerable proportion are Military men—Captains, and officers of higher rank.

I am, &c.

Reviews of Books.

MEMOIR OF THE LATE JAMES MACGREGOR, D.D.; Missionary of the General Associate Synod of Scotland, to Picton, Nova Scotia; with notices of the colonization of the Lower Provinces of British America, &c. By his grandson, THE REV. GEORGE PATTERSON, Pastor of the Presbyterian congregation at Greenhill, Picton, N. S. pp. 450. Philadelphia: J. M. Wilson. Copies to be had in Canada, from REV. ANDW. KENNEDY, London, C. W.

This large and closely printed volume should be one of great estimation to all who take a suitable interest in what has been, or is still being done for the religious welfare of the settlers in British America. The subject of this memoir, though not just the first, was one of the most eminent and successful of the Presbyterian Missionaries who were sent out from Scotland to America. He was appointed to this truly arduous mission—arduous indeed, on account of the physical state of the country then—in the summer of 1786, not from his own offering of himself for the work, but by the choice of the General Associate Synod, which claimed and exercised the power of deputing their licensed preachers to labour wherever the Synod thought proper; a power which had its sustaining reasons, inasmuch as those who devote themselves to the diffusion of the Gospel should be ready to go forth according as the voice of Providence may appear to call them. For years previous urgent applications had been made by Scottish emigrants to Nova Scotia, feeling their sad spiritual destitution when there, and looking back with fond regret to the Christian privileges they had enjoyed in their native land,—for Ministers to

come over to the help of their souls in the vast forest country of their adoption. From the time Mr. James MacGregor began to preach, the Synod to which he belonged viewed him as well fitted to be a labourer for Christ in the wilds of Nova Scotia; at a Synodical meeting on the 4th May, 1786, he was nominated accordingly with perplexing surprise to himself, but after painful, short struggles, with the ties which bound him to home and kindred, he with a noble Christian devotedness said: "Here am I, send me." His appointment by the Synod, was made on the 4th May; on the 31st the Presbytery of Glasgow ordained him to the Nova Scotia Mission; on July 11th he landed at Halifax, and with all speed and earnestness entered upon his great undertaking, which he prosecuted with unabating zeal and much success to the day of his sudden death, March 1st, 1830.

The handsome and substantial volume now before us, gives a very interesting and ably written narrative of Dr. MacGregor's missionary toils and privations, joys and sorrows, and these were numerous and great,—during the long period of his most laborious ministry. He is justly exhibited as a man of superior mind and large-hearted benevolence, and as possessed of every qualification for doing well the work of an Evangelist, watching for souls as having to give account unto God; while he met with severe trials, as every faithful servant of Jesus must, there never was a man more highly esteemed and loved, we may say over the whole of Nova Scotia and its adjuncts; for his ministrations, and the appreciation of them extended so widely. In all these regions, which he often traversed, his name was an Apostolic one.

We may with every propriety transcribe part of the inscription on his tomb stone, composed by his friend and brother in the ministry, the late Rev. Dr. MacCulloch, another of the great and good men with whom Nova Scotia was specially favored of the Lord: "When the early settlers of Pictou could afford to a Minister of the Gospel little else than a participation of their hardships, he cast in his lot with the destitute, became to them a pattern of endurance, and cheered them with the tidings of salvation. Like him whom he served, he went about doing good. Neither toil nor privation deterred him from his work, and the pleasure of the Lord prospered in his hand. He lived to witness the success of his labours in the erection of numerous Churches, &c., in the establishment of a Seminary, from which those churches could be provided with religious instructors. Though so highly honoured of the Lord, few have exceeded him in Christian humility; save in the cross of our Lord Christ he gloried in nothing; and as a public teacher, combining instruction with example, he approved himself to be a follower of those who through faith and patience now inherit the promises."

The literary merits of the Memoir do great credit to the compiler, the Rev. George Patterson, himself a faithful and diligent minister of

Christ, treading in the footsteps of his venerated grandsire. We would particularly recommend the book to Presbyterian Ministers in Canada, as presenting to them a model which in many respects they would do well to imitate. True, the time is in some measure gone by, when they required to go forth, as Dr. MacGregor did, seeking after wandering sheep in the wilderness. But in other points of view, there still is, and will be great need for their continuing to act both as Pastors and Missionaries. Around them all there is yet much land to be possessed for Christ, by making him known to a mixed population among whom religious ignorance and apathy prevail. And in many of our backwood fields of ministerial labour, there is still ample scope for striving to win souls from the grasp of the destroyer, in the exercise of patient self-denial, and persevering preaching of the word, in season and out of season, if by any means some may be saved, and a footing gained here and there, throughout the Province, for helping to fill it with the sounding forth of the Gospel, and the general enjoyment of its pure and simple ordinances. Our ministers will permit the writer of this notice of Dr. MacGregor's instruction and stimulating history, to bid them beware of forgetting that their appropriate designation is still that of *Missionaries*; and that they ought ever to act as such, according as they have opportunity. It is by means of such men, actuated by an energetic home-missionary Spirit, that the country is to be soundly evangelised; and for this most desirable consummation, every Minister should aim incessantly, by his prayers and his efforts, individually, and in conjunction with his brethren,—a system of co-operative labour, for which right Presbyterianism possesses great advantage.*

HOÆ SUBSECIVÆ. BY JOHN BROWN, M.D., F.R.S.E., *Fellow, and Librarian of the Royal College of Physicians, Edinburgh.* Crown 8vo. First Series pp. 478. Second Series pp. 427. Edinburgh: Edmondston and Douglas, 1858 and 1861.

The literary portion of our readers must be well aware of the existence and popularity of these volumes, and have probably seen also part of their contents. "Rab and his Friends" has appeared in several languages, and has had an almost world-wide circulation. The books scarcely lie within our legitimate sphere. Most of them relate to general literature, medicine, the fine arts, and sundry other miscellaneous departments. A considerable portion of them, however, bears directly on religion; and in not a few of the most light-hearted and amusing articles, passages are interspersed which we gladly recognize as indications of deep, thoughtful, unaffected piety. We often hear it remarked and believe it to be substantially correct, that Dr. Brown is the most popular writer at present in Scotland. His style and manner are exceedingly peculiar. A girl, who makes no preten-

* For the foregoing article we are indebted to the Rev. Andrew Kennedy, London.—ED.

sions to criticism, was referring the other day to a notice of the late Rev. Henry Wight, which appeared in an Edinburgh newspaper—the notice quoted by Dr. Lindsay Alexander in his funeral sermon—and said “it is by Dr. Brown.” This, we happened to know, was correct, but we asked whether any one had told her. “No,” said she, “but if Rab and his Friends be his, that is his too. Nobody else has such a style.” The composition is altogether unique. It is manifestly that of a highly educated man, who is habitually revelling in literature of first class; but one of its most striking characteristics is an amazing and often perfectly astounding simplicity. Every now and then you meet with a passage full of excellent sense, and sparkling all over with genius; but you find it impossible to award the admiration that is due, because you are convulsed with laughter at the grotesque comicality of the whole. Dr. Brown is sensible of his tendency to joking, sometimes almost to excess. “There is,” says he, “an odd sort of point, if it may be called a point, on which I would fain say something—and that is an occasional outbreak of sudden, and it may be felt, untimely humourousness. I plead guilty of this, sensible of the tendency in me of the merely ludicrous to intrude, and to insist on being attended to and expressed: it is perhaps too much the way with all of us now-a-days to be for ever joking.”

Dr. Brown has been long known in Edinburgh as a distinguished connoisseur in the fine arts, and the following extract from a paper entitled “Notes on Art,” will be interesting, as shewing his introduction to authorship:

“One evening in the spring of 1846, as my wife and I were sitting at tea, *Parvula* in bed, and the *Sputchard* reposing, as was her wont, with her rugged little brown forepaws over the edge of the fender, her eyes shut, toasting, and all but roasting herself at the fire,—a note was brought in, which, from its fat, soft look, by a hopeful and not unskilled *palpation* I diagnosed as that form of lucre which in Scotland may well be called filthy. I gave it across to Madam, who, opening it, discovered four five pound notes, and a letter addressed to me. She gave it me. It was from Hugh Miller, editor of the *Witness* newspaper, asking me to give him a notice of the Exhibition of the Scottish Academy then open, in words I now forget, but which were those of a thorough gentleman, and enclosing the aforesaid fee. I can still remember, or indeed feel the kind of shiver, half of fear and pleasure, on encountering this temptation; but I soon said, “You know I can’t take this; I can’t write; I never wrote a word for the press.” She, with “wifelike government,” kept the money, and heartened me to write, and write I did, but with awful suffering and difficulty, and much destruction of sleep. I think the only person who suffered still more must have been the compositor. Had this packet not come in, and come in when it did, and had the *Sine Qua Non* not been peremptory and retentive, there are many chances to one I might never have plagued any printer with my bad hand and my endless corrections, and general incoherency in all transactions as to proofs.

I tell this small story, partly for my own pleasure, and as a tribute to that remarkable man, who stands alongside of Burns, and Scott, Chalmers, and Carlyle, the foremost Scotsmen of their time,—a rough, almost rug-

ged nature, shaggy with strength, clad with zeal as with a cloak, in some things sensitive and shamefaced as a girl; moody and self-involved, but never selfish; full of courage, and of keen insight into nature and men, and the principles of both, but simple as a child in the ways of the world; self-taught and self-directed, argumentative and scientific, as few men of culture have ever been, and yet with more imagination than either logic or knowledge; to the last as shy and *blate* as when working in the quarries at Cromarty. In his life a noble example of what our breed can produce, of what energy, honesty, intensity, and genius can achieve; and in his death a terrible example of that revenge which the body takes upon the soul when brought to bay by its inexorable taskmaster. I need say no more. His story is more tragic than any tragedy. Would to God it may warn those who come after to be wise in time, to take the same—I ask no more—care of their body, which is their servant, their beast of burden, as they would of their horse.

Few men are endowed with such a brain as Hugh Miller—huge, active, concentrated, keen to fierceness; and therefore few men need fear, even if they misuse and overtask theirs as he did, that it will turn, as it did with him, and rend its master. But as assuredly as there is a certain weight which a bar of iron will bear and no more, so is there a certain weight of work which the organ by which we act, by which we think, and feel, and will—cannot sustain, blazing up into brief and ruinous madness, or sinking into idiocy. At the time he wrote to me, Mr. Miller and I were strangers, and I don't think I ever spoke to him: but his manner of doing the above act made me feel, that in that formidable and unkempt nature there lay the delicacy, the generosity, the noble truthfulness of a gentleman born—not made.

Most men have, and most every man should have a hobby: it is exercise in a mild way, and does not take him away from home; it diverts him; and by having a double line of rails, he can manage to keep the permanent way in good condition. A man who has only one object in life, only one line of rails, who exercises only one set of faculties, and these only in one way, will wear himself out much sooner than a man who shuts himself every now and then, and who has trains coming as well as going; who takes in, as well as gives out.

My hobby has always been pictures, and all we call Art. I have fortunately never been a practitioner, though I think I could have made a tolerable hand; but unless a man is a thoroughly good artist, he injures his enjoyment, generally speaking, of the art of others. I am convinced, however, that to enjoy art thoroughly, every man must have in him the possibility of doing it as well as liking it. He must feel it in his fingers, as well as in his head and at his eyes; and it must find its way from all the three to his heart, and be emotive.

Much has been said of the power of Art to refine men, to soften their manners, and make them less of wild beasts. Some have thought it omnipotent for this; others have given it as a sign of the decline and fall of the nobler part of us. Neither is, and both are true. Art does, as our Laureate says, make nobler in us what is higher than the senses through which it passes; but it can only make nobler what is already noble; it cannot regenerate, neither can it of itself debase and emasculate and bedevil mankind; but it is a symptom, and a fatal one, when Art ministers to a nation's vice, and glorifies its naughtiness—as in old Rome, as in Oude—as also too much in places nearer in time and place than the one and the other. The truth is, Art, unless quickened from above and from

within, has in it nothing beyond itself, which is visible beauty—the ministration to the lust, the desire of the eye. But apart from direct spiritual worship, and self-dedication to the Supreme, I do not know any form of ideal thought and feeling which may be made more truly to subserve, not only magnanimity, but the purest devotion and godly fear; by fear, meaning that mixture of love and awe, which is specific of the realization of our relation to God. I am not so silly as to seek painters to paint religious pictures in the usual sense: for the most part, I know nothing so profoundly profane and godless as our sacred pictures; and I can't say I like our religious beliefs to be symbolized, even as Mr. Hunt has so grandly done in his picture of the Light of the World. But if a painter is himself religious; if he feels God in what he is looking at, and in what he is rendering back on his canvas; if he is impressed with the truly divine beauty, infinity, perfection, and meaning of unspoiled material nature—the earth and the fulness thereof, the heaven and all its hosts, the strength of the hills, the sea and all that is therein; if he is himself impressed with the divine origin and divine end of all visible things,—then will he paint religious pictures and impress men religiously, and thus make good men listen and possibly make bad men good.

We need not recommend the book for immediate purchase. Both series are out of print. Indeed the second series was wholly sold before it was issued.

OUTLINES OF RELIGIOUS INSTRUCTION FOR SENIOR CLASSES. BY THE REV. ROBERT BROWN, *Markinch*. 16mo. pp. 115. Edinburgh: W. Oliphant & Co. 1861.

The author of this little work is minister of the U. P. Church at *Markinch*, Fife. The Secession has been famous for its Catechisms from the very beginning. And the careful instruction of the young is one chief means by which religion is to be maintained, and the welfare of the church promoted. The work before us is not a catechism in the usual form; but it is intended to serve a similar purpose, and, at the same time, to exercise a little more the judgment, as well as the memory of the pupils. It consists of Four Parts—Doctrinal—Practical—Historical—and Ecclesiastical. The first embraces twenty-five chapters; the second, twelve; the third eleven; and the fourth, four. Each Chapter is divided into three sections. In the first a Statement is made setting forth the several points to be impressed on the mind of the learner. The second consists of Questions, answers to which may be found in the Statement. The third is entitled Proofs, under which are required texts in support of the Doctrines. The principles embodied in the first part are substantially those of the Shorter Catechism, and of all orthodox summaries. The second part contains an important exhibition of the duties, Religious, Social and Personal, required of the people of God. The third and fourth Parts constitute a rather peculiar feature in works of this kind. In the Historical department we find a chapter devoted to each of the following subjects: Introduction of Christianity into Scotland—

Christianity in Scotland before Popery was introduced—Popery—The Reformation—The Church after the Reformation—Prelacy—The Covenanters—Causes of the Secession—The Secession Church—The Relief Church—The Free Church. The four following subjects are treated of in the fourth Part—The Head of the Church—The Civil Magistrate—The Voluntary Principle—Church Government. We subjoin the author's account of the Secession, the Relief and the Free Churches :

THE SECESSION CHURCH.

"1. A sermon preached at Perth by the Rev. Ebenezer Erskine of Stirling, on the 10th of October, 1732, at the opening of the Synod of Perth and Stirling, may be said to have been the means of bringing about the Secession. The text was Ps. cxviii. 22, "The stone which the builders refused is become the head of the corner." In this sermon Mr. Erskine boldly censured the conduct of the ruling party in the Church. This gave great offence to several members of Synod. A committee was appointed to collect and lay before the Synod the passages in the sermon at which offence had been taken. On the following day the committee gave in a report, containing several charges against Mr. Erskine. He was heard in reply ; after which the Synod agreed to declare him censurable for some of the expressions he had used. Against this decision he protested, and appealed to the General Assembly. In this protest, he was joined by thirteen ministers and two elders. The Synod next resolved to rebuke Mr. Erskine ; but, as he had withdrawn, this could not be done, and it was delayed till next meeting, which he was summoned to attend. At this meeting he appeared, but refused either to retract the expressions he had used or submit to be rebuked.

"2. The case was brought under consideration at the meeting of Assembly, May 1733. Three ministers who joined in the protest—namely, William Wilson of Perth, Alexander Moncrieff of Abernethy, and James Fisher of Kinclaven—pled to be heard in support of their reasons for so doing, but were not allowed. The Assembly confirmed the decision of the Synod, and Mr. Erskine was rebuked and admonished. Against this sentence he presented a written protest, in which he declared his adherence to all he had formerly said, and his determination to testify against the defections of the Church on all proper occasions. In this protest also he was joined by the three brethren already named. The Assembly, in the same tyrannical spirit they had repeatedly manifested, refused to allow the protest to be read. Mr. Erskine laid it on the table ; and then, along with his friends, withdrew ; and here the matter seemed to terminate.

"3. Such, however, was not the case. The paper had fallen over the table, and lay unheeded, till it was picked up by James Naysmith, minister of Dalmeny. Its contents filled him with great wrath ; and in a state of high excitement he called the attention of the Assembly to the insult they had received. The Assembly endeavored to get the four brethren to withdraw the paper, but without success. It was then agreed that they should be called before the Commission of Assembly, while the Commission was empowered to suspend them, and, if necessary, to proceed to a higher sentence. The Commission met in August ; the four brethren refused to withdraw their protest, and were suspended from the office of the ministry. They refused to submit to this sentence ; protesting against it, and continuing to exercise their ministry as before. The Commission met

again in November ; and at this meeting the four brethren were loosed from their several charges, and declared no longer ministers of the Church. On the part of the brethren, this sentence was met by an expression of adherence to all their former proceedings, and a formal declaration of SECESSION.

“4. On the 5th December, 1733, the Fathers of the Secession met at Gairney Bridge, near Kinross, and formed themselves into a presbytery. Ralph Erskine of Dunfermline, and Thomas Mair of Orwell, were also present. In 1734 the Assembly empowered the Synod of Perth and Stirling to restore the four brethren. The Synod accordingly met in July, and removed the sentences pronounced against them ; but they refused to return, chiefly because no acknowledgment was made that the sentences had been unjust, and no evidence given of a wish to reform existing abuses. At various subsequent assemblies, acts were passed indicating a desire to reform, but they were not put into execution ; and the Seceders were confirmed in their resolution to remain apart. Applications were made to them for sermon from various parts of the country ; and in 1736 measures were adopted for the training of young men for the ministry. In 1737 Thomas Mair of Orwell, Ralph Erskine of Dunfermline, and Thomas Nairn of Abbotshall, joined the Secession ; and the following year their example was followed by James Thompson of Burntisland.

“5. In 1739 the members of the Associate Presbytery were summoned to appear before the General Assembly. They appeared as a presbytery ; and Mr. Mair, who was moderator, having read a paper declining the authority of the Assembly, to which all the brethren declared their adherence, they then withdrew. In 1740 the process against them was brought to a close, by the Assembly solemnly deposing them all from the office of the ministry. So rapidly did the churches of the Secession increase, that in 1744 they formed themselves into a Synod, consisting of the Presbyteries of Dunfermline, Glasgow, and Edinburgh.

“6. In 1747 a disruption took place in the Synod, in consequence of a dispute about the religious clause in the Burgess Oath. This was an oath administered to the burgesses of certain towns, in which they were required to declare their adherence to, and their resolution to defend, the “true religion as presently professed within this realm, and authorized by the laws thereof.” One party maintained that this oath was unlawful, because it referred to the Established Church with all its corruption ; the other party, that it was lawful, because it meant only the true Protestant religion. On this ground the two parties separated, and each claimed to be the Associate Synod. The party who considered the oath lawful was designated the Associate Synod, or Burghers ; and the other, the General Associate Synod, or Antiburghers. In the future history of these two branches of the Secession there are several points of resemblance. In consequence of the forced settlements that took place, and the doctrinal errors that were taught in the Established Church, fields of labour sufficiently numerous for both to occupy were opened up, and at the same time both were alike active in sending the Gospel abroad. By these labours Ireland and America chiefly were benefitted.

“7. In both Synods, and about the same time, there arose a dispute about the magistrate’s power. As early as 1743 the Associate Presbytery had issued a declaration, in which the doctrine about the magistrate’s power, as taught in the Confession of Faith, was explained in such a way as to deny to civil rulers any lordship over the conscience, or any right to interfere with the “special privileges or business of the Church. In the

second question of the formula,—that is, the questions put to probationers, ministers, and elders on appointment to office,—they were asked if they believed “the whole doctrine contained in the Confession of Faith.” Scruples were sometimes expressed about the doctrine of the Confession on the power of the magistrate; and when this was the case, the declaration of 1743 was referred to as the sense in which they were to understand this part of the Confession. With this state of things there was considerable dissatisfaction; and in 1791 an overture from the Glasgow Presbytery was laid on the table of the Antiburgher Synod, with the view of providing a remedy. A committee was appointed to consider the subject, but at that time nothing further was done. In 1796 a declaration similar to that of 1743, but more definite, limiting and explaining the magistrate’s power, was issued, in order to relieve the scruples of Mr. Thomas McCrie, who was about to be ordained at Edinburgh, and Mr. William M’Ewan, who was about to be ordained at Howgate. In 1799 the Synod agreed to insert a clause in the second question of the formula, to the effect, that the assent given to the Confession of Faith was to be understood as qualified by the declaration of 1796. Other resolutions on the same subject, and of a similar nature, were adopted. With these proceedings a small party in the Synod were dissatisfied, and expressed their views in various petitions, dissents, and protests. The result of the controversy was, that this party in 1806 withdrew from the Synod, and formed themselves into the Constitutional Presbytery, or Old Light Antiburghers.

“8. In 1795 the same subject was brought before the Burgher Synod by Mr. John Fraser of Auchtermuchty, which led to similar results. A change in the formula was adopted. The dispute, though equally keen, was of shorter duration than in the other branch of the Secession. Here also a small dissatisfied party withdrew, and in 1799 formed the Associate Presbytery, or Old Light Burghers. All this dispute, it will be seen, arose about what is called the Voluntary principle. The two Secession Synods, in the decisions complained of by the Old Light party, asserted the principle more clearly than it had been done before; but it was no new doctrine. It was virtually announced in the declaration of 1743, and this was before the division about the Burgess Oath. The two branches of the Secession continued separate till 1820. The Burgess Oath had in the meantime been abolished; and the cause of the separation being thus removed, the two bodies became one, and took the name of the United Secession Church. A few ministers and congregations stood aloof from the union; but it was nevertheless cordial and genuine, and has been productive of the most beneficial results.”

THE RELIEF CHURCH.

“1. After the Secession, the Established Church continued as corrupt as ever; error was openly taught; and ministers were frequently settled against the will of the people. It was in connection with one of these forced settlements that the Relief Church had its origin. The Rev. Andrew Richardson was presented to the parish of Inverkeithing in 1749. The Presbytery of Dumfermline refused to take part in his settlement, because the people in general were opposed to him. The case was carried to the Commission, who enjoined the presbytery to proceed with the settlement. The presbytery still refused; and the case was again brought before the Commission. The Synod of Fife was appointed to induct Mr. Richardson, but the Synod also disobeyed; and a complaint against both Synod and presbytery was brought to the Assembly in 1752. The Assem-

bly appointed the presbytery to induct Mr. Richardson on Thursday, that same week, and report their procedure. Along with this appointment, it was decided, that instead of the usual number, three, the quorum should be raised to five. This change was made in order to entrap those who were unwilling to take part in the settlement, as it was known that three were willing to act. The report given in on the Friday was, that the induction had not taken place, because only three members of presbytery had met. Six ministers, among whom was Thomas Gillespie, minister of Carnock, gave in a written representation to the Assembly, stating their reasons for refusing to take part in the settlement at Inverkeithing. The decision of the Assembly was, that one of them should be deposed. Next day the six were called in, one by one. Three of them partially yielded, two of them were silent; but Mr. Gillespie read a paper, defending his conduct. A vote was taken which of the six should be deposed,—when Mr. Gillespie was selected, and deposed accordingly. Other three ministers,—namely, Hunter of Saline, Daling of Cleish, and Spence of Orwell, who had stood out against the induction of Mr. Richardson,—were suspended from the right of sitting in presbyteries, Synods, and Assemblies, a suspension that continued for thirteen years.

“2. Mr. Gillespie continued to preach all summer in the open air at Carnock; but a place of worship was at length fitted up for him at Dunfermline. Efforts were made by his friends to get him restored; but no application for this purpose ever came from himself. In 1757 he was joined by Mr. Boston of Jedburgh. In 1760 a congregation formed in Colinsburgh, in consequence of an unpopular settlement in the parish, applied to Mr. Gillespie for the administration of ordinances. He complied with the request, but with some reluctance, as he does not appear to have been influenced by the desire of becoming the founder of a church. In the following year the Rev. Thomas Collier was settled as minister of this congregation. Messrs. Gillespie, Boston, and Collier, ministers, along with Messrs. Rutherford, Turnbull, and Scott, elders, formed the first Relief Presbytery, and met for the first time at Colinsburgh in October, 1761. On doctrinal and ecclesiastical questions the Relief Church was at one with the different branches of the Secession. The principal point of difference was the question of Free Communion; and in the United Presbyterian Church, sessions are left to act in this matter as they may see proper. For the exertions of this Church also abundant opportunities presented themselves, in consequence of the grievances to which many were subjected from the condition of the Established Church; and these exertions were attended with great success. In 1773 the Relief Presbytery was sufficiently numerous to form a Synod; and this Synod, along with the United Secession, formed, by their union in May 1847, THE UNITED PRESBYTERIAN CHURCH.”

FREE CHURCH.

“1. The two great parties in the Church when the Disruption of 1843 took place were the Moderate, or patronage party, and the Evangelical, or anti-patronage party. From being a small minority the Evangelical party gradually increased, till they became an active and powerful majority.

“2. It was through the influence of this party that the Veto Act was passed in 1834. By this Act the people had the right of refusing any minister to whom the patron might give a presentation. It was through

the influence of this party also that a law was passed, at the same Assembly, by which chapel of ease ministers were admitted to a seat in church courts.

"3. It was only a few months after the Veto law had been sanctioned that the AUCHTERBARDER CASE originated. Mr. Young, the presentee, was vetoed by the people, and rejected by the church courts. The case was carried to the Court of Session, and decided against the Church. It was then taken to the House of Lords, and there the decision of the court was affirmed. The LETHENDY CASE was another in which the Church was brought into collision with the civil courts. An interdict was obtained from the Court of Session to prevent the presbytery from ordaining Mr. Kessen. Notwithstanding this, the presbytery proceeded with the ordination. For this they were summoned to appear before the Court, and rebuked at the bar for their disobedience. A third was the MARNOCH CASE, in the Presbytery of Strathbogie. The presentee, Mr. Edwards, was vetoed, but a majority of the presbytery ordained him. They did this in violation of the Veto law, and in defiance of the higher courts of the Church. For this they were first suspended, and then deposed; but were kept by the civil courts in the exercise of their ministry and the enjoyment of their emoluments. A fourth was the CULSALMOND CASE. A minister was ordained against the will of the people. The Assembly's Commission prohibiting him from officiating in the parish, but he obtained an interdict from the Church of Session against the carrying out of this decision. A fifth was the STEWARTON CASE. This case involved the validity of the Chapel Act; and again the decision of the Court of Session was against the Church. The last that may be mentioned was the SECOND AUCHTERBARDER CASE. An action was raised requiring the presbytery to take Mr. Young on trials, or pay damages, which were laid at £10,000. This also was carried to the House of Lords, and decided against the Church.

"4. In consequence of these events a convocation was held in Edinburgh to consider what should be done in the circumstances. At this meeting 465 ministers were present. It was resolved to bring the condition of the Church before the notice of the rulers and legislators of the country, and if no relief could be obtained, to give up all connection with the State. A memorial was presented to Government, but the answer obtained was unfavourable. The last resort was to petition Parliament, which was done; and the petition was rejected by a large majority.

"5. For the reforming party in the Established Church there was now only one course left, and that was to abandon it. This took place at the meeting of Assembly held in May, 1843. After preaching the opening sermon, the moderator, Dr. Welsh, intimated that, in consequence of the encroachments made on the liberties of the Church, and sanctioned by the highest civil authorities, he entered his protest against further proceedings. He then read a protest signed by 203 members of the Assembly, laid it on the table, and retired, followed by the large company of ministers and elders, who had subscribed it. Dr. Welsh and those who accompanied him proceeded to a large hall at Canonmills, where many friends awaited their expected arrival; and in these circumstances the first meeting of the General Assembly of the Free Church was held.

Missionary Intelligence.

JAMAICA.—HAMPTON.

The Rev. Daniel M'Lean says, on 3rd July, I have requested the treasurer to acknowledge, in his list of contributions, one from the Rev. George Blyth towards this station. It is as a token of his abiding interest in this, the scene of many years' patient and self-denying labour, that I now make special mention of it. Amid cheering and hopeful circumstances of the present time, it should not be forgotten that, instrumentally, Mr. Blyth laid the foundation of the work at this station—was, in fact, the pioneer and founder of our Jamaica mission: and he and his partner are still gratefully remembered by many who grew up under their instruction and training. Amid the still unremitting activities of their declining years, they may regard themselves as having the promise verified to them here and now, "Cast thy bread upon the waters: for thou shalt find it after many days." May they be permitted to serve the Master together a little longer below, and then be translated to the blessedness of those who having "turned many to righteousness, shall shine as the stars forever and ever!"

The religious excitement has now subsided in this quarter; and with it, as was to be expected, much of the apparent fervour, but it has left very considerable fruits, which promise to be abiding. We have had a peculiarly rainy season, and a remarkable number of wet Sabbaths, which has been against us. but when the weather is favourable, our Sabbath attendance is but slightly diminished. After having admitted and restored to membership since the beginning of the year, 116 (most of these *not* in the first instance, fruits of the general awakening), there are at present about 270 maintaining a creditable position as candidates.

I cannot more truthfully express my present feelings than in a few sentences, addressed to the congregation last Sabbath, being the *fourth* anniversary of my induction among them:—"We have great cause this day, not for self-gratulation and boasting, but for humble and grateful gladness. Notwithstanding many drawbacks, discouragements, disappointments, yet, when I consider the condition of the congregation now, and compare it with its necessarily enfeebled and shattered condition four years ago, I am constrained to exclaim, 'What hath the Lord wrought! The Lord hath done great things for us, whereof we are glad.' This past year especially has been one of signal blessing—of gracious refreshment. There has been much, indeed, in the excitement of these past months, which could not be approved but condemned: much that bore on it the stamp—not of heaven, but of earth—not of God but of Satan, and is accordingly passing away as the foam from the surface of the tempest-tossed waters, leaving not a trace of solid seriousness behind. Yet, withal, it has been to us as to others, a season of marvellous working—a 'year of the right hand of the Most High'—a time of real awakening, a spiritual quickening to many souls."

EBENEZER.

The Rev. A. Main says, 5th June—You will be glad to hear that the work of the Lord is prospering at Ebenezer. I can honestly declare, I would not exchange, the blessed tokens of his love and approbation which he has pleased to grant me, during these months, for all creation.

MOUNT OLIVET.

The Rev. A. Renton says, 5th July, "There are still signs of a gracious work. Some of the hollow are being found out, but many of the awakened are remaining stedfast."

BELLEVEUE.

The Rev. John Aird says, 20th June, "The revival excitement here has subsided some time ago, and matters are going on in their usual way. Last Sabbath.

was our communion, and the attendance was larger, in proportion to our numbers, than I ever remember.

OLD CALABAR.

The following paper, prepared by the Rev. M. Robb, who visited for the sake of health the stations of the American missionaries, was read to the Presbytery of Biafra:—

NATIVE AGENCY.

Corisco is a small island lying in a bay of that name. Its population is supposed to be about fourteen hundred; and, of course, there would not be scope for the labours of four missionaries at three stations, did they not devote themselves, though not exclusively, to the training of youth. The instruction of youth, and chiefly with the view of finding persons fit to teach others, is one of their principal objects.

At the station of Ugobi, under the care of Mr. De Heer, there is a school for Benga boys. At Evangasimba, under the care of Mr. Ogden, there is a school for Benga girls. An advanced school for Benga boys, under the care of Mr. Mackey, is at present discontinued, on account of Mr. Mackey's absence. At Alongo, Mr. Clemens has a school for mainland boys of different tribes.

These boys and girls are fed, clothed, and taught at the expense of the mission—the food, clothing, and housing being of the plainest kind, as it is right they should be. The expense of each child varies, with the station and the sex, from twelve to twenty dollars, or from £2 10s. to £3, *per annum*. This is the actual outlay for food, clothing, and books; but it is lessened by the value of the work done by the pupils. The males put up bamboo houses, tie roof mats, find and carry wood, help in boating, and keep the mission enclosures in order. In one year the girls' school paid their own expenses by making clothing, which was sold to the natives.

The girls' school is under the care of a young lady from America, assisted by a coloured female from Monrovia. The missionaries employ the bigger lads to teach the younger.

There appears to be no difficulty in getting Benga boys, and in retaining them. Benga girls are secured to be trained as wives for the Christian and instructed youths, by paying, at once, the sum usually paid in small instalments by a Benga man to the parents of his betrothed. They are then handed over to the mission, trained in the girls' school, betrothed to some of the young men, who repay the money; and, in due time, the parties are married. Five or six couples were thus united recently.

The pupils in these schools have, hitherto, been taught chiefly in the English language. This has been a necessity, as the mission has existed only ten years, and books in the native language cannot be prepared in so short a period.

One Benga youth, trained at Corisco, was lately licensed as an evangelist, and stationed at Large Ilobi, an island thirteen miles from Corisco. He enjoys the confidence of the brethren, and is not without honour even among his own people.

Another young man—an elder of the church, who interpreted with fluency, emphasis, and accuracy in a service which I was privileged to conduct—is also about to be licensed.

Mr. Clemens gets his boys from as many different towns and tribes as possible along the coast. They are given to him not unwillingly, at his request, to be kept five years. Means are used for their conversion; and the end in view will not be fully attained unless they shall be found qualified to carry back the word of God to the places whence they came.

This school has existed three years; and several of the lads have given such evidence of being converted to God, as that they have been admitted to the fellowship of the church.

After three or four hours of lessons in the morning, which are prepared and recited under the care of one or two advanced lads, they go to labour for the rest of the day.

This is a very unpretending and unostentatious school, yet it is exceedingly interesting. Mr. Clemens feels much encouraged by his past experience of it. He takes long voyages along the coast, in an open whale-boat, to visit towns and get boys, as well as preach the gospel. May his school be the germ of an Iona to that part of the coast of dark and miserable Ethiopia!

It is unnecessary to add much respecting the educational labours of the esteemed brethren at the Gabun. A number of boys and girls are there, also kept at the cost of the mission, in connection with the station among the Mpongwe people. But the difficulties of our brethren there are more like our own here at Old Calabar. The trade gets all the advantage of their labours among the young men. The demon of polygamy also devours the fruit of their labours among the girls.

In asking it to be considered whether this form of instrumentality might not be added to this mission with promise of much good, I would suggest,

1. That the existing day schools should not be interfered with. These afford a means of instruction sufficient for all that will avail themselves of it. The boarding school is inadequate to the wants of any but a very sparse population, and it is of necessity somewhat expensive.

2. That except by purchase, or by receiving them from the holds of captured slaves, we will not be able, probably, to obtain girls here to form such a school as we should desire. After spending money, time, and labour on such materials, and perhaps being made the means of purifying and polishing them, we wish to be able to direct, in some measure, their after course. It is intensely painful to see a girl taken from your missionary care, to be the concubine of some hoary heathen or polygamist. It may however, be our duty to take charge of girls over whose destiny we can expect to exercise only a limited control; and doubtless, even in those cases in which it comes to the worst, our labour will be far from lost.

3. That it is not at all unlikely that we should be able to get boys from neighbouring tribes, as Efiat, Usakhedet, Esut, Orodop, Uwet, Umon, Okoyong, Eniong, etc. They should be received on condition of remaining a term of years. The brother who takes charge of them should be one who would do it *con amore*; and who would feel bound to seek the conversion of these boys, in the hope that some of them would be missioned by the Lord to preach him among their kindred. They should be taught to read and write Efik, and encouraged to acquire a knowledge of the English language. A considerable part each day should be spent in labour; and their food, clothing, and lodgings should be of the simplest kind.

4. That we may expect disappointments in a work of this kind. Let our expectations ever be moderate, while our aims are high. Nevertheless, is not this one of those things in which the Lord's servants may look for his prosperous blessing? We want men who will proclaim Jesus among the hamlets and plantations where human beings are perishing in midnight gloom. If the Lord do not give us Ethiopian preachers, how shall all Ethiopia ever hear the glad tidings?

INDIA—BEAVER.

The Rev. Mr. Shoolbred gives, in a letter dated 17th May, the following account of the first examination of the school at Beaver:—

“The examination began at 5 A. M. on Wednesday morning last, and continued during that and the following morning. I had formerly issued notes of invitation to all the English resident here, and to such of the native gentlemen and city people as I thought likely to take an interest in the matter.

“Our school looked its best. The *maitre* had made everything tidy. The heeatic had laid the dust in the playground with copious libations from his waterskin. Maps graced the walls, and specimens of English penmanship, done by the boys, fluttered from the pillars; while on the wide verandah, beneath the shade of the new roof, were drawn up ninety as smart-looking boys as one could wish to see. Seated on chairs in front were the Padre sahibs, supported on the right by all the ladies and gentlemen of the station, and on the left by the magnates of the city and native officers of the battalion. It was evident that these

thought it a great occasion, for they came dressed gala fashion, and decked with all their jewellery. The fabled old nursery-rhyme celebrity was a joke to them; for, besides 'rings on their fingers and rings on their toes,' they had rings round their wrists and ankles, and rings in the under parts of their ears, and other rings depending from the upper lobe of the ear. In fact, all these parts of the body seem to be regarded by them simply in the light of small conveniences furnished by nature as pegs to hang jewels on. Then behind stood row upon row of the citizens, not 'kursiwalas,'—that means those who, by position and caste, are not considered entitled to sit on a chair.

"And so, sharp at six o'clock, when few of the good folks at home dream of leaving their beds, the examination began. I was present shortly after five o'clock to see everything put in order, and was somewhat amused by the display of motherly pride and solicitude exhibited by a Mussulman woman, not unlike what one might expect in a rustic village at home. On the previous day I had given orders to the boys to wash their faces and hands, and come, if possible, with clean clothes. That this very necessary order had not been unheeded, was shown by the fact, that this good lady came leading young hopeful up the playground, rating him soundly all the way, and explaining, for our enlightenment, that, although the dress the urchin wore bore marks of dirt, we were not to fancy it old, as it was bran new, but the lad had hanelled it by rolling in the dust. We assured the good woman that the dress was very good, and creditable to her taste, and sent her away half pacified, although still muttering threats against the offender.

"Well, we had first our Bible lesson (Luke, 15th chap.); and the boys explained the parable—its lessons of human guilt and repentance, of divine mercy and forgiveness—in a style that must have been rather new to the idolaters present; who, however, sat and 'made no sign.' All this was in Urdu."

(In a letter of the same date, written by Mr. Martin, and giving an equally favourable account of the examination, he says:—"A few months ago not one of these boys had the slightest acquaintance with the word of God, but now many of them read with ease and with evident delight the story of redeeming love; and the facility with which they can take a passage and express its meaning in their own language, shows that they are not a whit behind our Scottish boys in ready apprehension, and decidedly they are superior in fluency of utterance.")

"Then followed in order the senior English classes, the Urdu geography and arithmetic, and the Hindi mental arithmetic. The varied incidents of these examination hours I cannot attempt to detail, although some of them were sufficiently instructive and amusing. How the old natives, who all their days have believed that the earth is a flat plain, divided in two by a mountain of enormous height, on which grow trees, bearing as fruit all manner of jewels,—how they opened their eyes, I say, to hear urchins, who six months ago knew nothing but the art of playing among dirt and eating chupaties, affirm confidently that the earth is round, and establish it very smartly by several proofs! But what chiefly interests a native is numbers; and answers as to population and geographical measurements most of all elicited their approbation. Then one old nabob would turn his eyes, glazed and blear from opium-eating, upon another old nabob, nod his turbaned head, setting all the jewelled rings a-dancing, and croak out, 'Bahut achcha! babut achcha!' (very good! very good!)

"The Hindi mental arithmetic was also a source of great interest. The natives are themselves rather expert at that sort of thing, and I have instructed the pundits to arrange the classes and teach them in the English competitive fashion. The eagerness with which the little fellows gave out their answers—poking their pointed fingers into the pundit's very nose, and the rapidity to which they usually gave their answers to somewhat difficult questions, were evidently a great source of delight to the natives present, no less than of amusement to the English. Thus two mornings passed away; and when all had been examined, we had a distribution of little prizes to the best boys in each class. Captain Phillips, in Major Rickards absence, kindly undertook this duty, expressing at the same time the gratification which the appearance and progress of the boys had given to

himself and all the Sahib log (English people). Then came another distribution no less grateful to the boys, which we owe to the kindness of Dr. Small. A huge tray of native sweetmeats made its appearance; and divided among ninety, these conglomerates of sugar, flour, and ghee disappeared like summer snow, and the examination was over. A fortnight's holidays were granted. We do not think it advisable to grant more at once, as it is difficult in that case to get the boys all collected again, and a fortnight will, we trust, see the greatest heats nearly over.

"We have great cause for thankfulness to God, that during these last eight months we have been enabled to do so much in the school. It may now be considered thoroughly established. We have, so far, lived down native opposition, and all the wealthier men of the city have, by their presence, set on it the seal of their approbation. We have lived down, too, the coldness of official caution; for every officer at the station was present and approved.

"Grateful for the past, we take encouragement for the future, and, by the blessing of God, expect a time when these young minds shall not only know the truth, but when their hearts shall feel its power, and when it will make them free with the liberty of sons of God."—*U. P. Missionary Record*.

TANNA.—ILLNESS AND DEATH OF MR. JOHNSTON.

The following deeply affecting letter, from the Rev. Mr. Paton, will be read with intense and melancholy interest throughout the whole church:—

NEW HEBRIDES, PORT RESOLUTION, TANNA, 15th Feb., 1861.

REV. AND DEAR SIR,—I am sorry to inform you that death has again entered our infant Mission on Tanna. On the first of January, when as usual Mr. and Mrs. Johnston were retiring from family worship in my room, he turned back to say that two Tanna men were at the window with huge clubs, &c. I went and asked what they wanted, when one answered, medicine for a boy; so with much difficulty I got them urged to come into the house, when I saw from their agitated appearance, that they did not want medicine, but were about some ill. As Mr. Johnston was leaving, I said they must all leave as I was going to sleep, and if they came in daylight, I would give them all the medicine they wanted. Outside, Mr. Johnston bent down to lift a kitten that had got out, when one of the savages got behind him and aimed a blow with his huge club, which however Mr. J. evaded, and the ground received. He drew a second blow, but my two dogs observing, sprang between them, and so saved Mr. J's life. On hearing Mr. J. call out, I ran out of the house and called the two men to me, not knowing what they had done. Again they turned and both ran at me with their ponderous clubs, but when about to inflict the deadly blows, again my two dogs sprang between us, so one dog was struck with a club and the other club struck the ground, and I was saved, for now the dogs had them running from us as fast as possible. As they fled down the path, I reprove their sinful conduct, and entreated them to give up hating Jehovah, his worship and his people. Though a large body of armed men were hiding in the path, and all ready to give assistance at a moment's warning, and though they had come some eight or ten miles to take our lives, yet they all fled. Truly "the wicked flee when no man pursueth." "The Lord is our refuge."

Having now become accustomed to such attacks and such scenes, I went to bed and slept as usual; but Mr. Johnston could not sleep. He was pale next day, and after that I never observed him smile. At the moment he said to himself, "Already on the verge of eternity—How have I spent my time on the mission field? What good have I done? What zeal have I manifested?" From that night Mr. Johnston was troubled with his stomach and head till he was taken ill.

Next day in company we visited a village to administer advice and medicine, and to conduct worship with the people, and on returning home Mr. J. was sick and vomiting. The following day was spent as a thanksgiving day, in which anew and unitedly we dedicated ourselves to God and to his service among the heathen on Tanna, so long as he is pleased to spare us.

On the fourth we went out to Rasiau to give advice and medicine, for we were told that many were sick and dying, and that the people were reflecting because we had not gone to see them. We were kindly received. A large company of people assembled for worship. After which we gave a great quantity of medicine to sick folks, and then visited many sick persons in their houses, administered medicine, and joined in prayer in almost every house, but as the rain fell in torrents, we were drenched all day, and I feared we would be the worse for it.

On the 6th, very early, a large body of armed men passed the mission house, and all was excitement with armed men running here and there. The people on the other side of the bay had assembled with the Kasirumini people, and came to try and get our people to unite with them in taking all our lives at once. We assembled on Aneiteumu and had worship, and as we concluded we heard a great noise on the shore. The Tuikahi people had quarrelled with our people, and at that instant an inland tribe came and killed a man on the other side of the bay, and as the war cry was now heard, every man was running to protect his own in the greatest confusion, and so God frustrated all their purposes and saved us. For a week our people met daily in arms, and acted on the defensive—sitting waiting for their enemies, and large numbers came to worship every morning at the mission house.

A few days after Mr. J. and I went to a village about half a mile distant to give medicine to twelve persons, and to conduct worship with all the inhabitants, who were very kind and attentive. We went a little further to another village, where we saw many sick persons but could not get them all to take medicine.

On Sabbath the 13th, Mr. J. and I visited three large villages, conducted worship at each of them, had large and attentive audiences, and after worship gave medicine to very many persons who were ill, and as it had been a wet day the day before, and we had to sit on the ground a great deal, I got fever from it and Mr. J. felt unwell and could not sleep at night, for which reason he took Laudanum.

On the morning of the 16th Mr. Johnston came to my bedroom all life and activity, saying he had got a long and sound sleep, and felt so well; but at midday Mrs. J. came saying Mr. J. had fallen asleep and she could not awake him. Being very ill in fever I had to be assisted to his room, but finding him in a state of coma with his jaw locked, for a time I forgot my own suffering and attended to his. He sent his servant during the night for my bottle of Laudanum, and it was the third night he had taken it in succession, and as he was very ill with his stomach, I feared he might have taken an overdose, which might possibly be the cause of this change. With difficulty I succeeded in opening his mouth with two knives got him out of bed and administered the usual emetic, &c., which took good effect, and so he appeared greatly revived; but we had to keep him awake by the cold dash, by ammonia, and by exercise. I shaved behind his ears and applied blisters—bled him at the arm, but no blood flowed. However, medicine formerly administered now gave great relief and he began to speak a little, so I left him in Mrs. J.'s care till the morning. He continued to improve, but till next day at midday we had to keep him awake by physical means. He then began to speak freely, and next day he was able to be up, and to walk about almost quite well. For the following two days he was off and on—but on the 21st he slept soundly, I shaved his head and applied a blister to the back of it, but his breathing became longer and longer, till 2 o'clock P. M., when he calmly fell asleep in Jesus. As decomposition soon follows here, I set some of our Aneiteumese to make his grave, while I made his coffin, as we feared the effect of his death on our dark, benighted, threatening Tannese, but they did not interfere and at sunset his remains slept beside those of my dear departed. Mrs. Johnston attended him with affectionate care, and sustained the trial of his death with much christian resignation. But having taken the same quantity of laudanum with Mr. Johnston, she appeared to suffer from its effects for over four weeks after, which goes far to strengthen my conviction.

Mr. and Mrs. Johnston came here on the 12th of September, and slept in my

bedroom for about three months, when we got another ready for them, and as good as the one they were leaving. When Mr. Johnston came to Port Resolution, I was busy building houses, and so we agreed that it was better for him and Mrs. J. to apply their whole time in acquiring the language, so as to be ready for a new station, if one could possibly be got at the close of the rainy season. I gave them ten Tanna words daily which they committed to memory and were exercised on every night with conversational phrases. So that on an average they learned sixty words weekly, apart from words picked up by themselves from the Tannese.

I found Mr. Johnston to be a very agreeable friend and companion, full of missionary zeal, and always ready to try and do good for the poor heathen. He accompanied me to worship on Sabbath among the villages, and he also went with me in all my inland excursions. With Mr. Matheson's boat we visited Waisisi, and were kindly received. And in the *John Knox* we visited Wagusi to prepare the way for Aneiteum teachers being placed there. And often in company we have carried medicine and water to the sick and dying in our nearest villages, so that we loved each other as brothers, and had much sweet communion in the Lord's work among this benighted people. But alas! our Lord Jesus has called our dear brother into another department of his service, and for what, the future must develop.

Tanna is a large and rugged field, the laborers are few and the harvest is great and Mr. Johnston was full of youth, life and activity, and why he should be safely brought over a long voyage, enabled to acquire the language so as to be able, to speak to the people, and called away when his usefulness was just beginning, must remain among the inscrutable mysteries of God, who gives account of his ways to none; yet "He doeth all things well." And undoubtedly in his eternal purpose the time, the place and the means must have been arranged and fixed unalterably for his kingdom and the good of his church. "Even so, Father, for so it seemeth good in thy sight." "The Lord gave and the Lord hath taken away, blessed be the name of the Lord." Mr. Johnston's death is a great loss to the mission, and to the church, for he was much respected and beloved by all the members of it, and high hopes were entertained regarding his future career on Tanna, and his death will cause universal mourning in the mission, but let it be the united and earnest prayer of all concerned, that God will not abandon his work on dark, gloomy Tanna, but that he may raise up and qualify others to occupy the places of those who have fallen asleep in Jesus. And may this lesson teach us all to prepare for the awful change which may be nearer than we expect, and which "will come as a thief in the night."

For the last two months this island has been fearfully scourged with measles and other diseases. A vessel landed four young Tanna men ill with measles about three months ago, and in a short time this epidemic spread over the island. Some of the lads were killed for bringing the disease. Many have died and yet the people are dying in great numbers from the after effect. The mortality is so great in some places that many persons are left dying here and there on the earth unburied, or the door of the house is closed and the dead body left to decay with the house. For heathen are truly without natural affection, and take but little care of their health. The disease is still cutting off hundreds inland, and the people are for killing us and burning all that belongs to us, because they say we are foreigners, and the foreigners brought this disease to Tanna which is killing them all. Many of the most important chiefs have died, and only three men are left who come to worship. The inland people say they are all dying, and the worship is in some way the cause of it, therefore they want to destroy the worship of God from Tanna, but the tribes around us say the worship is good, and the medicine is good, and that "It is only the dark-hearted Tannese who blame Missi for the sickness." I believe our cause has gained much ground during this sickness if we are only spared to survive it. Our poor chief when dying got up and said "I'll run to Missi for medicine, for I am very ill; but when about half way he fell and died in the bush where he was found next morning.

The people around us came for medicine, and even little children took it like milk, consequently the mortality around us has been very small compared with that at a distance.

My Aneiteum teachers who occupied inland stations have suffered severely, and Kawia, the Tannese chief who lived with us, and his Aneiteum wife and child are all dead, so that in whole 10 persons are dead, and 8 of those who remain are resolved to go to Aneiteum, as they say they dare not remain on Tanna, for which I feel sorry. My poor Aneiteumese suffered with much patience, and read the Scriptures as long as they were able—they prayed much with each other and appeared to derive much consolation from Christianity. I had great pleasure in waiting on them, and I hope they all sleep in Jesus. One of them, a good old man named Abraham, spent the most of his time in reading the Scriptures to them, exhorting them and praying with them. A few days before Kawia the Tanna chief's death, he came to my bedside where I was confined with fever, I asked him to pray, when in tears he said—"O Lord, Missi Johnston is dead. Thou hast taken him away. Missi Paton and Missi the woman Johnston am ill, very ill. I am sick, and the Aneiteumese thy servants are all sick and dying. O Lord, our Father in Heaven, art thou going to take away all thy servants and thy worship from Tanna at this time or what wilt thou do; O Lord, the Tannese hate thee, and thy worship, and thy servants, but forsake not Tanna. Make the hearts of the Tannese sweet to thy word, and to thy worship, and teach them to fear and love Jesus. O our Father in Heaven." &c.

We have just got letters from our dear friends Mr. and Mrs. Matheson, and we are glad to hear that they enjoy better health than they have done since coming to these islands, but there as here, the sickness has almost stopped the mission work for a time. Entreating an increased interest in your prayers, both public and private.

I remain, yours, &c.,

JOHN G. PATON.

Rev. Jas. Bayne, S.F.B.M., Pictou, Nova Scotia.—*Home and Foreign Record.*

ANEITEUM.

NEW HEBRIDES, APRIL 3rd, 1861.

The last three months have been eventful in the history of this island. Aneiteum, which of late years has been the abode of peace, prosperity and happiness, has been recently the scene of some sad disasters.

The first of these has been the introduction of measles, in almost every case accompanied by dysentery, which has been very fatal. About three months ago the disease was brought to the island by a sandal wood vessel. No care was taken to prevent the spread of the contagion, and it almost seemed as if the parties who introduced it were determined that this island should not escape a disease which has been sweeping the natives of other islands into the grave by thousands. It has spread over the whole of this island, and several hundreds of the natives have already died of it. At the time when the disease broke out twenty-one natives were living on our premises, and seven of that number have died. About the same proportion of the people in the district in which we reside have died also. The rate of mortality in other parts of the island has been in some instances less, and others more. There can be but little doubt that the disease will carry off one-third of the population, perhaps more. Very few die of the measles, it is the severe dysentery which proves so fatal. It would be difficult and painful to describe the distress and suffering which the sickness has caused. When it enters a place the whole community is soon laid prostrate, so that the sick can receive but little attention. Many who might otherwise recover, die from want of food. They cannot go to their plantations for it and cook it, and there are few who can do this for them. It is with great difficulty that the dead can be buried, and this duty is often performed by persons on the verge of the grave themselves. Mrs. Geddie's strength and my own has been severely tested in waiting on the sick and dying, and in doing what we could to alleviate their sufferings. Our own dear little girl had the sickness in common with others, and she was brought so

low with dysentery that we had no hope of her recovery, but God has spared her to us. Missionary work is in a great measure suspended at present. Six of my best teachers have died already, and others are very ill. It is sad indeed to see so many of the poor natives, whom we love almost as if they were our own children, cut off so suddenly and in such numbers around us. Many who were our earliest and warmest friends, and who endured along with us the first trials of the mission, are no more, and it seems as if we would be left to labour among a new generation. I can give you but little information about the death-bed experiences of many who have died, but, if we are to judge of them from their lives, I have reason to hope that not a few are now in heaven. The mortality has been greatest among persons in the prime of life, while many of the old and young have been spared. It is probable that two or three months will elapse before the sickness entirely disappears on the island. The disease was at New Caledonia, Mare, Lifu and Wea before it came to this island, and its ravages are said to have been even greater in these places than here. It is now on Tana, Erromanga, Fate, and we have reason to think on Fotuna also.

The next calamity which I have to mention is the burning of our new church and schoolhouse. They were destroyed by fire one night last month, and we are now sure that this was the work of an incendiary. The schoolhouse was first observed to be on fire, and being near the church the latter building could not be saved. After the fire broke out the captain and crew of a vessel lying in the harbour at the time, two white men belonging to one of the sandal wood establishments on the island, and such natives as were able to leave their houses, were soon on the spot, but all that could be done was to save the stone walls of the church. When the thatch was burnt on it we succeeded in pulling away the framework of the roof, so that the stonework was not injured by the heat. The floor being plastered and covered with mats, there was but little combustible matter inside to burn. In the schoolhouse there was property of considerable value destroyed, among which were three boxes belonging to Mr. Johnston, the sails of the *John Knox*, and boards which the natives had saved for the missionaries on the other islands. We were altogether unprepared for such an event as this, and many of the natives from a distance would not believe it until they came and witnessed the scene of desolation with their own eyes. The impression made on their minds by the burning of the church seems to be much greater than even that made by the sickness.

No investigation of the matter will take place at present. But as soon as the public health is restored there will be a meeting of all the chiefs on the island. Every effort will then be made to discover the incendiary and punish the crime. Some of the chiefs are resolved on capital punishment, but great as is the crime I must oppose so dreadful a penalty. But by whom was the church burnt? Suspicion at present falls on a small party of natives who live in our neighbourhood, eight or ten in number. They are from different parts of the island, and have been attracted to the harbour by the sandal wood establishments, on which they are a sort of dependants. They neither profess heathenism nor christianity, but live without any religion. They are much less demoralized than their heathen countrymen by their intercourse with white men. Now a man belonging to this party is known to have said that if one of their number, who was very ill, should die, the church would be burnt; the man died and the church was burnt soon after. Another of the party confesses that he said it was his intention to burn the church when the thatch was dry enough for his purpose, but of course denies having done so. It was known at one of the sandal wood establishments two weeks before the church was burnt that the party alluded to intended to do it, but no intimation of their design was given to me or to any of the natives. I believe that they regret the strange omission now, and are not without fears that men who burn churches may not scruple to molest them in a similar way. The reason given for silence was the improbability of such a thing being done.

Since the loss of our church we meet in a new school house which was opened only a week before the sickness broke out. The church was not taken from us

without a reason. We were all most probably too proud of it. It was no doubt the best building in Western Polynesia. Perhaps we have been devoting too much attention to the externals of religion, and too little to the things which are vital, essential and saving. May the event be sanctified to us all. We hope to repair the building in due time, and perhaps to improve it. I long for the time when we may be permitted again to assemble in it, but alas! many who worshipped with us there, will worship with us no more on this side of the grave.

I close my account of disasters by a brief notice of a fearful hurricane which passed over this island on the 15th of last month. We had two hurricanes this season previous to the cyclone to which I refer but they will bear no comparison to it. Few of the present generation have witnessed so severe a storm. The centre of the hurricane passed directly over the island. This we know because we had a short interval of dead calm after which the wind came up from another quarter. Now it has been ascertained that there is a sort of vacuum in the centre of the revolving hurricanes which prevail in these latitudes. The amount of damage done by the hurricane was immense, and it will be years before the island recovers from the effects of it. Trees were torn up by the roots, houses blown down in every direction, and a great quantity of food destroyed. Food will be very scarce this year, and it is only the great mortality from disease that is likely to save the island from the horrors of famine. The only injury sustained by us, was the loss of all our fences, and the thatch partly blown off our houses. Mr. Copeland's station however has suffered severely. The sea came up into the house, destroyed the large and beautiful building in which the Normal School was taught and battered in the front of the church, which was also injured by the wind. Nearly all Mr. Copeland's school houses were destroyed, and a few of mine. The sea on the north side of the island must have been 10 feet above high water mark. Two lives were also lost on the night of the hurricane. One woman was swept away by the sea and seen no more: and a man was burnt to death in a grass house, which was blown down, and caught fire before he could escape. Two vessels which were lying in the harbour were wrecked. As the hurricane came the week after the church was burnt, the natives regard it as a judgment on the island for that wicked deed. The natives of this and other evangelized islands seem to view all calamities as the effects of sin. They are like the Jews of old who said, "Master, who did sin, this man or his parents that he was born blind?" or like the barbarous people of Melita who said to Paul, "No doubt this man is a murderer, whom though he hath escaped the sea, yet vengeance suffereth not to live." The visitations of God are sent for trial as well as for punishment. It is a much wiser and safer course to endeavour to improve them, than pronounce judgment on God's design in sending them.

I have now given you a brief account of disasters, which have followed each other in quick succession. It is a remarkable fact that severe calamities have befallen several of the islands in these seas, where christianity has been embraced, as if to try the faith and sincerity of the natives. After the introduction of christianity on Rarotonga the population was greatly reduced by disease, and the island was desolated by hurricanes. When the missionaries had been on Samoa about as long a time as I have spent on Aneiteum, a civil war broke out and continued for some years, which severely tested the missionary work. I cannot say what effect the calamities which I have mentioned may have on the natives of this island, but so far as I have had an opportunity of conversing with them, they seem to take a proper view of them, and many natives at a distance have sent me word that their trials have in no respect weakened their attachment to christianity and that they are willing to submit to God's will in all things.

In looking at our troubles, we are sustained by the assurance that God doeth all things well. The mission needed these trials, or they would not have been sent. They appear dark and mysterious to us at present, but God may have gracious and benevolent designs in view by them. I trust that they may not be discouraging to the church at home, they are not so to us here, though we feel them much. May they lead you and us to more humble dependence on God, and more

earnest and prayerful efforts for the furtherance of his cause. In the providence of God it sometimes happens that great judgments are followed by great mercies. Let us pray, and hope, and believe that it may be so in the present instance.—*The Home and Foreign Record.*

Ecclesiastical Notices.

MISSION TO BRITISH COLUMBIA.

At the last meeting of the Synod of the Presbyterian Church of Canada, it was determined to establish a Mission in British Columbia. Since the meeting referred to, steps have been taken to select a person fitted for the duties of the post. The choice of the ecclesiastical authorities, we understand, has fallen upon the Rev. Stephen Balmer. A long acquaintance with Mr. Balmer, and an intimate familiarity with his private habits and his abilities as a Minister of the Gospel, enables us to say that a more suitable selection could not have been made. In that new field the pastoral solicitude of the reverend gentleman, and the amiable and christian virtues of his inestimable lady, will have ample scope, and there, as here, will be exercised to the fullest extent. Mr. and Mrs. Balmer, in leaving for their distant home, will take with them the sympathies of hosts of friends.—*Woodstock Times.*

OSHAWA.

A fine new church is in the course of erection in Oshawa for the Rev. Dr. Thornton, in connection with the Canada Presbyterian Church. The style is to be the ancient Gothic, and its cost about \$4000. The spire will rise about 60 feet above the roof. Much credit is due to the liberality and good taste of the gentlemen of Oshawa who contributed so liberally towards the erection of this edifice. It will be an ornament to the village.—*Whitby Watchman.*

CALL.

We understand that the congregation in Brantford, lately ministered to by the Rev. Mr. Alexander, have given a call to the Rev. Mr. King, of Columbus.

OPENING OF THE U. P. DIVINITY HALL, SCOTLAND.

On the 6th August, the annual session of the Divinity Hall was opened at Edinburgh, by a lecture from the Rev. Dr. Harper. There was a large attendance of students and ministers of the Church, among whom were—Professors Eadie and M'Michael; Drs. Taylor and Johnstone, Glasgow; Drs. Peddie, Smart, and Davidson, Edinburgh; Dr. Brown, Dalkeith, and other members of the Edinburgh Presbytery, which adjourned to hear the lecture; Rev. Messrs. Robertson, Stow; Beckett, Rutherglen, Synod Clerk; Ronald, Saltcoats; Matthewson, Galston; Young, Newburgh; Connell, Bo'ness; Hutton, Linlithgow; Johnstone, Springburn, etc., etc.

The Rev. Mr. Henderson of Paisley having opened the meeting with prayer, The Rev. Dr. Harper proceeded to address the students. He commenced by referring to a resolution which had been passed in the Synod of 1855, calling the attention of the theological Professors to the necessity of teaching the students that the training they received in the Divinity Hall was not merely to fit them for the work of the Church at home, but also for the work abroad. In the business of this Hall, he stated that that resolution had not been overlooked, although he could not affirm that the subject had received that attention due to it, both from its intrinsic importance and the call of the Church to bring it under the notice of the students. This acknowledgment it peculiarly became him to make, as the duty fell on the Professors in one of the departments to which he belonged. As this subject called for the attention of theological students, he would endeavour

now to give effect in a more express and formal manner than hitherto to this expression of the Church in its representative capacity. Beginning with the first missionary report (as recorded by Luke,) of the first sixty-three years of the Christian era, he remarked that in it he assumed as an unquestionable position they should find the elements of all needful instruction for the missionary enterprise. It showed that all missionary work must be undertaken on Divine dependence, looking for the blessing of the Holy Spirit; that for its success there was a necessity of an abiding and realizing faith in Christ as risen and gone to the Father; that they must have a descent of the Spirit in the gift of tongues, not as that had been conferred on the disciples in the day of Pentecost, but as it would now be obtained by study in a way to which the disciples had no access. The Bible was now printed in 150 languages, countries were now opened up, and by the arts and geography they were as well acquainted with foreign parts as they were with the Highlands in which Gaelic was spoken. These opportunities were but the primitive gift of tongues in another shape or form. He also showed from the same report that zeal and liberality were the source of pecuniary supplies for the missionary enterprise; that a supreme and ever-present sense of duty to God is the strength of the missionary character; that the care of Providence in making reverses and afflictions work together for the advancement of this cause is a lesson that meets us in many forms; and that it was none of the least valuable lessons which the said portion of history supplied, that we see the frailties of brethren and differences of opinion rule for good. The rev. doctor concluded an admirable lecture, in the course of which he was several times applauded, by impressing on the students the great importance of the mission work. The first chapter of Church history being of the nature of a missionary report, it followed that the Gospel was in its essence a missionary institution, and that it should be regarded by them as such. The Gospel being given to them, if others were to receive it, they too must have it sent, and they could not forbear, without giving a reason, from coming forward to the Church's help to save souls ready to perish—(*Edinburgh*) *U. P. Magazine*.

Gleanings.

RELIGIOUS CENSUS OF IRELAND.

When the special census of Ireland was taken in 1834, with the object of ascertaining the religious persuasion of the people, it was found that out of a population of 7,954,760, there were Roman Catholics, 6,436,060; members of the Established Church, including Methodists, 853,160; Presbyterians, 643,658; other dissenters, 21,882. The present return gives the Methodists separately, as numbering 44,532. If we add this number to the members of the Established Church in the census of 1861, we shall have 723,193. Comparing these figures with the returns of 1834, we obtain the following results: During the generation that has passed since that census, the population of Ireland has diminished by 2,190,207; the Roman Catholic population by 1,945,477; the Church of England population (including the Methodists) by 129,967, the Presbyterians by 114,666. The other Protestant denominations have been diminished about one-half.—*Evang. Witness*.

CHILDREN AT PRAYER.

Very often it is impossible to tell what it was that in our childhood had the greatest weight in forming our character, said a pious gentleman; but I think the little prayers which my sisters and I used to offer up at our mother's knee, have made me what I am. What a blessed sight it is to see a mother and her children at prayer! He who graciously said: "Ask, and it shall be given you," and who, while on earth, took little children in his arms to bless them, will not forget his promise. He is now ready to take them in the arms of his love, and lead them from temptation and deliver them from evil, and make them by his Spirit children of God. Children, pray with your heart.—*Dial*.

CHRIST'S KINGDOM NOT OF THIS WORLD.

A Society avouching Christ to be Head and King of it, furnished with worldly power for defending his truths and institutions, and associated for defending his interest and their profession of subjection to him by the sword, is undoubtedly a kingdom of this world by our Lord's description of a kingdom of this world. John xviii. 36. For it agrees with our Lord's account of such a kingdom in that whereby it is distinguished from his kingdom. Let it be what it will then, his kingdom it is not. And such an association is plainly cross to this testimony of our Lord concerning his kingdom.—*Glas' Testimony of the King of Martyrs.*

Obituary.

JAMES DOUGLAS, ESQ., OF CAVERS.

This eminent person died, of apoplexy, at Cavers near Hawick, Scotland, on 19th August, aged 71. He was a man of strongly marked peculiarities, but of great talent and worth. He was remarkably liberal in his contributions for religious and benevolent objects. He detested and despised the frivolous manner in which people of his class usually spent their lives, and had almost no intercourse with the aristocracy around him. Much of his time was occupied with study, and he was the author of a number of works remarkably characterised by learning, genius, and fine feeling; but few of them enjoyed any degree of popularity. They were written with a classical eloquence of style, which does not captivate the multitude; the themes alas were not to the vulgar taste; and the style of publication and the price tended further to limit the circulation. We see it stated in some of the Newspapers that Mr. Douglas was a Congregationalist. We were not aware that he belonged to any Church. He was Patron of the Parish of Cavers, but, we believe, declined to exercise his privilege, and left the choice of a minister to the people. He was a decided voluntary, and quite liberal in politics. For a length of time he maintained a minister in a village near Cavers, giving him a handsomely furnished house, and a respectable salary, though it was strange, he never once went to hear him preach.

ERRATA.—In the No. for August, page 247, the christian name of Mr. Harley, Student in Divinity, is given as "James" instead of "John"; and the name of Mr. Richardson is omitted among those who applied for, and obtained Exhibitions. There ought to have been a full period after the name of Mr. Caven in line 19.

THE MAGAZINE.

There is strong desire expressed by some that the Magazine should be continued (of course under a new designation), to give opportunity for the free utterance of sentiment on subjects that could not be discussed with desirable liberty in a periodical owned and controlled by the Synod. Those conducting this Magazine have no pecuniary or personal interest in its continuance, but would be willing for the Truth's sake, and the Church's good, to carry it on for a time, and as far as possible with increased vigour, provided the number of subscribers should be nearly as large as at present, thereby forbidding the probability of great pecuniary loss. Hence we request those subscribers who have resolved to cease taking the Magazine at the end of the year, to notify us of the same by the 20th November; and all subscribers who send us no such notice will be understood as wishing the Magazine to be continued and forwarded to them as in time past. We trust this notice will be attended to by those who wish to withdraw.