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THE CANADIAN  
UNITED PRESBYTERIAN MAGAZINE.

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Miscellaneous Articles.

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HINTS ON THE DUTIES OF MEMBERS OF A VOLUNTARY CHURCH

In soliciting the attention of the readers of the magazine to the subject thus indicated, we feel convinced that it is one of vast importance in itself, and hence most worthy of their regard, and especially demanding notice here, as it has, generally speaking, been treated somewhat shily, if not overlooked in the Pulpit. Although the term *Church*, as occurring in the New Testament, and as employed at once in common and theological language, is used in various senses; it is unnecessary to enter upon any particular definition of it on the present occasion. But it is important to observe that every body deserving the name of a *Christian Church*, must hold, as a fundamental principle, that the *authority of Christ* in it is to be supreme; exclusive of the authority of men. No matter whether it be the authority of *one man* in the Church, as the authority of the Pope, or of Councils, modern Conferences, Presbyteries or Synods, it must not approach to competition with the prerogative of Christ. To attempt for instance to frame any new article of faith, or to increase or diminish the sum of any moral obligation, is to invade his province, and assume a paramount power. But many churches professedly holding this fundamental principle, have *practically set it aside*. This has been done in every instance in which there has been admitted into the Church's constitution, the recognition of any civil power or influence whatever. In all connections between the Church and governments of this world, there is, of necessity, an invasion upon the prerogative of Christ. For all such alliances are formed upon the principle of concession on the part of the *Church*: a yielding of something, in return for the favor and protection of the State. True, many have dreamed of such protection and favor, and of the Church's independence remaining unimpaired. But the case is *hypothetical* and in the nature of things, will remain so. If the Church assert, practically, her entire independence of governmental *influence*, she will in no case long enjoy governmental *favor*.

A voluntary Church is one standing in contrast with all, in *any way allied*,

to the secular power, or in receipt of any emolument from that source. All State paid churches, are made to a greater or lesser extent, the subject of State legislation; they are in some respects, therefore, under *civil law*, as well as "under law to Christ." Now, a Voluntary Church, not only does not recognize the rights of any earthly power to interfere with it, but feels bound to "contend for the faith, once delivered to the saints," and so to oppose any interference as a daring invasion of the rights of Him "who is head over all things to the Church." A voluntary Church is composed of those who voluntarily associate together for the promotion of their spiritual welfare in accordance, as they view it, with the authority of Scripture. They of course, engage voluntarily to support their own institutions, by their "*freewill* offerings."

Now it is plain that in such a state of things, the persons concerned, necessarily involve themselves in responsibilities, and obligate themselves to discharge duties peculiar to their situation. In regard to the members of a State-allied Church, *their* duties are confined to the mere observance of christian ordinances and the manifestation of christian principle in heart and life. They are not allowed to have an opinion, or, at least, not generally to exercise it, in regard even to the minister under whose pastoral care they may be placed. Or if the Church is only sustained by civil funds, not, strictly speaking, *established* by civil law, her members, in such case, have few, if any, responsibilities or duties in regard to her temporalities. In regard to all things pertaining to the general interest of such a church, her support, government and discipline, her members do their duty *best* when they give themselves *no trouble*. This much we state simply *by way of explanation*. The members of a voluntary Church, on the other hand, enter that church in a way purely voluntary; and not because they reside within certain limits. By their *own choice* then have they become bound, also by the very act of uniting with it, to care for its interests, and to the utmost in their power, to advance them. In this respect, such a Church is just like any other association into which persons may enter, for the mutual benefit of their common interest. Every thing connected with the progress and management of the association, belongs to *each individual member of it*; and Scripture and common sense concur in intimating that the interests of the *whole* should be dear to *each*. Such a Church's affairs, in the way of secular business, are the affairs and the business of *each member*; and the duty of promoting the welfare of the whole, both from a regard to individual benefit and to the divine glory, is a duty which devolves on *each*—a duty to which *each* has become obligated by *freely* associating with the body. It has been well said, that "the principle of a voluntary Church, is neither more nor less than just the exercise of a *willing mind* in serving God. It is the principle that *all acceptable service* must proceed from an enlightened and willing mind. It embraces the whole revealed will of God, and consists in being *willing* to learn what he teaches, *willing* to do what he commands as is reported concerning those "who obeyed from the heart that form of doctrine which was delivered to them," willing to suffer what He inflicts, as He did "who endured, as seeing Him who is invisible"—willing to receive what He bestows, as it is written, "Of his own fulness have all we received, and grace for grace," and *willing* to

give what He requires, according as it is commanded, that we should "be ready to distribute, willing to communicate."

It is thus plain, that upon the principle of general *equity*, as well as of christian law, it is the duty of *all the members* of the Church of Christ, to feel and to act, as really parts of the whole. But, Christian friends, is all this actually manifested in the conduct of most of you?—in the conduct of Church members generally? Your observation of others, and the testimony of your own consciences must assure you that it is not. On the contrary, does there not exist, to a lamentable extent, either a deplorable ignorance with regard to these obligations, or a most culpable disregard of the most obvious duties? There is no small ground to fear that not a few associate themselves with the Church from purely selfish ends, and if these are gained, they feel disposed to say to their fellow members, not only, "We have no need of you," but "Ye have no need of us." For, what else can be inferred as the sentiment of many, who take little or no interest in either the welfare of Christ's kingdom at large, or of that particular department of it, to which they profess to belong? We affectionately appeal to you, fellow Christians; how does this case stand in regard to you? What is the interest which you take, and what is the part you perform as members of the Church? Like every other association, it has to be maintained by certain secular arrangements. Yet is it not undeniably true that it matters little to many of you *what* is to be done, if more is required beyond assembling yourselves from sabbath to sabbath to hear the gospel? Are the *business transactions* of your congregation entered into with either the hearty concurrence of the whole, or with that disinterestedness becoming those who, by profession, have declared that they "are not thine own?" Is it not on the contrary a fact, that what is required to be done in this way, must be done by a *few*, who in addition to their *own duty*, are their under the disagreeable necessity of doing *that* of their fellow members also, or else allow every thing to stand? Nay more, when the *few of willing mind*, have, for the sake of general interests, done the work due from others, and borne responsibilities not their own, they must be content to submit to whatever blame those *for whom they have acted* may choose to lay upon them, for not performing *their* business better. This blame is sometimes so heartily bestowed that one is led to think that conscience must thus be struggling to get rid of its load, caused by unfaithfulness in the stewardship under the great *Master*.

The very *mode* in which some express themselves in regard to such matters, is indicative, not only of their perfect indifference to the general interests, but of a sad want of any proper sense of *responsibility*. The injunction of an apostle to every christian man to "look not on his own things, but also on the things of others," however it may be interpreted by them, has produced no practical results in their conduct. They not only speak frequently of the affairs of the congregation to which they belong, as if they themselves were neutral parties, having no concern with the necessary arrangements, and deriving no benefit from them; but we have known of individuals *taking credit* to themselves for all this indifference, as the result, we suppose it was implied, of a greater sagacity, or profounder humility, than to intrude themselves into such matters,

which, after all, undeniably belong to themselves. Christian friends, "these things ought not so to be:" they are most unbecoming the character of any professed disciple of Christ. Such conduct is *very shameful* on the part of any members of a mere worldly association; it is *very criminal* in regard to the affairs of the Christian Church. We know not to what it ought to be attributed but to ignorance of those principles which should characterize those so associated together for the highest and holiest ends; if not, worse still, it must be charged to the want of any true love to Him, whose cause it is, and whose servants they nevertheless profess to be. It is, besides, the fruitful source of the multiplied embarrassments and murmurings which so abound when important financial concerns are considered or transacted. The *few* who seek the prosperity of the cause, and who, to advance it, "devise liberal things," have often, through your want of co-operation, their hands tied up, and their hearts perplexed. Are collectors appointed to call upon you to contribute "as of the ability which God giveth?" Are they not often received as ungraciously as if they were seeking means to advance a payment on their land or to supply themselves with the implements of their calling? Well! and is it not a hardship truly, to be associated with those who *will expect you* to co-operate and *still ask you* to co-operate in discharging *your* business,—unreasonable that these *managers* will not pay *your* subscriptions out of their own pockets, or that *the minister*,—*your minister*,—should so much resemble other beings of earthly mould, and cannot learn to live upon the air? "We write not these things to shame you, but, as our beloved brethren, we warn you." We address you with the earnest desire that you should seriously ponder your responsibilities, think rightly of your honorable position as members of Christ's visible body, and that your spiritual welfare may be promoted by your carefully cherishing in the heart the love which "is the fulfilling of the law," and giving full scope to it in your conduct. And with this view, we mean at another opportunity to advert a little farther to this subject, and to the honor of the Christian in being called to be a "*co-worker*" with God in advancing his cause and glory in the earth.

VOLENS.

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#### RELATION OF THE CIVIL MAGISTRATE TO RELIGION.

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We now give the extracts on this subject referred to by IRENICUS, and for which we had not space in our last. It would be easy to add indefinitely, to the same effect, from authors the most respectable and unexceptionable. We beg to advert to a paragraph by Sir George Sinclair, which will be found on pages 128-130 in our number for May. The learned Baronet is ecclesiastically incorporated with the Free Church; yet he manifestly holds the forbearance principle—the principle of our Church—or rather, we suppose, he is a voluntary, so that he is at present, like a number of others, in a somewhat false position. The following lines from Milton's Sonnet to Sir Henry Vane the

younger, represent that Statesman as having won for himself great distinction in this department of jurisprudence:—

“To know  
Both spiritual power and civil, what each means,  
What severs each, thou hast learned, which few have done :  
The bounds of either sword to thee we owe ;  
Therefore on thy firm hand religion leans  
In peace, and reckons thee her eldest son.”

“If Sergius Paulus and other converted Roman governors had consulted Paul, whether they should use their power as Roman governors to put down Paganism by force, or if Dionysius, after having induced (suppose) the other judges of the Areopagus to embrace the Gospel, had proposed to the Apostle that that Court should sit in judgment on religious offences, and inflict penalties on all persons opposing or rejecting the true Faith, or deprive them of civil rights,—if the Apostle Paul, I say, had been thus consulted, what answer, think you, he would have given? What answer must he have given, if we believe him sincere in his professions, and if we believe his great Master to have really meant exactly what He declared? The Apostle would surely have explained to such inquirers that Christ meant the reception of his Gospel to rest on sincere inward conviction, not on constrained outward profession, which is all that legal penalties can produce:—that their office as governors and judges, was to take cognizance of men's overt acts, and to punish and restrain crimes against the civil community; but that their duty as christians was to regulate, and try to persuade others to regulate, the inward motives and dispositions of the heart, according to Gospel principles; and to keep themselves not from crimes merely, but from sins against God; and to “exercise themselves in having themselves a conscience void of offence, before God and man,” (Acts xxiv. 16,) not in seeking to force another to speak or act against his conscience. He would not have forbidden them to take a part (as it is most fit that the laity should) in the government of the Church, or to hold any ecclesiastical or spiritual office in it; or again, to retain their civil offices: but he would have deprecated with abhorrence their blending the two classes of offices together, and attempting to employ the power of coercion which essentially belongs to the civil magistrate, in the cause of Christ's religion. He would have told them to strive to convert and reclaim their neighbors from superstitious error, (even as he had converted them) by instruction and persuasion; never losing sight of their great Master's rule, of doing as they would be done by; not inflicting therefore on the unbeliever the persecution which they had disapproved when directed against Christians; but leaving to every man that liberty of conscience which they desired to enjoy themselves.—*Archbishop Whately.*”

“The Voluntary Magistrate may, on his own principles, undertake to do all that the consistent and enlightened advocates of the Establishment principle can require, if, on their side, they hold fast to their own principles respecting liberty of conscience, and especially their anti-erastian views in relation to the spiritual independence of the Church. The Christian magistrate, first of all, is under a supreme obligation to take the word of God as his only guide, in all that pertains to the regulation of his own heart and life. Viewing religion *subjectively*, that is, so far as pertains to his own character and conduct, it claims and commands the absolute obedience and subjection of the whole man to its authority. But viewed *objectively*, as it regards the consciences of the subjects of his authority, the case is widely different. Here his duty is neither to allow himself to interfere with the rights of conscience, nor to suffer any infraction of them on the part of others. His great duty in the sight of God and man, is to extend that protection to *conscience*, which he affords to *person, property, reputation, &c.* To require of the Magistrate, to make the word of God the supreme rule and standard of his own principles and actions, is *altogether reasonable and right*. Here there is no room for any limitation or compromise. But to require of him to incorporate its holy precepts and ordinances, with the laws and statutes of human enactment, or to enforce, by his official authority, the reception of the Bible as the word of God, or the sanctification of the Sabbath, or the religious observance of any Divine ordinances, were infinitely unreasonable and absurd. To such a requisition, the answer of an enlightened magistrate would just be that of Gallio to the Jews,—“I will be

no judge of such matters," or that of our Lord in a different sense,—“man who made me a ruler or a judge,” (of conscience)—over you—I have neither right, nor warrant, nor sufficiency for such a task. It is *the province, it is the prerogative of God, and not of man*. It were just to lead the magistrate out of his own province, into that which is proper to the Church and its ministers.—It were just the converse of the error of Churches and their courts and ministers, when they encroach on the civil power or usurp its prerogative. The duty of the magistrate to provide for the religious education of the young, as contended for by the opponents of Voluntaryism, may be allowed, *on their own condition*, that is, so far as may be consistent with their own principle of maintaining the sacred rights of the individual conscience, of the personal responsibility of every soul to God, in all that pertains to religion and morals, and with the no less sacred right, *as they also hold*, which the God of nature has given to parents, committing to them, as His earthly viceregents, the *chief*, if not the *exclusive* responsibility of watching for the souls of their offspring, as those who must give an account unto God. Let them say what it is competent for the magistrate to do in the matter of religious education, without coming into collision with the ordinance of God, that the child shall be trained up in that way, which the parent and not the magistrate shall prescribe; and we may consent to surrender into the hands of Cæsar and his ministers, what residue there may be of power unappropriated—unpreoccupied by the natural guardians of the child. This might possibly be admissable in the case of a deserted or utterly friendless child—the state comes naturally into the place of the parent or guardian. The inevitable conclusion is here again forced upon us, that the power of the magistrate, in the matter of religious education, is confined to the simple duty of guarding the right of parents, to bring up their children in their own faith and principles, leading us back at once to the general inference, that religion, properly so called, lies altogether out of the sphere of the civil magistrate. This is the sum and substance of all that the magistrate has to do—because it is all that he is able or sufficient to do—because it is all that we dare trust him to do, without incurring the certainty of forfeiting our dearest rights, as men, and of subjecting ourselves to the worst form, and most extreme degree of oppression and tyranny.

“The Voluntary holds that *we begin entirely at the wrong end*, when we require the Legislature and Government of a State to protect and patronize the cause of God and His truth, by civil statutes, royal ordinances, public acts of national covenanting, or in any other way mixing up with the laws and commandments of men, the holy precepts and Divine ordinances of God.—This unnatural and profane confusion of things, as far asunder as heaven and earth, would have shocked the sense of Pagan antiquity.

—————“*Fuit hæc sapientia quondam  
Publica privatis scernere; sacra profanis*”

“It seems to be overlooked by the advocates of state connection, in some of their reasonings, that there can be no transacting between God and the soul of man, in the concerns of religion, that is not *strictly personal, exclusively individual*. There can be no admission of proxies, in our intercourse with that dread Being with whom we have to do—no vicarious substitution of one man for another,—“For there is one God and one Mediator between God and man, the Man Christ Jesus.”—1 Timothy ii. 5. Nothing can be done in the court of conscience by representation—every one must appear here in person and answer for himself. As every soul must answer for itself, so every soul must transact with God, by and for itself. Every soul must covenant with God—none can covenant for his brother,—“as none can, by any means, redeem his brother, nor give to God a ransom for him.” A nation, according to the Voluntary, hath not *one soul or one conscience*, except in a figurative sense, any more than it hath *one body*. The conscience of the nation can only mean, therefore, the collective sum of the consciences of its constituent members—the individual,

independent souls of its population. The responsibility of the nation, means just the responsibility of all its members, rulers, and subjects, each for himself. Where there is no conscience, there neither *is*, nor, in the nature of things, *can* possibly be *any responsibility*. A nation covenants with God, when every soul, by and for itself, transacts with God *solely* and *entirely* in its own behalf. A nation in like manner becomes Christian, when all, individually, have received Christ, as He is freely offered in the Gospel. But this blessed consummation is not and cannot be *effected* or even *aided* or *promoted* in the *smallest degree*, by *parliamentary statutes and ordinances*. \* \* \* \* \*

“The duty of the recognition of Christ’s headship, by men in their national capacity, or as members of a commonwealth, placed under God’s ordinance of civil government, implies a recognition of Christ as mediator and as God; in other words, implies a *belief in Christianity*, or, which is more, if it be of any worth, the *true faith of a Christian*; and where *such belief or faith* exists, it *will* and *must* be followed by the due recognition of Christ’s headship in this twofold relation, as its proper fruit. But to say that it is a duty to recognize what is not believed, and still more, what is not known nor apprehended, is palpably absurd—is a contradiction in terms. There can be no rational recognition of Christ’s headship over the Nation or over the Church, that does not presuppose that the majority at least of the people have, *individually* and *personally* received and embraced Christ as their Saviour; and if this be so—if even the majority are in this blessed state, it is impossible that the nation shall not make the recognition in question, in the only way in which it can be acceptable to God, or indeed not absolutely abhorrent to *his nature and revealed will*: nay, more, all its acts and laws and administrations, if the spirit of the nation be *truly* and *thoroughly Christian*, *will and must be so too*, for “make the tree good and its fruit will be good also.” To invert this order, is to seek *good fruit* from a *corrupt tree*. Now, how is this consummation to be effected? Is there any other *scriptural* or even *rational course and order*, in which it can possibly be wrought out, than just that of establishing Christianity, or rather implanting the power of *faith and godliness* in the hearts of all the subjects and citizens, by the gracious co-operation of the Spirit of God, with the faithful preaching of the Gospel, and other agencies and means, proper to the kingdom of Christ. The Voluntary does not believe that Acts of Parliament or Royal Decrees, will avail to do *even the smallest part of the work of God*; they will be found as *impotent* to *convert a single soul as a evangelize a nation*; and just because they are unequal to the former, it is utterly hopeless to expect that they will accomplish the latter? If they cannot do that which is least, how can they do that which is greatest? He confidently believes that the only way in which a Nation can be christianized, is that which God hath appointed—namely, the outward means and ordinances, accompanied by the operation of the Spirit of God, and that word which is quick and powerful, and sharper than any two-edged sword; and he believes that this glorious transformation, thus effected, will pervade with Christian influences, all the public acts and administrations of that Nation; yea, what is more, will christianize its whole spirit and nature. He does not hold that a formal act of national covenanting, or an incorporating with the public law of the ordinances and offices of religion, will be anything better than a *dead letter*, or rather, the *letter that killeth and deadeneth*. But if the people, personally and individually, are in deed and in truth brought into covenant with God in Christ, *then, but not till then*, he is persuaded will they collectively, in their civil and political capacity, manifest in all their doings, as a nation, that they are Christ’s and have learned of Him. The duty of the civil magistrate is ascertained and defined by the constitution and law of the land, and by that alone. He is a trustee *expressly*, or at least *virtually*, according to the true spirit and intent of his office, for the people of that nation whom he represents—whose minister



he is, or ought to be. He has no other option or alternative than that of accepting or declining the trust which they commit to him. If he accept that trust, he is bound by every law of God and man, faithfully to discharge it; and if occasions arise, in which his conscience is offended or violated, his only course is, to abdicate the office. As a lawgiver, he must legislate according to the religion and constitution—as an administrator or executor of the law, he is bound to abide by its fair and impartial interpretation.

“Let us now ask, which of these views and principles, as set forth in apposition with each other, would be most likely to serve the cause of religion, to promote the glory of God, and to ensure the speedy and universal triumph of the Gospel. Suppose, at this day, that all the States and Governments of the world were “to take order, that the truth of God, (as understood and held by them severally,) be kept pure and entire,”\* is it doubtful what would be the consequence?—Brahmanism, Buddhism, Mahommedanism, Popery, Erastianism, Puseyism, would certainly be mighty gainers; but let the advocates of state connection themselves say, what true religion would reap, as the fruits of this principle, reduced to immediate and universal practice. Suppose, on the other hand, that the principle of the non-interference of the magistrate with religion, were universally acted upon, so that he should have nothing to do with the consciences of his subjects, except to secure to them perfect freedom, and to give full scope to truth and right, to run and have free course to be glorified, then would China, Japan, India, and all Pagan, Mahommedan and Popish nations, be opened to the beneficent influences of knowledge, science and civilization, and above all, to the light of the glorious Gospel. Then “many would run to and fro, and knowledge would increase”—the heralds of the cross would find every where a wide and effectual door opened to them—a free and abundant entrance would be secured for truth, human and Divine,—“magna est veritas et prevalebit.” If *practice* and *experience* be the best test of truth, is it questionable to which of those principles, now under review, the preference is to be given? Enough, we deem, perhaps our readers will deem, more than enough has been already advanced, to enable the candid, unbiassed, intelligent Christian to judge for himself, how far the views of our voluntary brethren, have been *justly appreciated, or fairly represented.*

“It does appear somewhat unaccountable, if there be any truth in the exposition, which we now venture to submit to the Christian public, that on the side of those, who have come forward to impugn the doctrines of Voluntaryism. and even some of those who had been nominated by our Church, to represent her in the joint committee of the Presbyterian and United Presbyterian Churches, for negotiating a Union, there have been manifested a tone and air of magisterial authority, and a strain of vehement, invective, and severe crimination, unbecoming the humility, meekness and courtesy of Christian brethren, and certainly very unpropitious to the cause, which had been entrusted to their Christian wisdom and prudence. On this painful and perilous subject, we forbear to dwell at any length, but content ourselves with some general observations, tending to conciliate better feeling. There are few men, we presume to think, that will not admit that there is reasonable ground, both from scripture and experience, to conceive some doubt of the lawfulness and expediency, not only of an incorporating union, but of any formal connection whatever between the Church and the State; the latter being a part, and certainly not the best part, of that unregenerate world of which it is declared in scripture that it lieth in wickedness, and must therefore continue incapable of any union with the Church, or communion with the people of God, until the advent of the Millennial age, when “all old things shall have passed away, and all things shall become new.” In the meantime, however, all our reasonings must be based on the state and character of the world and of the Church, as they now are, and

\* See the Confession of Faith.

not as they ought to be, or as they are destined, in the purpose of God, to become in the latter day. There is nothing, therefore, in the nature of the question, *a priori*, to warrant any severity of censure. Nay, we do affirm that those ministers and members of the Free Church, whether in Scotland or Canada, who plead the cause of Establishments, are open, to say the least, to the suspicion of not sufficiently recognising the scripture distinction between the Church and the world, so emphatically and importunately pressed on our attention in the inspired record. By the very fact of their but recently having broken the bond, which, during so long a period, had connected them with the state, they are naturally exposed to this suspicion; nay, more, we hesitate not to add, that they have good reason to be jealous over themselves, lest, through the deceitfulness of the human heart, and through the force of that habit which, when long continued, becomes a second nature, they may still be in some measure under the influence of lingering and long cherished prejudices, which are said to adhere to the mind of which they have once got fast hold with obstinate tenacity (*pigris radicibus*). Which of the parties, we would ask, appealing to all candid and competent judges, most needs, in the present instance, the exercise of Christian forbearance, of candid and even indulgent consideration? The party who had protested a hundred years ago against patronage and intrusion, and whose secession antedates our disruption a full century, or those, who compared with them, are but as men of yesterday? for it is but yesterday, as it were, since the Free Churches, both in Scotland and in Canada, earned that significant and honorable name, of which we pray that their future character and course may never prove them unworthy, and won their triumphant emancipation, from a bondage, which themselves have characterised and described, in terms of severest condemnation; but, nevertheless, it cannot be denied, that it is only, within a very recent date, that they made the discovery of all the evils of patronage, intrusion, and that yoke of erastianism, under which, it is now acknowledged, the Church of Scotland had laboured for nearly a century and a half, without making any vigorous effort to achieve her freedom; and is it to be wondered then, that those who have come out only at the eleventh hour, should not all at once obtain credit for the possession of a perfect enlightenment in their views, or a perfect purification of their principles? It is a rare felicity indeed, for frail human nature to be translated from a state of protracted darkness, into the full possession and *clairvoyance* of evangelical truth and liberty".—*Professor Esson*.

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## Reviews of Books.

### THE LIFE OF HUGH HEUGH, D. D.

(Continued from page 168.)

We have already noticed the comfortable settlement of Dr. Heugh in Stirling, where he continued fifteen years. During that period, besides discharging the duties of his Congregation with diligence, fidelity, and success, he made himself useful in the place and neighborhood where he resided, and not only took a deep interest in the prosperity of the denomination to which he belonged, but in the progress of christianity throughout the world.

Well does the writer remember with what delight he heard him plead the cause of the British and Foreign Bible Society, and, as the Secretary of the Stirling Branch, read the first Report, and that appended address which is referred to in his memoirs, and which was afterwards widely circulated as no ephemeral production, but one calculated to be of permanent benefit to

this great institution. We quote the following from the memoir—"Mr. Heugh embarked with great spirit in the cause of Bible circulation. In alliance with brethren of other denominations, he exerted all his influence in originating the Auxiliary Bible Society for Stirlingshire and its vicinity. As Secretary of that institution—an office which he held from its commencement—he appended to the first report (1813) an Address, prepared with great care, supplying interesting information, and presenting within a brief compass, a body, not only of facts, but of arguments, respecting Bible Societies, well fitted to remove that ignorance and misconception of their objects, which then extensively prevailed. The British and Foreign Bible Society had reached its ninth year, and already had its annual revenue, by progressive advances, risen, from between five and six thousand, to between seventy and eighty thousand pounds. Still, however, in many quarters, its principles and aims needed both explanation and defence. The address from Mr. Heugh's pen was thought a well-timed and happy reflection of the character of that great society. It attracted the attention of the London Committee, and was re-printed and circulated under their direction. The historian of the Bible Society (the Rev. John Owen) has spoken of it in the following terms:—"The consequence of the formation of the Stirlingshire Society, was the publication of an address on the part of that body, explanatory of the principles, views, and exertions of the British and Foreign Bible Society. From no quarter, the Parent Society itself not excepted, has there issued a composition containing a more lucid, temperate, and masterly exposition of the subject. It has been widely distributed, and with the happiest effects; and it will remain (for its construction is not temporary) a lasting monument of the wisdom, the candour, and the philanthropy of the society by which it was published."

The union of the two great branches of the Secession Church was an event on which he set his mind with great earnestness, although at first with hope mingled with many fears. Long ere that event took place, he cultivated intercourse with brethren of other denominations,—especially with godly ministers of the Established Church, and those on the opposite side of the Secession. From his boyhood, as before noticed, he was well acquainted with the Rev. Mr. Smart of Stirling, whom he loved and honored, and to whom he felt much indebted. In those days, and for long afterwards, the two denominations of Seceders stood as much aloof from each other as if they had never been connected, and as if they held views diametrically opposite. Nearer each other in doctrine, discipline, and every other constituent element of a church, they looked at each other with jealousy and distrust, and had no intercourse whatever, except of an individual and private character. Mr. Heugh (like his father before him) was one of few exceptions, and he studiously endeavored to discover and commend all that was good in that denomination; and with an unprejudiced eye, he even saw some things among them better than in his own denomination. To his own side, indeed, he gave his conscientious preference. But he deprecated and overcame that narrow policy which in some instances prevented the formation of a just and impartial estimate of denominations around. There is a striking letter on this subject, addressed by Dr. Heugh, to a young minister, the late Rev. Mr. Speirs, of Bucklyvie, which is a specimen of a

fine christian spirit, and of that pleasing vivacity for which he was remarkable, and from which we quote the following :—

“A revolution has, in fact, been already produced, both in men’s minds, and in practice. It is not long since each religious party was surrounded with lofty walls of its own rearing, partly for separation, partly for defence, and partly for annoyance; and there was little, either of ingress or egress, but for its own exclusive friends. If the walls are not thrown down, the artillery is dismantled, the works are neglected or going to decay, and there is a constant going and coming by the gates. There are, moreover, many pieces of neutral ground discovered, where men from all the various enclosures assemble, and if they do not construct a formal treaty of union, they at least contract attachments, form the habits of peace, and feel strange longings for the entire demolition of their old scowling parapets. A good many in each enclosure grumble when their friends issue from their precincts, and meet old enemies on these newly discovered commons, and look with a jealous eye, from a distance, at these strange festivities; but even these grumblers venture sometimes from curiosity, or other motives, to visit them themselves; and it is wonderful what tendencies to revolution even they experience. When they get out from their old walls, and narrow streets, and old-fashioned dark lanes and tenements, to the open green commons, they feel they breathe a freer air, their very hearts warm and expand, and something within them says, ‘It is good to be here!’

“Yet we must not be too rude to the enclosures. After all, they are venerable, hallowed abodes. In some of them piety has flourished for ages. Salvation has been in their gates. Prayer and praise and holiness have hallowed many of their dwellings, and the King of glory has long blessed them with his presence.—And if we, their sons, feel and enjoy liberty to step without, we must not be harsh to those who remain behind. We must not attempt furiously to bring down their walls and their houses upon their heads. We must gently invite them to accompany us,—we must calmly and affectionately reply to their objections to our liberty.—we must tell them of the pleasure we have felt without when we return,—and perhaps we may profit by their excessive caution, and find it a salutary check to our own juvenile forwardness.—And after all, if the revolution be prudently conducted, perhaps these ancient cities may be permitted to remain. If the ancient obstructions be removed,—if the monuments of old jealousy and hostility be destroyed,—if the streets be widened, and the buildings improved, and provisions for health and for traffic made more abundant, they may be all inhabited still,—till the blessed time arrives, when the Church of the Redeemer, in place of resembling a collection of walled cities, filled with jealousy and enmity towards one another, and having scarcely any intercourse, but what their hostilities occasion, shall resemble a beautiful and extensive country, under one free and righteous government,—possessing, indeed, some provincial peculiarities of language, and many diversities of local manners, but no trace of suspicions or jarrings,—nothing to hurt and destroy, within its wide boundaries—all understanding and loving one another.

“But I fear, my dear Sir, we shall never see this desirable consummation! I fear that, notwithstanding of our meetings without, we must live and die in one of the old enclosures. Be it so. I think, upon the whole, we have one of the best of them. ‘The lines are fallen to us in pleasant

pieces'. And we must say of the 'city of our solemnities,' 'Peace be within thy walls, because of the house of the Lord our God, we will seek thy good 'for our brethren and companions' sakes, we will now say, Peace be within thee—we will seek thy good!'—May we indeed have our lot with that nobler society to which the church on earth, even in her millennial glory, is not to be compared."

The date of this letter (3rd Oct., 1817) is within three years of the auspicious union between the Associate and General Associate Synods, which is alluded to, but which, even then, it appears from the closing paragraph, Dr. Heugh scarcely expected to see. So sudden, and so surprising was the movement! It was well said and sung on that occasion,—When the Lord turned back the captivity of Zion, we were like men that dreamed. No minister contributed more to bring it about than Dr. Heugh. His heart was set upon it, and he took a prominent part in every step that led on to its consummation. He was chosen moderator of Synod in May, 1819, when direct communication on the subject of union was first opened; and the official letter in reply to the moderator of the other Synod was subscribed by him. He was a member of the Committee on Union, and was deeply interested, and successfully active, in its movements. In reference to meetings of the committees on both sides he says,—“We have had a most delightful meeting, characterized by a harmony of sentiment (notwithstanding shades of difference) a liberality of view, and a warmth of christian and brotherly love, altogether overcoming. We closed a little ago with prayer and praise, and amidst tears of joy.”

At the opening of Synod, in September, 1819, Dr. Heugh preached an appropriate sermon on union, which was published at the time, and which is re-published in the volume of discourses. The next year (1820) this union was consummated. It was an event in the ecclesiastical history of Scotland most memorable and interesting, and with which there had been no occurrence that could be compared. The means and manner in which it was brought about were so unexpected and singular, that those who observed them, with an enlightened and impartial eye, could not but see the hand of God in the movement. It is an event, too, in ecclesiastical history, not in Scotland alone, but throughout evangelical christianity, which has had a marvellous influence in arresting the reign of prejudice, and opening the eyes of many good men to see the image of Christ reflected in other denominations as well as their own; and it is an event which, as we may afterwards find, has led on to results, still but partially developed, by which the Church of the Redeemer has been, and shall continue to be, more and more harmonized and consolidated till, as we trust, the words of the Saviour concerning his faithful friends and followers, shall be fully verified:—“That they all may be one, as thou Father art in me, and I in thee, that they also may be one in us, that the world may believe that thou hast sent me.”

The happy consummation of the union is referred to by Dr. Heugh, in a letter to the Rev. Mr. Muckersie, of Alloa, dated Stirling, 29th September, 1820, in the following terms:—

“Well, is not this union as pleasant as it is wonderful? It is as like the ‘doing of the Lord,’ as any thing in the modern history of the Church. We now occupy high ground, and must have proportional influence in the country. What a responsibility rests upon us! May we, individually, feel

it; and each, in his place, by prayer and wise, affectionate, and humble exertion, do what we can to make our union truly profitable to all within our reach. I think we should set ourselves to consider deliberately what may be the duties, advantages, and dangers of our new situation. The more minds that are at work, the better.

“By the way, I do not like the idea of the united church being a formidable body,—a powerful rival of the Establishment, &c. This is not the spirit which brought the two bodies together—the christian spirit of the age, or a spirit that would be profitable to ourselves. I would rather draw as close in private intercourse, public meetings, &c., with the good men of the establishment, as I could. I would wish them success, and pray and co-operate with them for it. If some of *them* keep aloof, I would not do it. Some of the united Synod, on both sides, said too long, ‘stand by.’ The more we lay aside jealousy, and rivalry, and little surmisings, and evil-speakings, and draw close to the good people on earth, with whom we shall be so closely united for ever, the better. Who knows what may next come round?”

There is a noble spirit of christian forbearance and love in the foregoing letter, which might well be improved by some of ourselves, and which, especially might be recommended to some of our Free Church brethren in this Province, as well fitted to reprove the narrow, selfish, and unchristian policy of that much misguided denomination.

Dr. Heugh’s zeal for the progress of religion was not confined to his own Church, although now so much extended. He felt himself bound to seek the interests of the Church universal. With this view, he spent several weeks in London, in December, 1820, and January, 1821, in company with a minister of the Establishment, having been deputed to advocate the cause of the Scottish Missionary Society.

Amidst great exertions in this cause, attended with great success, he found time for hearing many of the most distinguished ministers, and forming an estimate of their character and attainments. He speaks, in particular, of Dr. Pye Smith, Mr. Rowland Hill, Mr. Noel, and Mr. Wilson, with all of whom, as with others, he was much delighted. On his return homewards, he had the pleasure of visiting the celebrated Mr. Hall, of Leicester, and of hearing him preach. He remarks concerning him,—“In conversation he is the most profound, intellectual, and eloquent man I ever met with. As Dr. Chalmers said of him ‘he is quite Johnsonian, but he might have added, that he has none of Johnson’s rudeness and arrogance, and a great deal more of piety.’”

This year 1821, was a year of peculiar trial to Dr. Heugh. He was bereaved of a beloved sister, the wife of the Rev. Dr. Stark, of Denny Lonehead. On this occasion, he wrote to the bereaved husband as follows:—

“Stirling,, Jane 28th, 1821.

‘I delayed till this evening to reply to your mournful, yet consolatory and highly esteemed letter, in the expectation that I might enjoy the evening undisturbed, and write fully and deliberately; but I was called out unavoidably, and on my return, looked up to Isabella’s, where the time passes imperceptibly while we talk and weep over events which have come and gone like a dream. I have now only leisure to assure you, that I seem for these

few days past to dwell more with you than here; and that the image of one whom we shall not again see in the body till the heavens be no more is scarcely for many waking minutes absent from my imagination.

“Really we never know how much we love our friends till we have lost them. I think with myself, if I only had a few days of my dear sister again, she would know more of my heart towards her than ever she did, and our intercourse would be more endearing and more profitable than; ever it was. I blame myself that I did not write more frequently to her, that I did not sympathize more with her under that perpetual debility, which must have been far more annoying to her than she chose to express to us; that I did not converse more with her about spiritual things, which she always heard and spoke about with so much solemn earnestness. But I know she forgave me, and I trust our Father in Heaven has forgiven us. And never, I think, amid many fears, have I found the prospect of the eternal world doing so much for me, in every way, as since this visitation came upon us. I agree with you, entirely, my dear friend. The longer I think of her whole character, I am the more convinced that all is well, eternally well, with her. And the thought that she has got amidst that blessed, that exalted society which is enjoyed in the heavens, and that we shall join her there through infinite mercy—what do we owe to God for such a hope! And while we cannot sit and think of her life and her death with dry eyes, yet how sweet is even sorrow in circumstances so solacing.”

Again, he writes to Dr. Stark, two weeks later:—“I do not think I ever lost a friend, not even my father, whose image was, after death, so often before me, as is that of the friend we are now mourning. And still the thought that that image is all I shall ever more behold of her, the sight of whose countenance always gave me joy, causes as fresh a pang as ever. I have been laboring a little to get more in love with that better world whither she has gone: and I find the only way of doing so, is to get more love (perhaps I should say *some love*) to that Saviour who bled for us, in our world, and now reigns for us in that one. Oh that we had more sensible and affectionate intercourse with him, and that the solemn event which is to carry us hence may not usher us into the presence of a stranger.”

Again, to Dr. Stark he says,—“This has been a sad summer to us all. It has been the best summer that ever she whom we lament has seen:—a rapid and happy transition from the storms of this wintry world, to the calm and brightness of untroubled heaven.”

Dr. Heugh, at this period, had two calls addressed to him,—one from the Congregation of Nicholson Street, Edinburgh, to be colleague to the learned and celebrated Dr. Jamieson; and the other from Regent-Place Congregation, Glasgow. From his great and growing attachment to his people in Stirling, from whom he could not reconcile himself to be separated, these invitations from more prominent spheres of usefulness, occasioned him much perplexity. “I never,” says he, writing to a friend, “felt more unfeigned regard for the people here, and the prospect of now bidding them adieu is like dissolution to me. Yet, if to this it should come, I feel now nearly convinced that Glasgow ought to be, and will be my destination, for reasons which will readily occur to you, and which I may have an opportunity of stating to you afterwards. Sympathize with me, and pray for me.”

In this year, 1821, Dr. Heugh was translated from Stirling, the peaceful

scene of his early associations, to Glasgow, and inducted into Regent Place Congregation, as Pastor. To this change, which was decided by a vote of Synod at their September meeting, though accompanied with deep regrets, as it removed him from the place of his nativity, and from a people by whom he was much beloved, he submitted, as it seemed, to the will of God. It was a change which brought him into a much more extensive sphere of usefulness; and it was not the congregation over which he was placed merely, that was to profit by his labors: he became a public, influential character, in the large city of Glasgow, and entered with diligence and zeal into all the great institutions of christian benevolence which are there sustained.

It would extend these notices too far, to enter into all the variety of occupation in which Dr. Heugh interested himself in this great city,—where for twenty-five years he was an ornament, and held in the highest estimation by persons of all classes. We can only take a cursory view of some of those prominent objects which engaged him. But we shall reserve this for a future communication.

(TO BE CONTINUED.)

COLLECTED WORKS OF DUGALD STEWART. Edited by SIR W. HAMILTON, BART.  
9 Vols. 8vo., Vol I. Constable & Co., Edinburgh, 1854.

This publication will be hailed by all cultivators of mental philosophy. The fame of Dugald Stewart is world-wide. As an elegant writer he is unsurpassed; and if he has not been distinguished as an original discoverer, he has expounded with admirable clearness and effect, the doctrines of others, particularly of Reid, whose system, in its fundamental principles, seems to be every day more and more commending itself to all sober-minded speculators. The Editor, Sir W. Hamilton, is the *facile princeps* of British, we believe we may say, of European Metaphysicians. He possesses too, this great recommendation for the office he has undertaken, that no false delicacy for his author will prevent him of exposing whatever he, in the exuberance of his acquirements, knows to be incorrect. All acquainted with his edition of Reid, must have observed how faithfully, and in truth, sometimes unceremoniously, he adheres to the maxim *amicus Socrates, amicus Plato, sed magis amica veritas*.

This first volume consists of the Preliminary Dissertation, which was originally published in the Encyclopædia Britannica, but with very considerable additions by Stewart as well as notes by Hamilton. A critique on this celebrated production, or on the writings of the author at large, would be out of time now, as well as out of place here. Suffice it to say, that while he, like all other writers in the same department, takes for his guide, not scripture, but the light of nature, yet it is in the highest degree satisfactory to find that the conclusions at which he arrives, though falling far short of the clearness, fullness, and certainty of the doctrines of revelation, are nevertheless marvelously in harmony therewith. He steadfastly contends for the being and unity of God, not the mere universally diffused, unsubstantial divine influence of the Pantheists, but a veritable, living, personal deity, possessed of infinite wisdom, rectitude, and benignity, all exercised and manifested in the government of the Universe. With equal steadfastness does he maintain the immortality of the soul, future



responsibility, and the indispensable necessity of a right moral condition in order to the enjoyment of happiness. What can be more satisfactory to the students of Scripture than to find that it recognises throughout, those great principles which nature itself teaches? Here we have, in fact, one chief branch of the internal evidences of our holy religion. The following sentence from the Dissertation will show that on the subject of providence he is fully as sound as some theologians:—"Whether with Malebranche we resolve every effect into the immediate agency of God, or suppose, with the great majority of Newtonians, that he employs the instrumentality of second causes to accomplish his purposes, we are equally forced to admit with Bacon, not only the necessity of a first contriver and mover, but of his constant and efficient concurrence (either mediately or immediately) in carrying his design into execution:—" *Opus* (says Bacon) *quod operatur Deus a primordio usque ad finem*."

This edition of Stewart's works is to be comprised in nine volumes at 12s sterling each. We anticipate an American issue at about one-third of the price. Surely while the law of copyright remains in its present unsatisfactory state, British publishers might contrive to prevent the reprinting of their books in the States by establishing in Canada a depot for their publications, and offering them wholesale on such terms, that while a small profit would be realised by themselves, it would be a losing concern to reproduce them on this side the Atlantic where all manufactured articles are so much more costly than at home. We should thus be freed from the miseries of cotton paper, broken letters, typographical errors and unauthorised spelling, to say nothing of what lately was abundantly common, if indeed, it has wholly disappeared, the omitting, adding or altering of sentences and paragraphs, without the slightest intimation, according to the pleasure or caprice of the person who had control over the American press.

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## Missionary Intelligence.

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### UNITED PRESBYTERIAN MISSION IN JAMAICA.

#### I.—THE CONGREGATIONS.

The accompanying table of statistics, prepared and sent home by the Rev. John Campbell, the clerk of the Synod, is the fullest, and, in various respects, the most gratifying that we have ever been able to present to our readers. It seems to us that we cannot do better than to make our report of this mission assume the form of remarks explanatory of this table, interweaving such extracts from the letters of the missionaries, and supplying such information as may be requisite to set forth, in their true light and value, the facts which it contains.

*The Health of the Agents.*—The changes which have taken place during the year have been very few. Mr. Robert Gregory, catechist at Victoria, has left the service of the mission, and gone with his family to Australia; and the Rev. Peter Anderson, minister of Hampden, who has been in this country since May last, has, on account of the state of his health, been obliged to resign his charge; and thus we have been deprived of the service of an able, faithful, and valued missionary, who has for eighteen

years been connected with this field of labor. The rest of our agents have been able to prosecute the good work in which they are engaged. Several have indeed had attacks of illness, but these were but temporary; by the blessing of the Lord, those affected were, ere long, restored to health; and the latest intelligence informs us that they were all, with the exception of the Rev. Mr Heddle, of Rosehill (and he was not kept back by indisposition from being present) at the meeting of the Synod, which was held at Montego Bay, in the beginning of March. We scarcely remember a year, in the history of this mission, in which there has been less change in our agency, or fewer events of an external character to interfere with or to check the important operations in which our devoted brethren are occupied.

*The Aim of the Mission.*—The grand object contemplated by this mission is, to convey to the minds of old and young clear and well-understood ideas of divine truth. This end is sought to be gained by a simple and affectionate style of preaching, by catechetical instruction, by domiciliary visitation, and by personal intercourse. It has been all along peculiarly a teaching mission. The instructor comes into direct contact with the minds of the taught, strives to lodge scriptural truths there, and leaves them with the prayer that the Holy Spirit would quicken and bless them; and to this careful, continued, and wise procedure we attribute the very valuable effects which our agents have been honoured to accomplish.

*Members, Attendance, and Candidates.*—The number of members is 4102, the attendance 8230, the admissions 319, and the removals by death or otherwise 258, and there are 449 persons asking to be admitted to the fellowship of the Church. These facts are extremely interesting and valuable. It is not much more than twenty years since this mission was begun. The people for whose benefit it was instituted had been enslaved uneducated, and degraded Africans; and yet, notwithstanding those that have died, not a few of whom gave, in their closing hours, satisfactory testimony that they had received the truth in the love of it, and were resting firmly on the Lord Jesus Christ, as the ground of their peace and hope, there are at present on the roll of membership 4102 communicants. Should only one-half of these, that is, two thousand persons, be genuine converts—jewels for the crown of Jesus—how precious is the work which we have done in Jamaica! what a recompense for our anxiety, labor, and money! and how thankful should we be that we have had the privilege, as a church, to prepare so many immortal souls for the mansions of light, rest, and joy! It is also most gratifying to know that there are upwards of eight thousand persons, once utterly neglected and careless, that are every Lord's day attending the sanctuary, and listening to the joyful sound of the Gospel. It would be well for the members of the home church to realize the fact that they have thousands of Christian brethren and sisters, though of sable hue, far across the Atlantic wave, won to Jesus by their instrumentality—a colonial estate unspeakably more valuable than ever man possessed. Let us ask that they as well as we, may be kept in the path of new obedience; so that we, along with their teachers, may rejoice over them, in the day of our Lord, as our crown of joy and honor.

*Prayer Meetings and Attendance.*—Prayer is the life, the strength, and the safety of every church. Its prevalence among any people is at once a test of piety and a pledge of spiritual success. It is the simple but effectual means for bringing into action the gracious energy of Omnipotence. Perhaps, and we do not feel that it should be so, prayer is more observed in infant than in older churches. They see the dangers that surround them, and from which they have but escaped; they are sensible of the strong influence which evil habits had over them; they know their weakness, and they cry to God for protection, help, and blessing. Hence there are in this mission 119 prayer meetings, said to be attended by 2167 persons; the exercises at which are conducted by the missionaries, the teachers, or the elders. How interesting is it to think that from more than two thousand persons—gathered weekly into devotional bands—the voice of prayer is ascending to God, beseeching him to pour down his blessing on the congregations and the schools. This is a feature of the mission at once cheering and hopeful; and let all who contribute to our foreign fund bear in mind that they have a share in those petitions.

*Classes on Sabbath and Attendance.*—The number of classes on Sabbath is stated to be 306, with the large attendance of 4449. This unusual proportion of persons belong-

ing to the Sabbath classes, is to be accounted for by the fact that nearly the whole congregation is embraced in these classes. Many of the old as well as the young attend them; for as most of those who are grown up had no education in youth, and have not had their mental faculty much exercised, it has been felt to be necessary to subject them to the useful training of catechetical instruction. It is in these classes chiefly that errors and superstitions are removed from the African mind, prejudices overcome, the seeds of saving knowledge sown, and the scholars prepared for understanding and appreciating the instructions of the pulpit. The pulpit and the catechism mutually explain and help each other, and both are united, along with prayer and singing hymns, in drawing souls to Jesus Christ. These Sabbath classes are an important element in the machinery of the mission, and the missionaries act wisely in seeing that it is kept in order and is working well. The Rev. A. G. Hogg remarks, "A very interesting feature of New Broughton Station, is the great number of children and young persons connected with it. A few weeks ago I had above 350 children and young people assembled in the area of the church, and preached a special sermon to them. Once in six weeks I preach specially to the children."

*Week-day Classes and Attendance.*—These amount to 47, with an attendance of 1139. The chief object of these week-day classes is to carry forward young persons in the knowledge of Divine things, and so qualify them for making an intelligent profession of faith in Christ. They thus correspond to the week-day classes that are kept by ministers in this country; and as education is advanced, the range of topics handled in such classes will become more extensive. There are symptoms already that some of the young men are beginning to seek after general information, and to take an interest in public events. Hence the Rev. Mr. Robb, of Goshen, recently said with regard to his week-day class, "It is also gratifying to witness in some of these the dawn of what, in more advanced communities, is called public spirit, manifested, as it ought, in the first place, to be, in a desire to have an island newspaper, to know something of what is being done therein." The time may come when the facts of science and the treasures of literature, will be understood and loved by the African race. It is, as Mr. Robb says, but the dawn with them; still, it is the dawn, telling that the night is past, and that the day is at hand.

*Missionary Meetings and Gifts.*—The people are taught that on becoming Christ's servants, they are to do Christ's work; that they are to sympathize with and to seek the salvation of the ignorant and the perishing, and that it is incumbent on them to labor for the extension of that spiritual kingdom into which they themselves have been brought. The subject of missions is frequently explained to them; missionary services are from time to time held and collections taken, and regular missionary meetings are convened, at which various ministers attend and deliver appropriate addresses. The chief theme at these meetings is the evangelization of Africa; and by means of the claims of the Old Calabar mission, the teachers are endeavoring to enlarge the hearts of the people, and to draw forth their sympathies, their prayers, and their gifts, on behalf of their distant brethren—their kinsmen according to the flesh. This is an instrument of usefulness which the missionaries act properly in wielding; for a people cannot be too soon taught to know that as they belong to the church of Christ, they are to take a part in all that relates to the glory of the Lord in the earth. The missionary spirit expands hearts, invigorates graces, and consolidates, while it widens, the church.

*The Contributions for Religious Purposes.*—These amount, irrespective of school fees, to £2901, 17s. 8½d., which is fully an average of 14s. per member. This favorable average is greatly helped, as the table shows by the congregations of Kingston and Montego Bay, the members of which have been exceedingly liberal; but still, considering the depressed condition of the island, and the poverty of the people, the contributions are, on the whole, encouraging. Indeed, Mr. Campbell justly says, "The sum is certainly much larger than some of us anticipated, and in the present circumstances of the country, highly creditable, I think, to our congregations as a whole." The people are carefully instructed in the duty and the privilege of giving of their substance to the Lord; and when the agricultural and commercial state of Jamaica shall be improved, when the inhabitants become affluent, and when they have pastors of their own color, it is to be hoped that the congregations will be able to sustain the Gospel by their own liberality.

*General Observations.*—And here we remark first, that the foregoing statements show that this is a mission of great value, that it has potent and useful machinery at work, and that it is deserving of the continued interest and support of the church. Secondly, that the letters of the missionaries indicate that they have, nevertheless, many things to grieve and discourage them. There are multitudes of ungodly and unconverted persons around them; old African superstitions still linger in various places and entice many; not a few in the congregations are lukewarm and apathetic; and numbers are falling into sin, and imposing on the missionaries the painful duty of suspending them from the fellowship of the church. The elements of evil are active, and strong desires are expressed for times of quickening and revival. Thirdly, there are, however, cases of death-bed joy and peace seen from time to time, fitted greatly to sustain and comfort our brethren. Various instances of this sort have been detailed in our pages, and one such fact should cheer a missionary. The sun which has been hid by clouds during the whole day, sometimes shines out in glorious radiance at his setting; and so grace, not seldom, struggles with apparently choking depravity, till in the season of departure from the world, it gains the victory, displays its triumphant power, and wings the soul for heaven. And, fourthly, we have been remarkably pleased and interested by various specimens that have been given in the *Record*, of addresses delivered by several of the coloured elders. These attest the self-illuminating, educating and ennobling power of the gospel. When we look at the good sense, the valuable sentiments and the touches of taste and feeling, which these speeches display, and reflect that they were spoken by men, who in early youth had no education—who bore on their bodies the brand of slavery—and who had no instructors but the missionary and the Bible, we feel that here indeed is evidence that the Scriptures are divine, and that the humblest mind cannot be brought into close contact with them, without catching a portion of their dignity, and gaining a likeness to Him that gave them. “The law of the Lord is perfect, converting the soul; the testimony of the Lord is sure, making wise the simple.”

#### H.—AN ILLUSTRATIVE EXAMPLE OF MISSIONARY LIBERALITY.

The following extracts from a letter of the Rev. A. G. Hogg, New Broughton, dated 23rd March, will besides being most interesting in themselves, confirm what we have said above with regard to missionary meetings, and the beneficial influence which the Old Calabar mission is exerting on the people.

*A Missionary Love-Feast.*—I am greatly cheered by the liberality of my people. They give cheerfully, and I am persuaded most of them to the full extent of their power for the support and spread of the gospel. You have published in the *Record* the collection (£8) which our people made for the Chinese Testament fund. Well, a few months afterwards, on the last Friday of the year we had a missionary “love-feast,” and the profits of that meeting was £12. Of this sum we voted £5 towards the Montego Bay Academy, and £7 towards the support of Mr. Brayant, our home missionary. This was a delightful meeting. We had on the platform five Moravian missionaries, one London missionary, three Presbyterians, and our own missionary Bryant. The church was crowded in every part. And I may here notice that during the Christmas week, when the careless and ungodly part of the population congregate for revellings, dancings, etc., the missionaries endeavor to get up missionary festivals, and in this part of Manchester the Christmas week was like one protracted missionary meeting. At these meetings speeches were delivered that would do no discredit to the Music Hall of Edinburgh. At my meeting our Moravian brethren entertained and instructed our people by narratives of the doings and sufferings of their missionaries in various parts of the world; and, in particular, one good brother, whose wife is a Greenland, having taken “Greenland” for his text, gave us the history of the Greenland mission, and showed and explained all about the dresses of the Greenlanders. It was truly “a feast of love.”

*A Collection of £30 for the Calabar Mission.*—On the second Sabbath of March last I entered on the tenth year of my ministry at New Broughton. Three weeks previously I said to my people that I hoped they would on that day testify their gratitude to God for the gospel, and for a gospel ministry, by contributing generously towards the Calabar mission. On the Sabbath before I went to the Synod, I had got the February number of the *Record*. I read the very stirring paper at the commencement of it, and

STATISTICS OF THE JAMAICA MISSION STATIONS OF THE

Names of Station.	Membership and Attendance.				Prayer Meetings		Classes.			Day Schools.			Income of					
	Number of Members.	Admitted.	Died or otherwise removed.	Average attendance.	Candidates.	Prayer Meetings.	Attendance.	Classes on Sabbath.	Attendance.	Week day classes.	Day Schools.	On the Roll.	Average attendance.	School Fees.	Collections.	Subscriptions.		
Hampden, a....	618	29	20	800	30	12	...	7	280	...	4	297	820	£ 51 11	d 7	£ 114 18	d 0	
Bellevue, b.....	114	9	20	160	40	5	...	8	90	2	7	90	66	12 5 6	...	26 18	9 1	
Mount Zion, ....	218	25	12	540	40	12	850	11	200	2	38	158	96	24 17 6	...	58 14	1 9	
Montego Bay .....	99	11	10	250	6	2	90	18	186	2	46	1 75	55	14 19 6	...	271 19	6 8	
Mount Horeb, c..	58	6	..	160	...	2	80	9	95	1	12	1 47	36	5 12 0	...	67 12	6 8	
New Broughton d	801	5	9	650	25	8	260	15	800	...	2	210	160	5 8 9	...	69 17	9 8	
Ebenezer, .....	910	23	11	850	20	8	180	8	250	8	150	1 80	60	10 10 0	...	84 10	6 9	
Mount Olivet, ..	87	5	7	320	30	3	180	4	250	2	80	1 94	50	14 10 9	...	21 18	10 8	
Victoria town, e..	65	10	2	200	30	8	115	8	150	...	1	100	70	3 17 0	...	14 6	10 8	
Kingston, f .....	167	30	7	400	10	8	...	80	200	1	80	1 82	60	20 0 0	...	288 18	2 8	
Port Maria, .....	256	29	18	360	60	14	160	15	20	4	60	7 274	200	80 0 0	...	27 8	0 9	
Carron Hall, h ..	404	35	18	750	107	...	...	20	450	4	167	4 270	197	82 16 1 1/2	...	40 15	1 8	
Goshen, .....	125	29	8	250	10	10	100	9	18	2	80	2 120	72	12 7 7 1/2	...	18 8	1 8	
Rose Hill, .....	127	17	8	220	12	1	45	15	15	2	18	1 57	40	11 19 8	...	9 19	4 8	
Oedar Valley, i..	68	18	3	100	6	2	12	6	70	1	6	1 60	45	16 4 6	...	6 11	6 8	
Friendship, j.....	124	18	23	350	15	8	180	14	260	4	75	1 106	65	25 0 0	...	82 18	6 8	
Mount Hermon, k	62	8	21	150	8	8	35	5	55	2	30	1 56	85	5 6 0	...	10 8	1 8	
Brownsville, .....	288	6	29	500	2	...	...	5	100	2	9	2 213	119	44 15 10	...	89 8	8 8	
Negril, l.....	87	2	4	100	4	3	...	4	60	8	15	1 50	33	8 16 10 1/2	...	8 9	8 8	
Green Island, ..	108	16	18	370	8	...	...	11	137	2	40	8 119	74	30 11 0	...	25 6	0 8	
Stirling, .....	191	33	4	300	10	6	140	11	175	4	8	8 173	186	87 0 0	...	25 18	1 8	
Luca, m.....	280	33	3	400	14	6	200	20	350	2	4	1 110	85	35 0 0	...	75 4	6 8	
Caymanas, .....	281	51	8	650	50	8	190	50	400	2	170	1 100	75	19 0 0	...	88 0	0 8	
	4109	419	258	8290	499	119	2167	806	4449	47	1189	44	8041	2659	463 5 10			

a Balance applied towards Salaries of Teachers. c Other expenses, £11 19s. Amount includes £8 17s of School Fees.  
 b School Fees at Bellevue included in amount. f £76 4s 10d paid for taxes and to poor.  
 c Expended on building. g Includes Seat Rents.  
 d Amount includes £5 8s 9d of School Fees. h £218s paid to poor.

enlarged on that paper, and it produced a very manifest impression on the people. I said I should look when I returned for the results. Well, at the close of the first service on the second Sabbath of March, a service which was ably and solemnly conducted by our dear brother Mr. Robb,—the collection was made. To my great satisfaction we found £28 in the plates, and I am happy to be able to state that our anniversary collection for Calabar now exceeds £30. This very morning a black man came to me, and very sickly he was, and said, "Minister, I have long wished to do more for Africa, here is £1 which I beg you to take to send the gospel to my fatherland." This person, I regret to say, is under suspension, and seemed afraid that I would not take his offering; however, my conversation with him impressed me with the conviction that his motive in giving was pure. This you will allow is a handsome offering from such a congregation; and I assure you my people are not in better circumstances than the average number of congregations in the island. But I rejoice in the belief that our mission to Western Africa is dear to their hearts, and they wish to share in the privilege of hastening the day of Africa's evangelization. The valuable papers in the Record, which I always read to them, contribute greatly to the deepening of their interest in the cause of their Redeemer. I must mention that in the plate there were only two one pound notes, one gold piece, a two dollar piece; the rest was made up of a dollar from a man and his wife, in some cases 3s., and in some only 1s. 6d. Some of the collections were wrapped up in paper, and I found some pleasing words in some



tion of the children, and now that they have got, in the young men of color, educated in the Academy at Montego Bay, a supply of well qualified and efficient teachers, there is every reason to expect that this most important department of the mission, will be yet more successfully, as well as more economically, conducted. There are nearly twenty colored teachers already occupied, and the aptitude which they have shown for this service, is very encouraging. The apathy of many of the parents, arising from their ignorance, and their unwillingness to pay for the education of their children, are the chief drawbacks; but these causes of hindrance disappear as intelligence is diffused; and it is a fact which cannot fail to be contemplated with extreme satisfaction by all our readers, that in these forty-four schools, connected with our missions, upwards of three thousand children are receiving a good, useful, and religious education.

The Rev. John Cowan, one of the fathers of the mission, makes the following important remarks in reference to the change which has taken place upon the mental habits and character of the people. "The past year has been one of much agreeable, and I hope useful, occupation in teaching adult classes of old and young. Almost all the young people are behaving and doing well. When I compare the people now with the people twenty years ago, they seem a new and better race. This change cannot be ascribed to human instrumentality. It is the fruit of that word which "liveth and endureth for ever." It is a cheering feature in our mission, both in its churches and in its combined efforts, that there is an upward intellectual tendency. The intellect of this people was once imbruted. This was the natural effect of all their superstitions; but in many instances their minds have arisen and are rising from their degradation. When enabled to read, the Bible was the book which first became their companion. The ordinary sales in this congregation are 130 Bibles per annum. Then comes the Pilgrim's Progress, the fruit of one of the past ages of struggle and transition and preparation for better times. The books in our juvenile library are much read. One boy has read nearly the whole of them—fifty volumes. The great favorite with every reader is Uncle Tom's Cabin; and the picture which is there drawn of fidelity in life and of triumph in death, cannot fail to be beneficial to the minds of his brethren in the western world."

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#### IV.—THE ACADEMY AT MONTEGO BAY.

The academy is rising in importance, in value and in influence; and the accounts published in the *Records* for February and March show that it was never in a more prosperous and efficient state than it was during last year. The literary and classical department was attended by fifteen missionary students, and fifty public scholars; and the theological department, the third session of which has just been concluded, was attended by "twelve students, ten certified as regular, and two as interim students." These were taught Greek, Logic, Moral Philosophy, Hebrew, and Theology. Mr. Renton says, "With regard to the attainments made generally by the students during the session, they have been, on the whole, satisfactory, and afforded much ground for encouragement." The academy is a source of hope, both for the mission and for Africa; for there is scarcely any characteristic of the Jamaica mission more gratifying and promising than the fact, to which we have already adverted, that about twenty young men of color, trained in this seminary, have discovered admirable gifts for imparting instruction, and are conducting schools with great efficiency and success. The missionaries have resolved to make a collection annually in all their congregations in behalf of the academy. We have only to add, that the theological students have formed themselves into a missionary society, and that they recently transmitted £20 to the Calabar mission.

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#### V.—THE MEETING OF SYNOD IN MARCH LAST.

We shall conclude our notices of the Jamaica mission by an extract from a letter of the Rev. John Campbell, referring to the recent meeting of the Synod. "Our late meeting of Synod was truly a delightful one. All our missionaries in the island (with the single exception of Mr. Heddle) were present, and the utmost harmony prevailed. It is now more than seven years since I came to the island, and no meeting of the kind which I have attended has been so cheering and refreshing to my spirit. I believe that all the brethren will bear a similar testimony. We had manifest tokens of the divine presence and guidance; and we have now returned to our several stations with the devoted resolution to work while it is called to-day. Never had we so full a meeting,

nor one which afforded to all our missionaries so much enjoyment and satisfaction. Mr. Elmslie from the Caymanas was also with us, and cheered our hearts by a simple but most interesting account of his labors and success in his solitary spheres of exertion."

In the preceding intelligence reference is made to the general good health of the missionaries. The following more recent communications afford a fresh illustration of our frailty, and furnish another admonition to work while it is day.—ED. C. U. P. M.

#### SEVERE ILLNESS OF TWO MISSIONARIES.

It is with deep sorrow that we have to bring before our readers the following painful tidings with regard to the Rev. Messrs. Simpson, Heddle, and Cowan—1st, The Rev. John Simpson, who came in the close of March to supply for some time the vacant congregation of Hampden, was seized at Cornwall with violent fever. By the blessing of God upon the means employed, his life was preserved; but he was in so precarious a state, that his medical advisers urged him to leave the island. He sailed with his wife for this country about the end of April, and may soon be expected in Scotland. 2nd, The Rev. Mr. Heddle of Rosehill has had an attack of inflammation in the lungs, from which he was happily recovering, but which has made it necessary for him to remove to another part of the island. And 3d, The Rev. John Cowan of Carronhall, has, in the midst of his very useful labours, been, we are extremely sorry to state, seized with paralysis. Thus two of the Fathers of the Jamaica mission, Messrs. Simpson and Cowan, who have labored long and faithfully, have, in the providence of God, been in the meantime laid aside from the work in which they have taken so much delight. The subjoined letter from the Rev. Mr. Robb of Goshen, dated 8th May, contains affecting notices of these cases, and a seasonable and earnest appeal for additional aid.

*Illness of Messrs. Simpson and Heddle.*—When last I wrote you, it was not with the anticipation of so soon having to address you again. The matter of my communication will not be altogether new, however, as I doubt not you know already, or will know by the same packet that carries this, that my three brethren and fellow-laborers in this corner are disabled from labor in their respective spheres. By a letter from Mr. Simpson to Mrs. McDowall, I see that he was to sail from Montego Bay for London. The cause of this, you must already know to be a very severe attack of fever, by which he was laid down at Cornwall. So low was he at one time reduced, that tidings came to St. Mary's of his death.

From Mr. Heddle, you will probably hear by this packet. Though I have no direct information from himself, yet I understand that to-day or to-morrow he intends to leave Rosehill for Kingston, or some other place in the lowlands. The circumstances by which this step is rendered necessary, he will doubtless himself communicate. For myself, I shall say that, humanly speaking, the removal of Mr. Heddle is a cause of sorrow. No one cares less for the breath of praise than brother Heddle, but it is no more than justice to say that, in labors, he has been most abundant, both among the population in the immediate neighborhood of the Rosehill station, and also among those at Philipsburgh. Faithful and diligent has he been; and his presence and labours have been a priceless blessing to that people.

*Mr. Cowan struck with Paralysis.*—But what will you think when you learn this too, that Mr. Cowan is also laid prostrate by the Lord's hand? I believe Mrs. Cowan will write you, and her statement of her dear husband's case will supply all necessary information respecting it. However, lest she should be unable to accomplish her purpose let me briefly relate the circumstances:—On Monday, 24th April, Mr. Cowan wrote me: "When I was near the close of the forenoon's discourse yesterday, a severe pain started up in my head. As I had a little more to say, I held on for a short time, but was compelled to conclude hurriedly. On sitting down I felt that one of my arms was quite benumbed, and that I had become nearly blind. Well, I thought within myself, this is paralysis, and my preaching days are over, and my earthly days are nearly done. But I got down to the house, and after the use of some remedies, the blindness went off. I got Mr. Welsh to conduct the devotional exercises, which he did appropriately and becomingly; and I felt so well, that I addressed the communicants, though more briefly than usual. Thus admonished I must take in a reef, and content myself with short services. \* \* \* The doctor has thought blisters and medicines necessary, so that I cannot get up to-day, and write lying in bed. I still hope to be at Port Maria ton Sabbath, but the possibility seems doubtful."



On Wednesday last, he, along with Mrs. Cowan, came to Goshen for change. They arrived in the evening, and not more than half an hour had passed when Mr. Cowan had a repetition of the attack he had experienced, as described in the above extract. He lost the faculty of speech, and the right arm and leg were paralysed. Up to the present moment, he lies in much the same condition, a little improvement being visible. The power of speech he has not yet recovered, and can utter no more than "yes" or "no." He had intimated to his people that yesterday (7th) he would preach, and intended returning for that purpose, on Saturday. But the Master otherwise determined.

I need not say that, in a case of this sort, a speedy or even ultimate return to strength for labor, should his days be still prolonged in the hand of the living, is not to be expected. Mr. Cowan has not been able to occupy his thoughts with or to express his mind with regard to this matter. He enjoys peace, obviously the peace of God "that passeth understanding;" and it is manifest in the placidity and contentment of his demeanour that death would not be to him a terrible visitant, but rather the reverse."

*Peace which he Enjoyed.*—We insert here a brief extract from a letter of Mrs. Cowan, with a perusal of which we have been favoured, showing the perfect peace which filled his heart. At first he could not articulate, but after sleeping two hours, Mrs. Cowan says, "When he awoke he looked better, and could say yes and no, when I spoke to him. These were all he could utter; but, oh! how thankful I was to hear these; and his face had regained its look of happy placidity. I repeated to him short texts, such as "Let not your heart be troubled." "It is I, be not afraid." "Father, not as I will, but as Thou wilt." He responded to them with a look of such deep interest, as spoke far more than words. I asked if his mind was kept in perfect peace, he said "yes, yes." "O, yes, I said, peace through the blood of the Lamb." He said "yes, yes." "No enemy allowed to disturb you?" "No, no." I repeated the passage, "When my heart is overwhelmed, lead me to the rock that is higher than I." He pointed with his finger to me, I said "that promise is for me;" he said, "yes."

*The valuable Labors of Messrs. Simpson and Cowan.*—With respect to these two respected Fathers of this presbytery, Mr. Robb says, it would, perhaps be presumptuous in me to speak of them in the language of commendation. Doubtless, their record is on high. The Lord has spared them to labor in this parish for more than twenty years, and honoured and blessed they have been in their labors of love. They have scattered the good seed widely in this district; have made journeys for that purpose very extensively; have endured fatigues, such as might have been expected to wear out men of apparently greater bodily strength than they possessed; have established schools, at which very many have received all the knowledge they possessed, and doubtless have been the instruments by which not a few have been called out of darkness into marvellous light.

#### NEED OF MORE MISSIONARIES FOR JAMAICA.

"The statement of this case will," I doubt not, Mr. Robb adds, "call forth sympathy for the afflicted, their families, and their desolate flocks. But the question naturally arises, How is the lack to be supplied? I do not see any help to be obtained in the island. With the congregation of Hampden vacant, the brethren of the northern presbytery have their hands full. Mr. Carlile having gone to carry Mrs. Carlile to America, it is not reasonable to expect that any brother from the western presbytery can be spared in the meantime, so that there are five congregations and churches in this district for one minister. To supply these, I can have the help of Mr. Welsh and of Mr. Mitchell; but as they have also to labor during the week in the arduous task of conducting the schools, it is not to be expected that they can do much in managing the work of the stations.

I trust that the Lord is even now preparing agents for this part of the vineyard. I feel much delicacy in writing you on this subject, because I have no right to speak of those who are still living, and whose return to their spheres may not be so unlikely as to warrant anything like an appeal for successors to one or more of them. But you will see that if there is no reasonable prospect of restoration to sufficient strength, at no distant period a reinforcement is absolutely necessary for the sake of Christ's cause, and for the edification of the churches.

If the Mission Board see meet to send out an additional supply of missionaries, I hope men will be found willing and qualified. We want here *thoroughly trained and regularly ordained ministers*; and our mission will suffer in more ways than one if the

Lord do not send them. The curse, or to use milder language, the bane of Jamaica churches, is untrained or half-trained ministers or leaders. While there are most respectable and efficient men in all the denominations, there is also a great number who aspire to teach others, most unfit for the office they hold. For my own part, I would utterly lose heart and hope were our churches handed over to *such* bishops.

Hitherto the Presbyterian Mission has occupied a position of respect and influence which would have been more commanding had the mission been more extensive. That position must be maintained and strengthened in the same way it has been attained, by the agency of *thoroughly qualified* men of God.

#### ONE ADDITIONAL MISSIONARY FOUND FOR JAMAICA.

It is with grateful feelings that we have to intimate that the Mission Board, at their meeting on the 23d May, unanimously accepted as a missionary for Jamaica Mr. James Martin, lately licensed as a preacher. Mr. Martin has for years cherished a strong desire to serve the Lord in the foreign mission field; the most satisfactory testimonials are to be obtained with regard to his qualifications for the work; and it is hoped that by the close of autumn, he will be ready to sail for Jamaica. We trust that, looking at the circumstances of the mission, as stated above, others, whose hearts the Lord has made willing, will be ready to come forward and offer their services for this most important field. And as an inducement for them to do so, we give in addition to what is stated in the foregoing letter, a very remarkable statement made by Mr. Robb in a communication, dated 20th April:—

“Are there no fresh applicants for work in this important field? That there are erroneous impressions on the minds of many students and preachers respecting the nature of the work here I know. Had I allowed representations made to myself to weigh with me, I would have shrunk from it. Facts exaggerated, distorted, made to furnish false inferences, derived from partial and local experience, have led to the impressions alluded to. Is it not a most striking *fact*, however, and one which should meet all of a discouraging tendency, that there was never a missionary of ours that regretted coming here. Whether in sickness or in health, in the midst of abundant labours, or on the bed of death, their uniform testimony is, and has been; no one needs for a moment hesitate about coming to labour in Jamaica. Keeping in view the great work of the gospel minister, there are the most powerful inducements. A man of God, anxious to serve Christ and do good to souls, will find that in no part of the world can he live a happier and more useful life than here and in connection with the mission. This may be presumption in one inexperienced as I am, yet it is my conviction.”

#### LUCEA.

The following extract from a letter of the Rev. John Campbell, gives a gratifying account of the pecuniary efforts which the people have been making during the last year, and of the present state of the congregation:—

*The Liberality of the People.*—It may interest you to know that the annual meeting of the Lucea congregation was held yesterday, when I submitted a particular statement of the accounts of the church for the past year. You are aware that it has been with us a year of special effort, to repair our place of worship which was rapidly hastening to ruin, and to re-organize and consolidate the church and congregation, which a protracted and trying vacancy of three years and a half had thrown into confusion; and you will be pleased to learn that the Lord has prospered our efforts. The abstract of our accounts, which I enclose, will show you that during the year we have raised in the island in connection with this station no less a sum, including school fees, than £263 7s. 4½d. The collections from Hampden and Montego Bay congregations, and the donation of other kind friends in the island not in any way connected with the station, gave us £28 of this amount, but independently of this, I believe you will consider that the people here have done well, and that we have much reason to be grateful and encouraged. It is true that I have not been able to apply more than £80 towards payment of my salary, but you will observe that we have expended about £100 on the buildings, which the Board of Missions was bound to keep in repair, and we have paid all other congregational expenses. Our place of worship is now well secured, and although many things still require to be done to make it as comfortable as we desire, yet these

things can be done gradually, and the premises will not suffer by the delay. Some kind friends in Scotland have promised to assist us in this matter. A very liberal and generous friend, whom I desire to particularize, Mr. Andrew Whyte of Edinburgh, has already sent us a box of stationery valued at upwards of £23, which I daily expect, and of which we shall readily dispose; and should there be any others, in addition to those whose intention has already been made known to me, whose hearts may be inclined to aid us in our time of need, I do assure them that whatever contributions they may entrust me with, shall be to the best of my ability most faithfully applied. Our *school house* is in a state calling for considerable outlay in repair, or rather the call seems to be for a new building, in consequence of the bad situation of the present one. You know that we have no *manse* at Lucea, and no *dwelling-house for the teacher*, both of which we consequently require to rent, and this increases greatly the expenses of the station. My heart is set on consolidating the cause here, and the experience of the past year has certainly encouraged me for the future. Let us work while it is called to-day.

*Resolutions passed at a Congregational Meeting.*—The members of the church at the meeting yesterday, were evidently very happy and grateful. The Rev. Mr. Carlile was present with us, and expressed his heartfelt participation in our joy. He, as you know, took a very affectionate interest in the congregation during the vacancy, and, as an evidence that his efforts for the good of the church were warmly appreciated, several of the members subscribed and provided for him a valuable reflecting telescope, which was publicly presented to him at the meeting, as a token of gratitude and affection. I may farther tell you that the meeting was addressed by two of the elders, and one of the members of the church, and that the following resolutions were unanimously and very heartily adopted:—

1. That we feel grateful to God for the measure of success with which our efforts for repairing our place of worship and supporting gospel ordinances, have been attended during the past year.

2. That our best thanks are due, and are hereby cordially tendered, to the collectors of the repair fund, and of the church subscriptions, for the diligent and cheerful manner in which they have discharged their important duties.

3. That the willing and hearty manner in which the contributions have been given, and the spirit of unity and peace and love by which the congregation is at present distinguished, call for special acknowledgment to the God of all Grace.

4. That encouraged by the past, we now solemnly resolve, at the commencement of a new year, to devote ourselves still more earnestly to the service of the Saviour, and to do what we can for the support and advancement of His cause.

*First Sabbath of the Year.*—I cannot conclude without further mentioning that Sabbath last was a deeply interesting day with us. It was the first Sabbath of the year, the first day of the year, the day of our observance of the Lord's Supper, and the first anniversary of my ministerial labours at Lucea. All these circumstances meeting together rendered the day one of intense interest, and I trust it was a day which many will have cause to remember everlastingly. A greater number of the members of the church sat down at the Lord's table than have ever done so before at one time since I came to Lucea, and a happy, yet subdued and chastened feeling was evidently the pervading characteristic of the whole congregation, which was unusually large. Our present number of members, in full communion, is, 230. The gains on the year—notwithstanding the large number of 12 deaths, and of other removals 13. To God be all the praise.

THE JOY WHICH THE INTELLIGENCE OF THE CONVERSIONS AT CALABAR CAUSED IN THE ISLAND OF JAMAICA.

The following extract from the minutes of the Synod, containing the cordial response given to the application for two coloured teachers for Calabar, indicates the intense delight which the intelligence of the conversions at Calabar produced.

*Minute of the Jamaica Synod with regard to two Coloured Teachers for Africa.*

“To this communication the Synod listened with the deepest interest, and agreed to record an expression of the intense delight with which they have heard the recent cheering intelligence from Old Calabar, specially referred to in the above letter, and their

continued and ever increasing sympathy with their beloved and devoted brethren who are laboring in that part of Africa, in the prospect of the vast field which is being opened up for missionary operations there, as the key to the densely populated regions of that benighted land. It was agreed at once to proceed to the discharge of the delightful duty which the Board of Missions have thus requested the Synod to undertake. After a full and earnest conversation on the subject, in which almost all the ministers of the Synod took part, it appeared that there was a considerable number of the teachers trained at the academy, and now teaching schools in connection with the mission, whom members were ready to propose as coming up, to a considerable extent, to the standard of qualifications required; and it was accordingly unanimously resolved that, in compliance with the desire of the Board of Missions, *two individuals be appointed to this honorable work.*" Then, after specifying the measures taken for choosing two out of seven named, the minute adds, "The Synod farther agree to record their great gratification, in consequence of the estimate which the Board of Missions have now been led to entertain regarding the qualification for the work in Africa, of several of the agents of this mission, trained at the academy—an estimate which the Synod is fully persuaded is well founded. They regard it as a special token of the divine benediction that they have now so many on whom, at the call of the home church, they can confidently descend as qualified for this work; and they fervently trust and pray that, on the appointment being made and carried into effect, the result will be such, by the enriching blessing of the Spirit of all grace, as will not disappoint fond and anxious expectations, but make the hearts of all the friends of the Redeemer greatly to rejoice."

#### COLLECTIONS IN JAMAICA FOR THE MONTEGO BAY SOCIETY.

The Rev. Adam Thompson, under date 6th April, sent us the following notices:—

In the *Record* for February last, under the heading "The Claims of the Montego Bay Academy," it was correctly stated that "the attempt is being made to introduce the element of self support;" that it has been "suggested that the parents and friends of the students should be called upon to contribute, as far as they are able, to defray the expenses of their education at the academy;" and that "in the case of six out of the fourteen now under Mr. Miller, help has been promised to the extent of about £74."

It might also have been mentioned that the Synod of Jamaica, at its meeting in March 1853, "agreed that all the congregations of the Synod shall be required to make an annual collection to assist in defraying the expenses of the academy and Hall—said collection to be made, if practicable, on the first Sabbath of February; and at all events, on some Sabbath prior to the Synod's annual meeting."

It devolves upon me, as treasurer of the board for the management of the academy, to inform you—and I do so with much pleasure—that this synodical requirement has been in general obeyed; and the subjoined list of collections will show the result:—

Montego Bay.....	£15	7	9
Hampden.....	3	11	5
Carron Hall.....	5	10	6
Luca.....	5	5	0
Brownsville.....	5	5	0
New Broughton.....	5	0	0
Ebenezer.....	3	10	0
Mount Zion.....	3	6	6
Port Maria.....	3	0	0
Friendship.....	2	12	0
Mount Hermon.....	2	11	10½
Green Island.....	2	5	6
Mount Olivet.....	1	14	7½
Mount Horeb.....	1	5	0
Belleville.....	1	0	0
Goshen.....	1	0	0
Negril.....	0	14	10½

Speaking for myself, I must confess that I am somewhat disappointed with the aggregate amount of these contributions—having anticipated that it would be at least £100—but I hope that our *first* effort will be our *feeblest*, and that in our next attempt to aid an institution whose importance, in connection with the Presbyterian Mission in this island, cannot be over estimated, we shall realize, if we do not exceed, the sum just named.

It will be gratifying to you to know that the number of *public scholars* in the academy, during the current session, is upwards of 60.

#### VISIT OF THE GOVERNOR TO THE MONTEGO BAY ACADEMY.

On Wednesday the 26th April, his excellency Sir Henry Barkly, visited the academy. The *Cornwall Chronicle* of April 28th thus describes the visit:—About four o'clock his Excellency, accompanied by the Custos, the Hon. W. F. Lewis, and other gentlemen, drove to the Montego Bay Academy, where he was received by the masters, the Rev. A. Renton and Mr. George Miller, and a number of ladies and gentlemen who were there assembled to witness the interesting examination of the pupils of this now becoming far-famed academy. A temporary dais had been erected, and the boys had decorated the school with flowers, etc., a seat having been raised for his excellency in the centre; the pupils then went through several exercises in Latin and Greek classics very creditably to themselves and their tutors. After which a few geometrical problems were demonstrated with great precision, and no small degree of incipient talent was indicated in these few exercises by the boys of all colours—in which branch they seem to take delight in the institution. His excellency expressed himself highly pleased with their performances; but said, as he had other institutions to visit, he would defer till a future opportunity farther examination. Mr. Renton then said that the pupils begged to present an address to his excellency, which he hoped he would be pleased to receive. To this his excellency very politely assented. A scholar then approached the chair, and read in a clear and audible voice first an address in English and then one in Latin, at the end of which the boys raised their juvenile voices, and by acclamation repeated the salutation of

"Vivat Dominus Barkly!  
Vivat Domina Barkly!"

which had a cheering effect upon the auditory. His excellency then briefly addressed the boys, and read to them a very appropriate reply.

#### VISIT TO LUCEA SCHOOL AND CHURCH.

The Rev. John Campbell says, 9th May, "I may mention that his Excellency, the governor, was here last week. He had just come from Montego Bay, and had visited and examined the academy, and he spoke of it to me in the highest terms of approbation. He regards it as a model institution, and he appears to desire several similar institutions in other parts of the island. He takes the deepest interest in education, and from his conversation I have the persuasion that he has set his heart on securing for Jamaica a large educational measure, which, if based on proper principles and properly wrought out, is what the island very urgently requires. When in Lucea, his excellency visited our school, and examined it for an hour, evidently taking great interest in the classes. He also went into our place of worship, asked if it was connected with the United Presbyterian Church, how it was attended, how the people contributed to its support, and other particulars, showing that in matters of this sort, as well as in other matters, he is resolved to inquire and judge for himself. I think we have much reason to be grateful for our present governor; and I hope that his administration will, by God's blessing, conduce greatly to the revival and true prosperity of Jamaica."

#### OLD CALABAR.

##### OLD TOWN.

#### DEATH OF THE KING, AND FEARFUL SCENE OF BLOODSHED.

Willie Tom Robins, the King of Old Town, was a very superstitious person. He was old, dissipated, cunning, and devotedly attached to the foolish, impure, and sanguinary

rites of the country. Mr. Edgerly has from the outset of his labours been extremely annoyed by him; and as it was necessary to expose his numerous murders, deceitful practices, and evil doings, the faithfulness of the missionary gave frequent offence. The people, being entirely under old Willie's arbitrary control, were as bad as himself. His intemperate mode of living induced attacks of disease. These were regarded by him as the effect of "freemason," that is, witchcraft or evil influence; and at such times persons were taken up on suspicion, and subjected to the deadly ordeal of the poison oat. These murders did not restore him to health. The missionary remonstrated with him, and pointed out the wickedness of such conduct; but old Willie denied all participation in such things, and pursued his course of deception, guilt, and blood. At length, near the beginning of the year, he was seized with his last and serious illness. In his mad superstition he caused several of his sons and chief persons to be put in chains, and kept there while his sickness continued. All the efforts of Mr. Edgerly to procure the release of the victims proved unavailing. Notice was given to King Eyo and others that the death of old Willie was imminent, and that likely, considering the ignorant and superstitious character of the people, terrible scenes of bloodshed would occur; but nothing was done to prevent them. The old man died on the 8th of February. His death was concealed from the white people as much as possible, and in the meanwhile blood was profusely shed. Mr. Edgerly unhappily was laid down with severe fever at the time and could do nothing to arrest the work of death; but Mr. Thompson and Mrs. Edgerly did what they could. The number killed has not been fully ascertained; but there is no doubt that his two eldest sons, five or six of his wives, and a considerable number of slaves, have been poisoned, shot, and hanged. As this is a violation of the Ego law, which was passed a few years ago, an investigation has taken place; and it remains to be seen what the gentlemen of Duke Town and Creek Town will do to the murderers. The following details, gleaned from Mr. Edgerly's journal and letters, will awaken sympathy and pain; show the dreadful character of heathen superstition, the great need of the gospel, and the little likelihood there is that much spiritual success can be expected in the case of the adult and the aged; and illustrate the remark made by those that had taken refuge on the mission premises, that if the missionaries had not been living there, there would have been no end to the sacrifice for Willie.

*Old Willie's Soul.*—At the foot of the hill on which the Old Town mission-house stands, there is a spring of excellent water. Near this spring, and adjoining the road which leads from the beach to the mission-house is a grove of trees which is accounted sacred. In this grove, and at the head of the spring, is a place where Willie said his soul was. Here, accordingly, he was accustomed to celebrate, along with his wives and sons, very obscene and disgusting rites in honor of his god Anansa. Mr. Edgerly obtained from one of the ships a number of Kroo boys, for the purpose of clearing away the bush around the mission premises, and thus promoting the healthiness of the station. Though they did not go beyond the boundary line, yet, as they approached the sacred grove, old Willie sent the following strange message to Mr. Edgerly, "Don't you tell us that man must mind his soul? What for you let Kroo boys cut bush at my soul? You must pull down your house, and go away, and not come back again to the town to talk God's palaver." He also sent to inform King Ego that Mr. Edgerly "was cutting away his soul," and requested him to interfere, and prevent him from doing so. This was done, Mr. Edgerly thinks, partly from superstition, and partly with the view of extorting a present.

*Willie's Wives and Children put in Chains.*—After mentioning the case of a poor old woman whom Willie Tom had caused to be poisoned on the suspicion that she had "freemasoned" her son, who had died three months before, and describing the measures, which he took, we regret to say, without effect, to prevent a repetition of such enormities, Mr. Edgerly says:—"Monday, 5th December.—A great noise in the market place, where Willie's armed ruffians have turned out in formidable array to discover the freemason that has laid him low again last night. His drinking and scuffling have never once occurred to one of them as being the likely cause. Thursday, 8th December.—The whole of Willie's wives and children have been arrested, put into chains, and locked up in a room to-day, on the charge of having made Willie sick by "freemasoning." The junior ones (our scholars) were liberated after examination, and the eldest son Acombam (who prides himself in making others believe in his supernatural powers of evil,) admitted that some time ago he had "freemasoned" his father, but that he had let him go, and was not doing it this time; so he was then liberated. One of the wives said the

"she had eaten some of the freemason soup, but she would repay it again." She also was liberated. These confessions are made to inspire awe in the minds of others as they are pretty well aware that their lives are safe now, but with that want of forethoughts for which these creatures are remarkable, they never once reflect that such pretensions of possessing this evil power will ere long work their destruction. *Wednesday, 28th.*—Willie" people still in chains. A great posse of Egbo people from Duke Town have visited Old Town to-day with beat of Egbo drums, proclaiming, "If Willie Tom dies, all men in the town will have to take chop-nut." Mrs. E. and Mr. Thompson visited him during my absence at Creek Town last Sabbath, and had some suitable and serious conversation with him. He endeavoured, as usual, to exculpate himself from any participation in the late murders. My own opinion is, that he would be glad if I would come to terms, with the view of getting some present from me, "the ruling passion strong in death." I can do him no good, and his case, from all I know of Willie, is perfectly hopeless.

*Old Willie's Death, and the Fearful Scenes which ensued.*—After pointing out the entreaties sent to Willie not to allow any of his family or people to be killed, and describing an attempt which Acobham, his eldest son, made on the 30th January, to escape—he broke his chain and fled to the mission house during the night, but was seized and taken back. Mr. Edgerly says, in his journal, "*Thursday, 16th February.*—Have been ill with fever, confined to bed, and in a state of convalescence since last date (5th Feb.) On the night of the 8th instant Willie Tom died, and I learn that the murders have been numerous and awful. Several of his wives and children, who were in chains, have been killed by hanging, strangling and poison. Three refugees escaped here, one of whom is the father of the twins; him they pursued to our entrance gate with a loaded gun. A little girl belonging to the Queen of Qua, who is dead, escaped here also." And in a letter dated 2nd March, Mr. Edgerly gives a fuller account of these dismal proceedings.

"You will perceive by my journal the death of that miserable old man, Willie Tom Robins. He died as he lived, an enemy to God and his own soul. I was very ill in bed at the time, but was perfectly conscious of the awful murders and screams that were taking place in the town. I cannot describe to you the agony and horror of mind these things occasioned; they threw a stupor over me, and the next day I was delirious.—Indeed I feel the effects of the shock up till now. A short time previous to Willie's death, I acquainted King Eyo that he had nearly the whole of his family in chains. I also apprised the shipping. The consul came over here lately; I acquainted him of the matter, but none would interfere in such a manner as to effect their liberation. Willie died on the night of the 8th ult., and we have a full knowledge of his two sons being poisoned, four wives hanged and strang'ed, one wife poisoned, besides a number of slaves butchered. One or two were my scholars. They pursued the father of our twins to our gate with loaded guns, but he eventually succeeded in reaching our City of Refuge, as well as three others from the town. Another poor fellow had nearly made good his escape in another direction, but was intercepted by a gang of savages with loaded guns, in our road from the beach and pursued, and taken by another gang from the back part of Willie's house. I heard that he had shrieked out, "O, white people, save me!" I rushed out of bed into the front verandah, and saw the wretches. In my fever I screamed out, "Monsters! will you murder the man on the mission premises?" But they had secured their victim, and hurried him back into the building. As the different screams were heard here, Mr. Thompson (who was attending on me in my illness) was most indefatigable in running to the rescue, and my wife and the Kroo boys were also on the spot. They saved one woman, by an emetic, to whom poison had been given. The relatives of the murdered persons made no attempt to save the poor creatures. They seem to think it all as it ought to be, and our interference quite gratuitous. Three or four children in our school, who have lost mothers and brothers and other relatives, manifest not the least concern, and appear perfectly hardened in blood and wickedness. In the plantations a deep hole was dug, and persons were shot down, their heads cut off, and thrown indiscriminately into this hole.

*A Fugitive saved.*—In coming up from Duke Town in my boat the other day, a poor emaciated woman rushed out of the bush at the side of the river and hailed the boat. I made for the beach, when she hastily clambered in, and I brought her, under close guard-ianship, up to the mission premises. Her tale is an awfully graphic one; and will almost vie with that of Eliza in "Uncle Tom's Cabin." (I should observe that Miss Edgerly saved this woman's life about a year ago, when she was to have been presented

as an offering to "Egbo," her jaws cut open from ear to ear, and other enormities perpetrated upon her.) She was up in the plantation, when she heard a deal of firing of guns and screams. She fled into the thick woods, and some time after, in reconnoitering, she counted the headless trunks of eighteen murdered human beings! The work of destruction was still going on, and she believes that the numbers butchered must be double that amount at least. Whilst in her concealment she coughed, was overheard, and pursued; but she eluded her pursuers, and finally succeeded in making her way through some miles of dense wood, to the beach of the Qua river, where, either fancying herself to be pursued, or such being the case in reality, she plunged in and swam down with the tide for her life, some considerable distance. Beginning to feel exhausted, and fancying herself to be sinking, in her struggles she grasped a decayed branch of a tree, and with that effected her landing, after some hours, as she supposes, on the Qua Town and Duke Town side of the river. After preambulating through the woods, and being seven days without food, she reached the Calabar river at the place where I took her into my boat. In her retreat she saw them shoot down and cut off her husband's head. I need offer no remarks on these doings; they speak for themselves as to the present state of the country."

Mr. Edgerly adds:—

"P. S.—We have learnt further particulars respecting the late horrible murders:—That six wives were singled out by Willie to be killed at his death. That all his eldest sons were to be butchered; and although it is said that one, named Archibong, has escaped to the Ekui, or Equi country, there are strong reasons for supposing that he has also been killed. Those who have been implicated in the murder of these nine persons have fled to the plantations, and there are scarcely any persons left in the town. The slaves butchered have been numerous, as in Willie's premises alone, three large holes or pits were dug as a receptacle for their corpses. *Acobham*, the colleague in wickedness with his father, has gone to his account!"

"*Sabbath, 19th February.*—Service at Willie Tom's house. Numbers of the blood-people, the people of the town, and women present. Oh! they looked a gang of cowardly, guilty murderers; and I shuddered whilst standing and conducting the services on a spot where had been, I believe, a puddle of human blood, scarcely dry. These people are not sinning ignorantly and I am clear of their blood."

*Notices from other Letters.*—Mr. W. C. Thompson of Creek Town, says in a letter dated 20th February, when speaking of these horrid deeds, "On the strength of our representations, an investigation has taken place, the murders have been disclosed, and we expect that the people of Old Town will be severely punished by Egbo for this breach of the law against human sacrifices." And the Rev. William Anderson, Duke Town, says in his journal under date 11th February:—"Reported to the Duke Town authorities a breach of Egbo law committed at Old Town on occasion of the death of King Willie Tom, which event took place on Wednesday last. Handed them the names of eighteen persons who have been slaughtered. Of these five perished by *esere* (poison nut), the administration of which is no breach of Egbo law. The Duke Town gentlemen seem resolved to take up the case with some vigour. But I have long suspected that Egbo law too much resembles *cobwebs*, it entangles the weak, but the strong break through with impunity."

*Safe Arrival of Miss A. Miller, and of Mr. Alexander Sutherland.*—We are glad to say that Miss Miller reached Calabar about the 20th February, and that Mr. Sutherland arrived at Duke Town on the 27th of March.

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## PROGRESS OF ASTRONOMICAL DISCOVERY.

In consequence of the diligence and the unwearied attention which have of late been bestowed by astronomers in their investigations of the heavens, numerous bodies, both planetary and cometary, have been laid open to our view, which were altogether unknown in former times. In the year 1608 seven bodies only were known to belong to our system—namely, the Sun and Moon, Mercury, Venus, Mars, Jupiter, and Saturn. In 1700 there had been discovered, in addition to these, eleven moving bodies—name,



ly, four satellites of Jupiter, five of Saturn, the Earth itself (now fully recognised as a planet,) and Halley's comet, though his prediction respecting it had not been fully verified. In 1800 there had been added nine—namely, Uranus and its six satellites with two additional satellites connected with Saturn. These were all discovered by the late Sir William Herschel. Between the years 1801 and 1807, four small planets as bodies were discovered by Piazzi, Olbers, and Harding. Since the end of December 1845, about twenty-five or twenty-six other planetary bodies have been brought to light by Mr. Hind, observer at Regent Park Observatory, London, Gaspard, the astronomer of the Observatory of Naples, Mr. Graham, M. Hencke of Driessen, and others. Besides these, the planet Neptune, a body 50,000 miles in diameter, and 250 times larger than the Earth, was discovered in 1846 by Messrs. Adams & Leverier; and two satellites have been discovered moving around it by Mr. Lassells of Liverpool. On the 8th November 1853, another planet was discovered by Mr. Hind, and two more have been discovered during the month of March 1854. In all, about forty-five new planets have been discovered since the year 1608, a little before the telescope was invented and applied to the heavens. By far the greater part of these bodies are invisible to the unassisted eye.—*Thos. Dick, L. L. D.*

[Many of the recently discovered planets are at nearly the same distance from the Sun, and move in orbits nearly coinciding; from which many philosophers (Dr. Dick and Sir David Brewster among the number) have been led to suppose that these planets are, in all probability, fragments of one large planet which had previously existed, but which, from some cause unknown, had gone to pieces.]

## ECCLESIASTICAL NOTICES.

### U. P. PRESBYTERY OF WELLINGTON.

This Presbytery met at Elora on the 19th of July, Rev. Mr. Duff, moderator. A call from the congregation of Brant to the Rev. Alexander Kennedy late of Darlington was sustained; and an interesting report by the Rev. Joseph Scott was read, respecting his labors in Euphrasia and St Vincent. The Rev. Mr. Barrie then called attention to the subject of Union with the Presbyterian Church of Canada—spoke of the impropriety of making the Church and State connection principle a term of communion—adverted indignantly to the allegation which had been made that Arminian doctrine was taught in our Church—and expressed the opinion that the Committee of our Church should decline meeting with the Committee on the other side, and that the Moderator of Synod should be requested to call a *pro ve nata* meeting and repel the charge of erroneous doctrine. The Rev. Mr. Torance to a great extent concurred in the views of Mr. Barrie but disapproved of a special meeting of Synod. Mr. Barrie then gave notice that at next meeting of Presbytery he would move that the Synod, be requested to give forth its repudiation of the distinctive tenets of Arminianism, to deny the charge of erroneous doctrine, which it is thus sought to fasten upon her and to declare her steadfast and continued

adherence to the doctrines of grace, for the holding of which in their purity she has been distinguished from her very commencement.

### U. P. PRESBYTERY OF FLAMBORO.

This Presbytery met on the 11th July, and *inter alia* took into consideration the deed of the Presbyterian Church of Canada anent Union with the U. P. Church, when the Presbytery agreed to declare substantially as follows, viz., that in their opinion it is the duty of the Committee appointed by our Synod to decline meeting with the Committee of the other Synod, but that the Chairman of our Committee should call the members together to draw up, for the information of the public, and our vindication as a Church, a brief and plain statement of our scriptural views on the power of the civil magistrate in matters of religion.

### HARWICH.

The U. P. congregation here have given a unanimous call to the Rev. A. W. Waddell late of Pickering.

### SUPPLY FROM SCOTLAND.

The Rev. Mr. Livingston has just arrived in Canada.