

in his pulpit labours by the well-known system of "supplies." Now, however, that he is about to have associated with him a permanent coadjutor, who enjoys the unanimous suffrages of the two churches and the two congregations, with the managers and the Deacons of the respective places, the "supplies," will, we understand, be dispensed with, and the entire work, ministerial as well as pastoral, be performed by Dr. Campbell and his colleague. The new arrangement will prove highly conducive to the interests of the sister Churches, and to the moral welfare of the populous vicinities in which they respectively assemble; and we hail it as the consummation of an arduous but successful struggle for the establishment of sound Congregational principles in two of the most important churches in the Metropolis, and as the completion of a moral apparatus, which, under the blessing of God, is adapted to carry forward the triumphs of the Gospel, and confer important blessings upon many thousands of mankind.

PUSEYISM IN LONDON.

The *London Patriot* says, "We are getting in ecclesiastical matters. Candles on the altar are become the order of the day, now that the Bishop of London's sanction has been given to the practice; and great is the satisfaction of the candle makers with his lordship's decision, which will certainly improve their trade. In Shoreditch church, we understand, the antics of the Puseyite priests are attracting numbers to the Sunday morning's exhibition; but, on Sunday week, when the candles were brought in, and other ceremonies were about to be performed, a considerable number of the more pious part of the congregation rose and left the church. To what these things will grow, it is impossible to foresee. The evangelical clergy of the metropolis have had private meetings, at which we understand, it was deemed the more prudent course to kiss the episcopal rod and submit to the rubric. Puseyism, finding nothing to check its progress within the Establishment, is assuming every day a bolder tone. Apart from its mummeries, it is essentially a struggle for power; and it now openly aspires to dictate to the state.

DEPARTURE OF THE ASSEMBLY'S FIRST MISSIONARY TO THE JEWS.

On Tuesday last, the Rev. William Graham, the General Assembly's first Missionary to Palestine, took his departure for Liverpool in the steamer *Falcon*, on his way to London, whence he will sail on the 1st December, in the Mediterranean steamer *Oriental*, for Alexandria. A large number of Mr. Graham's friends, including almost all his brother ministers of the Assembly in Belfast, as well as

some from the country, accompanied him on board; where, previous to the departure of the steamer, religious exercises were joined in by all who were present, in the cabin, the Rev. Dr. Edgar and the Rev. Wm. Gibson offering up solemn and affecting prayers for the safe arrival of Mr. Graham, his partner, and child, to the land to which he is journeying, and for the blessing of the God of Missions upon the work to which he has devoted himself.—*Banner of Ulster*.

CHURCH OF SCOTLAND.—The following is the peroration of the sermon preached by the Rev. Dr. Chalmers before the recent convocation of Ministers in Edinburgh. The sermon as a whole is, as to intellectual power, rather disadvantageously compared with the earlier productions of this distinguished preacher. But there is for this, an ample compensation in the intense glow of sacred emotion which pervades the closing part of the discourse, and never surely was any preacher placed in circumstances so well calculated to draw forth whatever of such emotion was enkindled in his bosom. Should the issue of these ecclesiastical proceedings be the liberation of the church—or the better part of it, by its own voluntary sacrifice of state emolument, and to such an issue we look forward with much confidence,—this discourse will, in all time coming, form an integral portion of her history, and posterity will read it as we have read the animated declamations of the earlier reformers.

"And now my venerable fathers and brethren of the Established Church of Scotland, I will not speak of it as a certainty; but if you persevere in the high walk of uprightness on which you have entered, the secularities of that Establishment will be wrested from your hands. It would not be venturing far however to speak of it as a probability, and a hazard; and surely, at the very least, not to speak of it as a possibility were downright affectation. In this its lowest and least appalling form, you have been in the habit of regarding it for years; and even when a crisis was obviously drawing nearer, and the symptoms of some great and approaching overthrow looked more menacing than before—let the majorities of our church attest whether they have been the calculations of worldly prudence, or the high behests of principle, which had the ascendant over you. And still I rejoice to believe, that, whatever be the shades or diversities of sentiment upon lesser questions, the tie of that great and common principle which hitherto has bound us together remains unbroken—that I speak in the hear-