

nority are fully empowered to act as a Presbytery or, if they choose, as a Synod, so long as they are not perfectly satisfied to accede, as their brethren will immediately do, to the National Church. The minority, it is hoped, will by degrees merge into the union: some of them having professed warmly their favour for the object, it the present question between Church and State were only thoroughly settled on a satisfactory basis.—*Scottish Guardian*.

MISSIONARY CONTRIBUTIONS.—The receipts of the American Board of Commissioners for Foreign Missions in the year ending July 31st, amounted to \$241,688.

The receipts of the Baptist Board of Foreign Missions in the year ending in April, amounted to \$110,190.

Of the Presbyterian Board of Foreign Missions, in the year ending in May, \$62,979.

Of the Episcopal Board of Foreign Missions, in the year ending in June, \$29,153.

The United Brethren or Moravians, in the year 1838, \$11,852.

The entire receipts of the Methodist Missionary Society for both Foreign and Domestic Missions, in the year ending in May, were \$135,521; of which sum two-thirds may be set down as appropriated to Foreign Missions, (including those to the American Indians,) that is \$90,348.

Adding to these sums \$10,000 contributed by smaller societies, the whole amount disposable by this branch of Protestant charity in the United States during the year, may be estimated at \$556,210.

The available funds of the Domestic Missionary Societies of the United States for the same period may be considered as follows:

American Home Missionary Society,	\$92,564
Methodist Missions,	45,174
Presbyterian Board of Missions,	41,759
Episcopal,	38,444
Baptist,	18,720

Adding \$10,000 to this sum, to include minor operations, the aggregate amount for domestic missions is \$236,661; and the total contributions for all Protestant missions \$792,871.

MISCELLANEOUS.

UTILITY OF CONTROVERSY.—It is enough to weary the spirit of a disputer, that he shall argue till he hath lost his voice, and his time, and sometimes the question too; and yet no man shall be of his mind more than he was before. How few turn Lutherans, or Calvinists, or Roman Catholics, from the religion either of their country or interest! Possibly two or three weak or interested, fantastic and easy, prejudicate and effeminate understandings, pass from church to church, upon grounds as weak as those, for which formerly they did dissent; and the same arguments are good or bad, as exterior accidents or interior appetites shall determine. I deny not but, for great causes, some opinions are to be quitted: but when I consider how few do forsake any, and when any do, oftentimes they choose the wrong side, and they that take the righter, do it so by contingency, and the advantage also is so little, I believe that the triumphant persons have but small reason to please themselves in gaining

proselytes, since their purchase is so small, and as inconsiderable to their triumph, as it is unprofitable to them, who change for the worse or for the better go to heaven, are the purchase of such undertakings, the fruit of such culture and labours; for it is only a holy life that lands us there. * * * I am weary and toiled with rowing up and down in the seas of questions, which the interests of Christendom have commenced, and in many propositions of which I am heartily persuaded I am not certain that I am not deceived.

JEREMY TAYLOR.

THE ANCIENT CULDEES.—For six centuries, commonly called the dark ages, they preserved in Scotland the light of Divine truth, the love of sacred learning, the reverence of apostolic tradition, the obedience of the Holy Scriptures, and they sent forth over all Europe lights to enlighten the nations, men of might to contend against the man of sin; which made the Scottish name to be identified during those times with piety and learning; and when they could no longer preserve their king and country from the depredations of the lovers of darkness, they retired into their cells, the fastnesses of their piety and religion, and thence maintained a noble resistance for the relics of their order. Though much corrupted and greatly fallen from their primitive purity and valour, they did still preserve a steady warfare against the Roman name. Nor do they cease to be visible on the stage of history until about the time that Grosteste, bishop of Lincoln, defied the pope, and Wickliffe denounced the monks as the servants of the devil. But no eye of history can penetrate into the homes and habitations and hearts of the people; and therefore no one can say, how long, after the beginning of the fourteenth century, when we lose sight of them in the existing records of our country, they may have subsisted amongst the people, like the Druids and the bards of preceding ages; and preserved throughout the land a certain leaven of better things, the memory of departed liberty, the hope and the desire of liberty again. To me, reflecting upon the long-lived traditions of my native land, evidenced by the poems of Ossian and the minstrelsy of the Border, and those tales which have appeared in our own day, and of which ten times more than have appeared do circulate among the people of Scotland—to me, I say, reflecting upon the traditionary lore of my native land, and the reverence for antiquity which characterizes the people of the Scottish name, it is a thing beyond doubt, that the wrestlings of the Culdees against the Papacy did disseminate through Scotland that hatred of Roman superstition, and preserve that love of religious liberty, and preference of a primitive church, without pomp or ceremonies, which have distinguished and blessed us amongst the nations of Christendom.

EDWARD IRVING.

VISITATION OF THE SICK.—A vague and indefinite way of praying for the sick, may be productive of the most alarming consequences; while at such a period, when fears are alive and active, and the unhappy patient is eager in the observance of every thing that may seem to throw light upon his condition, the manner of your address at the throne of grace on his behalf, if judiciously adapted to his case, by the blessing of God, may be rendered eminently useful to his soul. I remember an anecdote to this effect related by Mr. Mason of New York.