

LERWICK, 4th November, 1851.—SACRAMENT.—Thursday, the 30th ult., was publicly announced as our parochial fast-day, and held accordingly. Mr. Sutherland, Northavine, and Mr. Hamilton, Bressa, assisted Mr. Morgan in the important services of this solemn occasion in the Established Church; Messrs. McFarlane and Barrow conducted the services in the United Presbyterian chapel; Mr. Fraser had to perform the weighty matter alone in the Free Church, Mr. Ingram, Unst, having been detained from attending in consequence of the stormy weather. It is with feelings of much pleasure we record it to the praise of all our clerical friends, that they determined on having their respective places of worship open on the fast-day, instead of allowing their adherents to devote it to pleasure, profit, recreation, and vain show, as was customary by many of whom better things might be expected. All denominations, Congregationalists and Methodists included, had Divine services performed in their usual places of meeting, and in every case the attendance was pretty regular. How pleasant it is for brethren in unity so to dwell! What a contrast to the days in which we have seen many shops displaying all their fineries, and disposing their small wares, to the no small disgust of every well-informed, pious, and enlightened mind! Thanks to the spirit of the times, and the desire for fraternization, for this step of advancement in the right path to Christian fellowship. [From time to time we notice in the Home Papers announcements to a similar effect as in the preceding paragraph. We have been induced to extract it, as we hail with unfeigned satisfaction such instances of Christian accommodation. Ed. Presb.]

The late Chief Justice Chipman died last week, full of days and honours. He possessed a large property, and has left a considerable portion of it for public purposes. Besides endowing Saint John's Church permanently with revenues said to exceed £250 per annum, he has left £10,000 to our Diocesan Church Society, and £4000 to the Madras School. In such magnificent gifts for the promotion of the highest interests of the country, "though dead, he yet speaketh."—*New Brunswick.*

The Lord Primate of all England has at length taken effectual means to crush the *Puseyism* which has of late years disfigured the ancient pure and Apostolic Church of England. The Most Reverend the Archbishop of Canterbury, as the Metropolitan Bishop of the Church, has issued his direction for the immediate suppression of the use of lights on the Altar and for prohibiting preaching in the Surplice. No more intoning of prayers, or turning from the congregation, or other Puseyite practice, to be permitted.

It is said that Lord Fitzalan Howard, who lately married Miss Talbot, is about to follow the example of his father, the Duke of Norfolk, and turn Protestant.

CONVERSION TO PROTESTANTISM.—On Sabbath afternoon the Rev. Frederick Gadaleta, lately a Benedictine monk of the Cossinensian Order, and priest in full orders of the Church of Rome, made his public profession of Protestantism in the Italian chapel in Dufour-place. Dr. Achilli conducted the usual forenoon service. The Rev. Mr. Gadaleta then addressed the congregation at length on his reasons for separating himself from the communion of the Church of Rome, and uniting himself to the Italian Protestant Church. The chapel, which is merely a room fitted up for the purpose of worship, was completely filled on this interesting occasion.

We learn from the *New York Spectator* that Dr. McClintock declines accepting the Presidency of the Wesleyan University on account of ill health.

A PAGAN TEMPLE IN THE UNITED STATES.—A correspondent of the *New York Commercial Advertiser* writes, that a temple for pagan worship had been opened at San Francisco by the Chinese. This is the first idol temple, we believe, that has been erected in this country.

It is estimated that there are 240,000 persons in the city of New York who attend no place of Religious worship on the Sabbath.

The *Buffalo Christian Advocate* contains a short article headed, "No Sabbath in Buffalo," giving a fearful account of the extent to which Sabbath desecration openly prevails in that city.

The President of the French Republic has lately given another manifestation of his utter disregard of the Sabbath. About 600 of the officers and men of a regiment newly arrived in Paris were introduced to him on the Sabbath, to whom he delivered what might be called a regular war-speech. In connection with this, we observe also that a most disgraceful outrage has been perpetrated by the French at Tahiti. A public ball was held on the Sabbath, at which the Queen was compelled to be present, in opposition to her remonstrances that such an act would be a violation of the Law of God. Another was summoned to appear before the French authorities for refusing to attend the ball. Shall not the Lord of the Sabbath avenge Himself on such a nation as this?—*Christian Guardian.*

A CONTRAST.—William Wilberforce, in his old age meeting one of the companions of his youth, whom he had not seen for many years, went up to him and said, "You and I, my lord, were well acquainted formerly." "Ah, Mr. Wilberforce!" he replied cordially, and then added, "You and I are a great many years older now." "Yes, we are," returned the aged disciple of Christ, "and for my part I can truly say that I do not regret it." "Don't you," exclaimed the nobleman with an eager and almost incredulous voice, and a look of wondering dejection.

How affecting and characteristic the contrast! The aged Christian, cheerful; the aged nobleman, sad; the heaven-born child of God, hopeful; the high-born child of earth, desponding; the one gladdened by the bright and brightening glory of his faith and love, and the other dismayed to find light after light going out, and darkness thickening around; the one rejoicing in the hope of being ever with the Lord, the other trembling at the very thought of the world to come.

ENGLISH LEARNING AND HABITS AMONG THE CALCUTTA HINDOOS.—There are in Calcutta four colleges established by Government besides numerous other institutions for the diffusion of learning. Education, indeed, is very general in the metropolis; and there are but few, even among the natives making any pretensions to respectability, who have not some acquaintance with European literature. I have heard as pure English spoken by Hindoos in Calcutta as by men of rank in London, and pieces from our poets recited by a lad of colour with a correctness of diction and an eloquence that would have done credit to any of our youth at Home. Go where you will in Calcutta, enter the narrowest streets and the most obscure alleys, and you will find pedagogues engaged in teaching Pinnock or Goldsmith to the children, and ragged urchins of three or four years old shouting in concert, b-l-a, bla; c-l-a, cla. And then turn your eyes in an opposite direction; look at the wealthy and the noble of mature age, enter their houses, and what will you see and hear? You will see their dwellings furnished, and their tables laid out in English style; you will see them possessed of libraries composed of the best works of the most approved English authors; you will see English newspapers regularly filed; you will see them corresponding in English with their friends and connections; and you will hear them conversing on topics of the day or their own private affairs in the English tongue. A person, who had never traveled beyond the metropolis, would be apt, on seeing all this, to exclaim, "The people will soon be thoroughly Anglicised!" But it is all confined to Calcutta, and even there, perhaps, the result of a wish to outshine rather than of a desire to improve.—*Bentley's Miscellany.*

DIVINE WORSHIP ON SABBATH IN EXETER HALL DURING THE "WORLD'S EXHIBITION."—On the day, on which the meeting, above alluded

to, was held, another meeting for a higher and nobler purpose was convened in Exeter Hall, "to recognise," as the circulars announced, "the Divine hand in the various circumstances which led to the Great Exhibition, in the auspicious manner in which it was terminated, and in the success of the Sabbath services held in Exeter Hall." Perhaps some of your readers are aware that, during the summer months of this year, Exeter Hall was opened for worship on the Lord's-day, and that this arrangement was the result of a conviction on the part of several gentlemen in London, representing various evangelical denominations, that it would be regarded by strangers from the Country and from Abroad as an acceptable provision for their religious benefit. The ministers, to whom the proposal was submitted, included some of the leading Independents, Baptists, Wesleyans, and Presbyterians, who warmly responded to the call thus made upon them, and generously lent the aid which was sought. Thus there were 44 services, attended by almost 130,000 persons, the average number present being no less than 3,000. The meeting on Thursday was of a thanksgiving nature, and was numerously attended. There were several speeches, but my space will only allow me to notice the eloquent address of Dr. Hamilton, of the National Scotch Church, Regent Square. The Rev. Dr. in the course of his remarks contrasted the past condition of London and its inhabitants, when nothing but mud hovels and a few scattered barbarians were to be seen, with the present brilliant aspect of the Metropolis, covering a surface of fifty or sixty square miles, and containing two and a half millions of inhabitants. He also contrasted the gorgeous military displays of the world with the peaceful exhibition in the Crystal Palace; declaring the latter to be in some respects the greatest sight the world had seen since the ark itself appeared on Mount Ararat. Its full wonder had as yet scarcely opened to our view; and we needed to get into a remoteness to which few now living were likely to reach, before we could see the full augustness and importance of the epoch in which our lot was cast. We should be deeply thankful to the Lord that our lines have fallen in this nineteenth century.—*London Correspondent of the John O'Groat Journal.*

FRANCE.—EVANGELIZATION OF ITS YOUTH.—Since my last opportunity of writing to you, I have been enabled, by the liberality and Christian benevolence of the Council of the British Organization of the Evangelical Alliance, to visit England, and to be present at most of the Meetings of its Fifth Annual Conference, where I had to read a paper on the state of the Sabbath Schools in France. I received details of 125 Sabbath Schools in France, seventy-seven of which belong to the National Reformed Churches, twenty-nine to the Wesleyans, fourteen to the Independents and Free Church of France, and five to the Lutherans. Paris has fourteen, of which two are Wesleyans. The number of Children frequenting these various schools is at least 7,500, more than half of whom are girls. The number of teachers is from 400 to 500.

Very active steps have been taken to establish a Sabbath School Union. When once this is done, and when this Union shall be fully organized, I shall, I hope, be able to turn my attention more exclusively towards Catechumen Classes, to make our French brethren of all denominations understand better the great difference between them and Sabbath Schools, and make them feel that they are the natural complements of one another; as catechumens come from the Sabbath School, and as Sabbath scholars ought to become catechumens as soon as they leave the school.—*London Watchman.*

REV. JOHN McLaurin, MARTINTOWN.

We understand that the Rev. John McLaurin, of Martintown, has received a call, very numerously signed, from the united Congregations of Beechridge and