

of ladies, composed of a large number, was formed, whose object is to assist in the support of this interesting Mission. From the number and respectability of those of whom it is composed, there is reason to hope that the means of a more enlarged and vigorous effort will be afforded to the excellent lady and her coadjutors, by whom the Mission is conducted. It is every way worthy of the prayers and sympathies of the Christian public.—*N. York Evangelist.*

### GREAT BRITAIN.

#### THE CHURCH OF SCOTLAND.—THE GENERAL ASSEMBLY.

Ecclesiastical affairs in Scotland, have now nearly reached their long anticipated crisis. The civil Legislature of Great Britain can never sanction the virtual rebellion of the Church, the evangelical ministers and members of which, are now in the predicament described by Canning, in his futile attempt to exculpate the persecutors of a martyred missionary:—they are “morally right, but legally wrong.” They must cease to be a State Church, before they can practically assert their independence. The Non-Intrusion leaders, seem strangely to overlook the fact, that they owe their own present position to that very system of patronage, which they so unsparingly denounce. Nothing will now save their character, as conscientious and consistent men, but the abandonment of a connexion, to which they so justly attribute “all the evils from which the Church of Scotland is now suffering.” We select the following from the *Patriot*:—

When two contending armies have the prospect of coming into immediate contact, they are generally to be found pursuing such tactics as may tend to the discovery of the intentions and the strength of each other. To gain a knowledge of their respective positions, is of essential importance to the issue of the conflict, and is often worth the time of a few days’ manœuvring.

It may seem rather odd that we use this fact as an illustration of the conduct of the General Assembly of the Church of Scotland during its first two days’ sittings; but it is nevertheless very apposite, both parties having been chiefly engaged in playing upon points of form, for no other purpose, that we can conceive, than a desire to understand each other.

It was clearly evident that the opposing parties were bent upon coming into close contact, and not less clear that they were ignorant of each other’s intentions and actual strength. On the one side there was bravado, on the other menace. Yet both, we suspect, were more afraid of an actual collision, than confident of a speedy victory.

Everybody knows, who is in any degree ac-

quainted with the chances of war, that nothing is more annoying or distressing to those in command, than a lingering dread that there are those in the ranks who are not to be trusted. The Non-Intrusionists were plainly in this position when the Assembly commenced its business. The Leishman party, who had subscribed a declaration in favour of Sir George Sinclair’s Non-Intrusion scheme, were dreaded, and yet not feared; and it required no great exercise of penetrating judgment to discover the anxiety, the uneasy anxiety, of the Spiritual Independence men.

But the collision took place at last, and the result has sealed the fate of the Church of Scotland. Emboldened by the marks of enthusiastic feeling which were now and then displayed in favour of An. Patronage views, the Anti-Patronage leaders resolved to join issue on this ground at once. A resolution was accordingly drawn up, and submitted to the House, on Monday, by Mr. Cunningham, in a long and energetic speech. He declared patronage to be a grievance, the cause of all the evils from which the Church of Scotland is now suffering; and that, therefore, it ought to be abolished. This resolution led to a long and animated debate, in the course of which, much angry feeling was displayed, and exceedingly little of that Christian charity which ought to be the distinguishing characteristic of Christian men. On a division, the resolution was carried by 216 to 147—majority, 69.

This resolution places the Church of Scotland on new ground. So long as she held to the Non-Intrusion principle, she might advocate it, as compatible with patronage in the Church; but, now that she has denounced patronage as an unmitigated evil, she must look for no sympathy from those, who, while they felt disposed to tolerate a Church Establishment, could not consent to an ecclesiastical corporation endowed by the nation, yet independent of national control.—*Patriot.*

### REVIVAL OF RELIGION AT OBAN.\*

#### LETTER TO THE EDITOR.

It is now high time I should comply with your request to give you a brief account of the Lord’s work among us. It is a considerable time since we were convinced that we stood in need of a revival and were wishing that some of the copious showers, which were poured down upon other churches, would descend upon us. We were convinced that means ought to be used for obtaining that blessing; therefore, we appointed meetings to be held on Sabbath morning and on other days through the week, to offer up special prayers for the outpouring of the Holy Spirit. In July, 1840, we had protracted meetings, and were assisted by ministers from other places. During their continuance our souls were refreshed, and others professed to have received benefit; but we could not say that we had more than one or two instances of conversion: however, our prayer-meetings were better attended afterwards, especially on Sabbath mornings.

\* *Scottish Cong. Mag.*