

high; others again are as walls and chambers for comfort and use, while others are as beautiful adornments of capital and frieze, of gold and jewels, of draperies in blue, scarlet and white. The song of Solomon we place among the loveliest of the temple's glories. It glows with the burnished affections of heaven. It is beautiful with that rare beauty where the loveliest things on earth and in heaven are blended—it has a charm for the heart of those who are ever looking upon the splendours of the "exceeding weight of glory." We cordially recommend this book to those who delight in the sweet exercises of meditation on the loveliness of Christ. The following extract will show the style of the author:

Chapter i. 10 and 11.—Thy cheeks are comely with rows of jewels, thy neck hath chains of gold. We will make thee borders of gold with studs of silver.

The Lord takes pleasures in *beautifying* the meek and in adorning his bride. Ps. cxlix, 4. The word "We" is the same as that used in Gen. i. 26, which involves the Three Persons of the Godhead. As they created, so they *now* create and "beautify." Thus Isaiah says of the Lord:—"He hath covered me with the robe of righteousness as a bridegroom decketh himself with ornaments and as a bride adorneth herself with jewels. Isa. lxi, 10.

And the Lord himself declares of Jerusalem that when he entered into covenant with her and she became his, he *decked* her also with ornaments, and put bracelets on her hands, and a chain on her neck, &c. Ezek. xvi. 11, 12. And then he adds, "Thus wast thou decked with gold and silver." Chains of gold about the neck were always tokens of promotion as when Pharaoh promoted Joseph, "He arrayed him in fine linen and put a gold chain about his neck." Gen. xli. 41, 42. And when Daniel was promoted by Belshazzar to be the third ruler in his kingdom, he also "clothed him with scarlet and put a chain of gold about his neck," Dan. v. 29. But our adorning is not to be of "gold, or pearls, or costly array, but in good works."—1. Tim., ii. 9, 10.

SUMMARY OF INTELLIGENCE.

ECCLESIASTICAL AND MISSIONARY.

Boston, U. S.—The Presbytery of Montreal met on the 22nd ult., at Boston, for the induction of the Rev. Wm. McLaren, late of Amherstburg, C. W., into the pastoral charge of "Knox Church," Boston. The Rev. W. B. Clarke of Quebec, presided and preached an able and affectionate Gospel Sermon to a large and evidently delighted audience. The usual questions were satisfactorily answered, the induction prayer was offered with much solemnity and propriety, and Mr. McLaren received the right hand of fellowship from the Presbytery. The Rev. A. F. Kemp then, in brief and appropriate terms, addressed the Minister and congregation on their respective duties and obligations, after which the congregation gave a cordial welcome to their pastor. The services were most interesting. The attendance was large. This is evidently a most promising field of labour. On the following evening there was a congregational Soiree held in honor of the occasion at which there was a large attendance. Addresses of interest were delivered by the pastor, Mr. Clark, and Mr. Kemp, by the venerable Dr. Jenks, and other Ministerial brethren. This Church has now begun a most auspicious career which we trust, by the Divine blessing, will result in permanent spiritual blessings to the community.

NEW SCHOOL ASSEMBLY. — SLAVERY. — DISRUPTION.

This Assembly met at Cleveland on the 21st May—the Rev. Dr. Fisher, Moderator. On the 25th May the Committee on Bills and Overtures, to whom a number of Memorials on Slavery had been referred, reported in effect that the Assembly utterly condemns the doctrine that Slavery was right, scriptural or benevolent in its operations.

The Report was printed; and after a lengthened and animated, yet temperate and courteous, discussion, a paper of considerable length, of which we subjoin the substance, was, on the 3rd of June, adopted by a vote of one hundred and sixty-six to twenty-six, the latter belonging to the South:—