

We have called the Book we wish to recommend a little Book, and it is not large; but there is a great deal in it, a desire for cheapness having led to the compressing into a small volume in clear legible type matter, which without the greatest economy of paper could easily have filled a large one.

We give the following account of its contents from the preface. "It comprises, first, a series of morning and evening prayers for thirty-one days including four Sabbath-days. In addition to the daily there are various prayers for particular times and occasions, among others of sickness and death at sea."

"The second part of the Volume consists of Discourses, expository and practical, upon all the principal passages in the Word of God connected with the vocation of the sea-faring man. With each of these is associated a prayer preceding and one following. The Lord's Prayer is intermediate and is offered alone, directly before the Sermon. Psalms to be sung in worship, and a portion of Holy Scripture to be read, are indicated. This, it will be observed, is in accordance with the approved form of the Sanctuary observances of the Church of Scotland. And the author trusts that the completeness thus aimed at will not only encourage those who may wish to use them in public Divine service at sea, but will also be found suited to promote edification and the spirit of devout worship."

Our space will not admit of our giving extracts to justify our commendation of this Volume; but we esteem it very highly, and have no doubt it will soon need neither our commendation nor that of any other. When it has come into the hands of those for whom it is intended, it will speedily commend itself as the Presbyterian Sailor's Manual of Ship Devotions.

MISCELLANEOUS.

CHURCH OF SCOTLAND MISSIONS.—The anniversary meeting of this association was held at Exeter Hall on Monday evening, the Duke of Argyll in the chair. A prayer having been said by the Rev. Mr. Wyllie, the noble chairman in addressing the meeting regretted that he should be obliged to leave them after addressing a few remarks, but Sir Charles Malcolm would preside instead of him. After expressing his gratification at seeing so large a meeting, and complimenting Dr. Cumming on his successful efforts to spread a knowledge of Presbyterian principles in the metropolis, he noticed, for the information of those not conversant with the rules of the Church of Scotland Missions, her five principal Schemes. The first referred to a voluntary system of general education. There were 12,000 children educated in these schools. But, notwithstanding this, there was need for more, for the Report of the Relief Committee in 1846 and 1847 mentioned that in the Island of Skye out of a population of 27,000 only 3166 could read, and 1264 write. The next division were the Church societies, to meet the spiritual wants of the Scottish Church at Home. The remaining three were the Indian, Colonial and Jewish missions. If I the members of the Church of England present used every exertion in connexion with their

own Church to promote these objects, he could not expect their support; but, if not, he urged that these things were good in themselves, and would do good to their Church if supported. He reminded them that Ridley acknowledged Knox as a brother-worker in the ministry, and asked if any of their Bishops in these days would do the same. After praising their great reformer, he warned them that the Church of England ought to place her organization on a sound basis. They ought to support their Bishops on the proviso that their teaching was sound Protestant teaching, and should maintain their right no longer to continue subject to their jurisdiction if they wandered from that path. The errors of Rome were progressive, and unless they adopted this course they might not be able to keep themselves free from doctrinal errors of the grossest character. His Grace then resigned the chair to Sir Charles Malcolm. The report stated that they had been successful in their efforts in their three great divisions of missions—namely, the education and missionary work in Scotland, the foreign and Jewish missions. The sum placed at the disposal of the first section was £12,671, the second £11,567, and the Jewish £3232, making in all £27,470. Besides this, £25,000 had been subscribed for the churches of the mission, and further £20,000 was annually given which never appeared in the lists. In the Home department were 214 schools, including two normal schools in Edinburgh and Glasgow, in which 209 male and female teachers had been successfully trained. From 16,000 to 17,000 children attended these schools, who were all beyond the reach of parochial assistance. They had received from British North America, Australia, and other places, earnest appeals for increased aid. The Report dwelt at great length on the Indian missions. The Rev. John Stuart, M. A., minister of Moffat, moved the adoption of the Report, and was followed by the Rev. Dr. Cumming, who was received with loud applause. He spoke at considerable length against the errors of Rome and the ill success of her teaching. The Rev. T. Nolan next addressed the meeting, followed by Sir John Heron Maxwell and the Rev. Mr. Fisher. A vote of thanks was given to the Duke of Argyll and Sir Charles Malcolm, and the meeting, which was numerously attended, separated.—*Glasgow Herald*.

MUSICAL SOIREE.—GREYFRIARS CHURCH.—A congregational soiree was held in Greyfriars' Church on the evening of Monday, 5th inst., in connection with the Philharmonic Society recently instituted there. In the absence of Dr. Kings, the President, John Anderson, Esq., occupied the chair, supported by a number of the elders and managers, and several clergymen. A blessing having been asked by the Rev. Mr. McGavin, Airdrie, and a few lines of a hymn sung by the meeting, the numerous and respectable audience were then served with a substantial tea, under the superintendance of Mr. Wright, which gave satisfaction to all parties. Various anthems, choruses, &c., were sung, in the course of the evening, by the members of the society with a taste and accuracy which reflect the highest credit alike on their own perseverance and on the efficient training of the accomplished leader. Indeed, whether we speak of the singing of the society, or the solos sung by Mr. Robson, and others, heightened by the assistance of Mr. D. Green-shields on the euphonium, we must say the effect was grand and surpassed our most sanguine expectations. At intervals, between the pieces, addresses on sacred music were delivered by Mr. McDonald, student of divinity, and the Rev. Dr. Anderson; from the latter gentleman's extensive practical and scientific knowledge in music, his observations were listened to with the greatest respect and pleasure. It is but justice to say, from the manner in which the speakers treated their respective subjects, that their arguments must tell powerfully towards the continued prosperity of the society. Judging from the whole proceedings, by the effects produced, it would be well for

other congregations to organise similar societies. Then may we expect to see something like a general reformation in our congregational singing.—*Glasgow Herald*.

A PROTESTANT mission to Rome is about to be established. Mr Blackeney, incumbent of St. Paul's, Isongreen, with whom the scheme originated, is to be the first Missionary.—*English Paper*.

THE DUKE OF NORFOLK TURNED PRESBYTERIAN.—The *Morning Advertiser* has heard upon good authority that an application has been made by a gentleman, professing to be properly empowered, for a seat in Dr Cumming's chapel for the use of the Duke of Norfolk.

The unfortunate refugees from religious persecution in Madeira, who were sent out to Illinois, are prospering in their affairs, being pleasantly located and advantageously employed.—*American Paper*.

Mrs. Judson, widow of the late celebrated Missionary Judson, purposes to continue for some time in Burmah. Mrs. Judson was extensively known, previously to her marriage, as Fanny Forrester. She exchanged her home in the United States for the Mission work, and, though a widow, she resolves to continue in the field. The native women there entreat her to stay; and, as she has acquired a little knowledge of the language, she thinks she may be able to accomplish some good by remaining there a few years.—*American Paper*.

ADDITIONAL CHURCH SERVICES DURING THE EXHIBITION.—On Sunday, the 4th of May, a sermon will be preached by the Bishop of London, at St Paul's Cathedral, on the occasion of the opening of the Exhibition. Offers have been received from 33 Clergymen, either Frenchmen or Germans by birth in English orders, or Englishmen well acquainted with the languages of the Continent. It appears that in churches and consecrated chapels the Liturgy can only by law be read in English; but seven unconsecrated or proprietary chapels have already been placed at the disposal of the Committee for extra services in foreign languages.—*Times*.

COLONIAL SCHEME OF THE CHURCH OF SCOTLAND.—We understand that the sum of L. 19 14s 3d. has been remitted this week to Edinburgh, being the proceeds of a collection made in St. Matthew's Church, a few Sundays ago, in behalf of that Scheme.—*Halifax Guardian*.

SIMPLE PREACHING.—"A few years since," says a friend of ours, "I was travelling in Virginia, and stopped to pass a Sabbath and preach in the upper part of London county. My congregation was composed partly of negroes, who were particularly attentive, and appeared anxious to derive instruction from the discourse. I made unusual exertion to be simple and intelligible, so as to profit, if possible, the most ignorant hearer. After meeting, as I stood in the door conversing with a gentleman, I overheard a group of blacks discussing the merits of the sermon, 'Well, brudder Jim, how d'ye like the preach dis mornin'?' 'Berry much, brudder Sandy. Only one big word I was't understand. What massa mean by dat word *scoriate*? I guess to be college word.' I now recollect that I had used the word *excoriate* in its classic sense, forgetting that it was a departure from that simple style which I intended to adopt. Many times since have the words of 'brudder Jim,' come to my recollection, and made me inquire whether I so preach as to be understood. In preparing my discourses I write many a sentence and then alter it, fearing some will not know what massa means. And I sometimes hear my brethren, when preaching, use words, and phrases, and whole paragraphs, which cause the inquiry, 'What massa mean by dat?' It is to be feared that much we say is lost to many of our hearers because not said with simplicity.—*Christian Index*.