

Presbyterian ministers there settled, and they earnestly and confidently trust, that they, or that her Majesty's Government at home, may persevere in that course by which the discipline of the Presbyterian Church, and the subordination of its members to the recognized judicatories thereof, may be most effectually secured.

The Commission direct copies of the above deliverance to be transmitted to Her Majesty's Secretary of State for the Colonies, and to the Moderator of the Presbytery of New South Wales; and they also direct a copy of the same, and of the resolutions of the Assembly's Committee, and of the documents transmitted from the Colonial Office, to be transmitted to the Moderator of the Synod of Ulster, expressing their hope and expectation that said Synod will cordially co-operate with them so far as in their power for the restoration of subordination, unity, and order in the Presbyterian Church of New South Wales.

The commission cannot pass from the subject without expressing their strongest condemnation of the unwarrantable imputation cast on the Rev. Principal Macfarlan, Convener of the General Assembly's Colonial Committee, and other members of the Committee, to whose zealous, able, and effective labours, the cause of the Colonial Churches is, under God, so greatly indebted.

The Commission appointed a Committee to prepare an address, and authorize their Moderator to sign and transmit the same as speedily as possible. Dr. Muir to be Convener.

From the Dublin Warder.

GROSS IMPOSITION!—THE BONES OF ST. VALENTINE AGAIN!—From that able and well-conducted journal, Dr. Brownlee's *American Protestant Vindictor*, we find that the impostors of the Church of Rome have been practising on the credulity of their deluded votaries in the United States, and pocketing their hard cash, by pretending to exhibit to them the bones of "St. Valentine;" though the Carmelites of Whitefriar Street assure "the faithful" that the rotten skeleton is in our good city of Dublin, at this moment, boxed up in a case, with full authority from the Pope to grant "plenary indulgences" to all who duly visit and worship at the shrine of this catch-penny concern. The *Vindictor* says—

"The body of the celebrated St. Valentine was translated under lock and seal to Dublin, for the inflaming of the piety of the faithful in that city. There lies the entire body, even all the bones of St. Valentine in that highly favoured city.

"But lo! it now turns out, by the most satisfactory evidence, that the self same body and bones of the same St. Valentine, is actually in our republic! Our country actually possesses the self same body that now lies in Dublin! The entire bones of the entire St. Valentine were actually imported in a box, by our friend Mr. S. B. Smith, late a Romish priest, now a Christian among us. He actually brought it from France in a box from the Pope Pius VII. as a gift to Bishop Dubourg."

After quoting the Dublin hand-bill with regard to the pretended exhibition of the self same relic in this metropolis, the *Vindictor* adds—

"It is unnecessary to comment on the superstition and gross idolatry here exhibited. But as to the bones,

it is rather unfortunate that the entire skeleton of this identical saint were presented by Pius VII., "of happy memory," to Bishop Dubourg, for the Diocese of Missouri, in 1823. S. B. Smith, late a Popish priest, and now editor of the *Dawnfall of Babylon*, declares that it was brought over by him from France to Kentucky—that it was carefully picked up in a box, 2½ feet long, and about a foot wide—then he delivered that sacred treasure to Bishop Flaget of Bardstown, who sent it to its destination. He gives the following account of his superstitious feelings in regard to the bones during a storm on the ocean:—

"When I was on the ocean, on my way from France, which was in the month of November, 23, a violent storm arose in the night, and all on board expected to be wrecked on the breakers off the Western Islands called the Azores. It was then, being in all the fervour of Popish devotion, that I poured forth my prayers, that God and the Virgin might save the ship for the sake of the precious relics I had on board. I prayed also to St. Valentine, and implored him to look down with compassion on me; and for the sake of his precious bones, to intercede in our behalf. I felt encouraged, and almost sure that the vessel would ride through the storm. I thought it morally impossible that God would allow such sacred relics to be lost—relics that were intended for the holy purpose of being worshipped by the faithful, who stood so much in need, in the wilds of America, of such auxiliaries to devotion. The storm passed, and I attributed it to these holy bones."

Will not the above open the eyes of our poor deluded Romanists to the winding practices to which they are subjected by their ecclesiastics? They should hurl from them such impious pickpockets, who not only rob them of their money, but also lead them into the most palpable idolatry, and thus endanger their immortal souls.

From the Scottish Guardian.

The following circular, from the Presbytery of Lancashire, was sent some time ago to all the ministers in Scotland. We publish it, and invite particular attention to it, as we have heard it has done much good:—

We, the undersigned, members of the Presbytery of Lancashire, in connection with the Established Church of Scotland, beg leave respectfully to address you on a subject in which, we have no doubt in common with ourselves, you feel a deep interest.

Situated in districts of England in which Scotsmen are continually coming to settle from their native land, we have had occasion deeply to deplore the number who, either on their arrival or afterwards, become careless of the ordinances of religion, or attach themselves to bodies of Christians differing widely from the Church with which they had previously been connected. In this way, we conceive, are many alienated from our Church, who were, before they left Scotland, its professed friends, to the injury of themselves, of the Scottish Church in England, and also of the Church in their own country, so many of whose inhabitants leave it for England but to return with views hostile or indifferent to it, or to exert themselves in this country in furthering the designs of its enemies.

We humbly believe that one great means of preventing an evil of such magnitude, would be the ministers and elders of the different parishes in Scotland