

sionary Churches, containing 1500 members. The Society's Agents in one year have circulated, (on the loan system) 250,000 tracts, and 4000 copies of the Holy Scriptures.

None of our readers, it is presumed, needs to be informed that all these Institutions are exclusively dependant for their support on the free will offerings of a single denomination of professing Christians. We hail with gratitude and gladness the extending resources and increasing labours of other denominations, and rejoice that the divine blessing has so abundantly signalized their efforts for the glory of God, and the good of men. "If any man will do the will of God, he shall know of the doctrine." May it not be that the reflex influence of these benevolent exertions will gradually bring into more decided prominence those great principles to which all true Christians pay their enlightened homage,—and that all will be practically constrained to admit that Christianity needs as little now as she did in the days of her primeval purity and power, the officious help of secular policy or patronage in order to realize to the full her predicted and anticipated triumphs?

O how unlike the complex works of man, Heaven's easy, artless, uncumber'd plan!

BIBLE CIRCULATION.—Although the Russian Bible Society, formed and fostered for many years by the supreme government of Russia, has long been extinguished, it is most gratifying to find that during three years (1837-39) the Protestant Russian Bible Society, with its auxiliaries, issued 35,034 copies of the Holy Scriptures; and, during the same period, they either purchased or printed 45,987 volumes. The receipts of the Society, for the same period, amounted to 56,393 rubles.

BIBLE EDUCATION.—The Rev. Dr. Philip, in a letter to the Secretary of the British and Foreign Bible Society, writes:—"One of the missionaries, who has had his church more than doubled in its numbers by recent conversions to God, says, 'We now see the great benefit of a Bible education in our schools; our late awakenings have been chiefly among those trained in our schools; and the difference between them and others, who have not had their advantages, is very striking. In the former case, it is like a man having his eyes opened at mid-day; and in the latter, like the slow return of light to a Greenlander. The faint streaks of light may be as reviving to the one as a fuller manifestation is to the other; but the one has a long time to wait for what seems to be lighted up in the mind of the other all at once.'"

CHURCH OF SCOTLAND.—The position of the established church in Scotland seems to be becoming less and less secure, so far as its connexion with the State is concerned. The non-intrusion party, which embodies a very large proportion of the evangelical ministers, and pious members of the church, cannot or will

not see the utter impracticability of securing their ecclesiastical independence, otherwise than by a relinquishment of State emoluments. Some measures, indeed, have, it is understood, been taken towards an amicable compromise of existing differences; but we have no idea, after the frequent and most unequivocal avowals of the non-intrusion leaders, that any compromise can be suggested or devised that will permit them, without dishonour, to recognize in any form, or under any aspect, the right of individuals to appoint the spiritual teachers of the people. Meanwhile the mutually hostile attitude of the ecclesiastical and civil courts, and the bitter partizanship so painfully obvious in the recent proceedings of several Presbyteries, must open the eyes of the community at large to the absurdity of attempting to brow-beat the patrons of the church into a relinquishment of their "vested rights," and the equal absurdity of attempting to reconcile the angry fulminations of party strife with the "meekness and gentleness of Christ." The issue of these commotions cannot be far distant, and it requires no supernatural gifts to foresee that, however painful and perplexing to those who are in love with State establishments, as such, that issue will vindicate the wisdom of Him who at first gave, and still continues to his church resources sufficient for all the objects of her constitution, and which resources will ever be diminished rather than augmented by her practical distrustfulness of his power and grace.

BISHOP OF JERUSALEM.—The consecration of the Rev. MICHAEL SOLOMON ALEXANDER, as "Bishop of the Church of England and Ireland in Jerusalem," with a jurisdiction extending over Syria, Chaldea, Egypt, and Abyssinia, has naturally presented to many minds a practical enigma not very easy of solution. What the dignitaries of the Greek and Roman and Armenian Churches may say to the appointment, it is difficult to foresee; but we shrewdly question whether they will perceive all the difference which some parties imagine to exist betwixt the monosyllables of *and in*, in their application to a Bishopric. Bishop Alexander, seventeen or eighteen years ago, was the officiating Rabbi of a synagogue at Plymouth.

CONVERSION TO ROMANISM.—A considerable sensation has been produced in certain quarters in England by the recent ordination of the Rev. R. W. Sibthorp, brother to Colonel Sibthorp, of quondam parliamentary notoriety. The extending influence of Puseyism seems to justify the expectation that not a few clergymen of the Episcopal Church will ere long follow his example.

SUDDEN DEATH.—We observe in the English papers, the sudden death of Mr. George Bennett, the fellow-voyager of Mr. Tyerman, whose travels, edited by the poet Montgomery, have long been known to the public.