

be edified with a sermon of forty or forty-five minutes, would soon think an address of twenty or twenty-five minutes quite too long;—better dispense with sermons and addresses altogether, and confine the public services of the Sabbath to prayer and praise alone, or give up the whole at once.

The one, two, and three hours' sermons of generations long since passed away, would not, and perhaps ought not now to be endured; but if well studied and enriched with striking thought, they are much to be preferred to the short addresses proposed by Ehot,—addresses, that must form but a poor apology even for the elaborate and instructive discourses coming every Sabbath from most of our pulpits.

The business of the pulpit is mainly, instruction and devotion. But neither of these ends is to be secured by "short addresses." Were it the object of the minister to amuse the frivolous mind, and aid it to dispose of the wearisome hours of the Sabbath pleasantly—to court popularity with the self-indulgent members of his congregation, and encourage inattention to the teaching of the Holy Spirit—or, to indulge himself in habits of indolence and luxurious ease, it might be wise in him to resolve on "a reduction of one-half in the length of his discourses." But if he aims to convince men of sin, righteousness, and judgment—if he would reason with them effectually out of the Scriptures, and constrain them to set their affections on things above, he needs more than "twenty, or twenty-five minutes" to accomplish the "purpose intended."

As to "abstract" discourses, made up of dry "arguments," dull "discussions," and pointless "generalizations," we know not in what pulpits they are uttered; and if Ehot is doomed to listen to them, he is much to be pitied, but surely the preacher who is accustomed to torment his hearers before their time with sermons of this description, is ill fitted by nature and education to edify them by "short addresses." A better way to dispose of him, is to give him a prayerful congregation, or shut him up in his dormitory, till he shall have learned obedience to the laws of common sense.

Long sermons are not the sin of the passing age. Shorter ones, and even none at all, might perhaps be more popular with a large class of hearers;—but that they would be more useful or that they would interest more deeply the thoughtful and pious in our religious assemblies, is a vain imagination. Let it be so, that all congregations are composed of men, whose minds are crowded with cares—of mothers with restless and weary children, of youth and apprentices little accustomed to long continued intellectual effort—is it not the very design of the Sabbath services to give the power of self-control to such minds, and divert them from earthly cares, and compel their attention to higher concerns, and assist them to grapple with the difficulties thrown by worldly occupation into the "pathway of life," and strengthen the intellectual faculties by continuous effort on the most exalted themes? New England is far less indebted to her admirable system of common school instruction, than to the "long" and well studied Sabbath discourses of the pulpits, for the superior intellectual discipline and intelligence of her sons and daughters. "Condensed and simple addresses," of twenty minutes instead of stirring up the powers of mighty thought, as sermons of three quarters of an hour long are wont to do, would soon fall them into slumbers too profound to be disturbed by any thing less thrilling than the archangel's trump. May God save our churches from a ministry contenting itself with giving "addresses of twenty or twenty-five minutes long!"

ENGLISH PRESBYTERIANS.—Dr. Cunningham having declined to accept of his appointment as Professor of Theology for this Church, their Theological School is to be opened under the management of the Rev. Messrs. Lorimer and Hamilton, of London, and Mr. Campbell of Manchester, as Intrin Professors.

Miscellaneous.

CHURCH OF ENGLAND.

Progress of Puseyism.—A correspondent of a weekly Tractarian journal thus writes, in the last number of that periodical.—"Allow me to submit this strong conviction, which I find settling itself strongly in the minds of many Churchmen with whom I converse, viz,—that we can look nowhere, either for the extension of the Episcopate, or for any revival of discipline, at present, but in our colonies. There, let me repeat it, the Church must make her first effort at revival. There we must concentrate our endeavours, if the Church is to break her chains; and if England is not irrecoverably in the grasp of the evil spirit of Liberalism and independence, she must receive, by a reflex action from her colonies, that revived form of Church government, and spirit of Catholic truth and discipline, which can alone endow her with the strength of her youth again. We must act, and not speak much now. Let me beg of any who read this to reflect seriously whether this is not the right direction in which Churchmen should act, and that vigorously." This plain exposition of ulterior views comes in very appropriately to explain the following statements in a letter from Rome, which was published in the *Dublin Evening Mail*, a few days since:—"But the great wonder of all wonders was the arrival of the Bishop of Gibraltar, for the purpose of holding a confirmation. There were about forty-three confirmed, and three more were prevented attending by sickness. When everything was arranged in the upper room, where the English service is performed, the Bishop made his appearance, the beautiful simplicity of his dress, disguised by a large scarlet hood thrown over it, preceded by an Italian Romanist, bearing a cross of massy silver about two feet long, erect above his head, and after the Bishop took his seat within the rails of the communion, the cross was laid before him on the table, and on his departure the same ceremony was repeated.—This circumstance has caused more discussion here than anything that has occurred for many years. The Tractarians (for we have some even in Rome) were delighted, and it was considered by them as an approximation to a better state of things. Others say that it was an act (to say the least of it) of great disrespect to our most Gracious Queen, for at the Reformation the crucifix was superseded by the mace, to point out to the people that the Queen was the supreme head of all 'sorts and conditions of men,' in England, both lay and ecclesiastical. The Italians, also, are quite indignant at the circumstance of one bishop, in open violation of the canon law, erecting his cross in the diocese of another; and it is said the Pope would certainly have taken notice of the indignity thus offered to him, only that by so doing it might be considered that he acknowledged Dr. Tomlinson to be anything more than a mere layman. The Bishop's chaplain, Mr. Mules, says the bishop's cross was made after the pattern of one borne constantly before the Bishop in the cathedral of Winchester; this may be so for what I know. All dispassionate people, however, seem to agree on one point—that a little common sense would be a very valuable ingredient in the composition of a colonial bishop. The service of the last day of the Bishop's presence was concluded by a sermon from the local chaplain, on the necessity and advantages of private confession followed by priestly absolution, which has given great offence to many Protestant folks here."

SCOTTISH EPISCOPAL CHURCH.

Rev. C. P. Myles.—This gentleman succeeded the Rev. Robert Montgomery in the charge of St. Jude's Chapel, Glasgow. He had not been long in his incumbency, when he officiated in St. Paul's Chapel, Aberdeen, the schismatical meeting-house of the "excommunicated" Sir William Dunbar.—The Bishop of Aberdeen having complained to the Bishop of Glasgow, Mr. Myles is in process of

being dealt with by the latter dignitary. We trust that grace will be given him to stand firm.

AMERICAN EPISCOPAL CHURCH.—EPISCOPAL TRIENNIAL CONVENTION.—Puseyism is making rapid progress in this Church,—being openly countenanced and promoted in its most gross features by some of the Prelates. The Convention has had a protracted and violent discussion on the subject, brought on by some of the friends of Evangelical truth, who are desirous to do something to arrest the crying evil, and to purify the Church; There is, however, little apparent probability of their success, the Puseyite and High Church party having a decided majority in the Convention. When parties are so utterly at variance, and the vital truths of religion at stake, a separation seems inevitable, and is clearly desirable for the interests of truth.

IRISH PRESBYTERIAN CHURCH.—A special meeting of the General Assembly of this Church was held on the 15th ult., at Cookstown. The principal business was the reception of the report of the Deputation appointed to watch over the new Marriage Act in the Legislature, and to make the necessary ecclesiastical arrangements under the Act.

SYNOD FUND.

This fund is intended for defraying the charges connected with the general business of the Church including the salary for the Synod Clerk. James Shaw, Esq., Merchant, Toronto, is Treasurer. The Synod has enjoined congregations who have not paid for the current year, to remit their contributions to Mr. Shaw. At the end of the synodical year a statement of the Receipts and disbursements will be published in the Record. The following contributions have been made up to the 16th October, 1844:—

Hamilton,.....	£1 10 0
Pushch,.....	1 0 0
Saltfleet and Binbrook,.....	1 0 0
Montreal, (Mr. Eson),.....	1 10 0
Dundas,.....	2 10 6
Pictou,.....	1 0 0
Prezcott and Spencerville,...	2 0 0
Fergus,.....	1 0 0
George Henry, Esq., Alderborough, a donation, ...	1 0 0
Gananoque,.....	1 5 0
Woolwich,.....	1 5 0
Streetsville,.....	1 5 0
Thorold,.....	1 0 0
Cobourg,.....	4 0 0
Peterboro',.....	1 5 0
Grafton,.....	1 0 0
Demorestville,.....	1 0 0
Williams,.....	1 0 0
Zorra,.....	1 5 0
St. Therese,.....	1 0 0
Toronto Sabbath collection, by Rev. Andrew King,...	12 3 11

Mr. John Fenwick made a gratuity of his services to the Synod during the recent sessions Toronto, extending throughout eight days.

An adjourned Meeting of the Commission of the Synod of the Presbyterian Church of Canada will be held at Hamilton, on Wednesday 13th Nov., at 7 o'clock, P. M. The details of the Sustentation Fund scheme are to be finally adjusted at this meeting, and other matters of importance. A full attendance of members is particularly requested. The Home Mission Committee of Synod will meet on the following day.

PUBLISHED BY JAMES WEBSTER, James Street Hamilton.