

Following view of Theological Seminaries in the United States:—

Denominations.	No of Instructors.	Professors.	Students.	Graduates 1856.
Presbyterian	11	33	473	120
Associate Reformed	6	9	96	28
Congregational	6	17	211	69
German Reformed..	1	2	21	..
Dutch Reformed ...	1	3	39	11
Lutheran	4	9	49	12
Episcopalian	4	11	69	33
Methodist Episcopal	2	4	75	17
Unitarian	1	2	25	13
Christian	1	5	71	3
Baptist	10	23	196	44
Total	46	118	1,307	350

If we arrange with the Presbyterian—the Lutheran—Associate Reformed, Dutch Reformed, and German Reformed, which are all Presbyterians, they will stand thus:—

Presbyterian	22	56	660	161
All others	24	62	647	189

This gives the Presbyterians about one-half of the Theological Colleges, and more than half of the Theological students in the United States.

The whole number of colleges in the United States is 144; Professors, 916; Tutors, 149; Students, 18,757; of whom 5,581 are professors of religion, and 1,927 have the ministry in view. Most of the Colleges and Theological Seminaries have been founded in the nineteenth century.

ALMA.

May, 1857.

BOARD OF PUBLICATION AND COLPORTAGE.

To the Editor of the Record.

MY DEAR SIR,—

The Board of Publication and Colportage met here in the evening of Monday the 11th inst. There was a fair attendance of members. The principal business before the meeting was, as to what course to advise at the ensuing meeting of Synod. Several plans were proposed, and I was requested to write to you and state these proposals, for the consideration of members of the Synod.

The first was the appointment of a Colportage Agent, who should devote, say two-thirds of his time to the direct work of Colportage, and the remainder to the business of the Depository. In connection with this, to urge upon Presbyteries, that each Presbytery should employ, at least, one Colporteur within its bounds—receiving the books, or at least the greater part of them, from the Depository, but under the control of the Presbyteries themselves.

The second was, that an arrangement should be made with a Bookseller to keep a Depository of our books; to manage the correspondence with Presbyteries and Colporteurs, and, under the direction of the Board, to manage the business of the Depository.

The third was, to continue as we are at present, until our stock of books is exhausted,—and to pay the debts incurred, and bring the whole effort to a conclusion as rapidly and economically as possible. Much as the members of the Board would deprecate this last alternative, they nevertheless feel, that unless the brethren in Synod see clearly the practicability, as well as desirableness of the effort, it is useless to attempt to carry it on.

In reference to our present efforts I may state that Mr. Armstrong has been laboring with much success, and that the Board are strengthened by his success in their belief, that had such a laborer been employed during the

past year in each Presbytery of our Church, the scheme would have realized the expectation of its most sanguine friends, both as to efficiency and economy.

I may also state, that, since there was no resident agent here, I have found it impossible to answer all the enquiries which are sent to me. I have endeavored, as far as possible, to give that information through the *Record*,—and catalogues have been sent to every minister of our Church; but my pastoral duties compel me to leave the letters of enquiry unanswered until the return of Mr. Armstrong, at the end of each month, when they are put into his hands. This will explain the cause of letters remaining unanswered, and will show also, that if the business of the Depository is to be properly carried on, there must be some arrangement made for an agent.

I have further to express our sense of the kindness of the various publishers to whom we are indebted in granting us so much indulgence as to time in the payment of our bills; and also the opinion of the Board as to the advantageous arrangement with the Messrs. Nelsons, from whom, in our difficulties, we have received much kindness.

I am, my dear sir,

Faithfully yours,

DAVID INGLIS.

THE DESIGN OF THE CHURCH.

The purpose designed to be served by the Church of Christ, must be of the utmost importance, when we consider that he purchased it with his blood, and that it is the object of his constant superintendence. What then is this design? Our business at present is not to define what constitutes the Church, but supposing this understood our question is, for what purpose was the Church constituted?—This may be said to be two fold. First, to bear witness to the world respecting the claims of God to receive the love, obedience and worship of all men. Second, to those who associate together as a Church and seek God—with the whole heart, the various exercises in which they engage, are made instruments by which the most important benefits are conferred on them for their comfort and sanction. Our attention at present will be principally directed to the former of these.

The design of the Church in relation to the world is taught by Paul when he describes it as "the Pillar and Ground of the truth." This language is figurative and refers to a style of building which has existed from the most ancient times. In all extensive buildings with large capacious areas for the accommodation of great assemblies, such as temples, pillars were raised which served several important purposes, by attending to which, we shall see the design to be served by the institution of the Church.

One purpose served by the pillars was to support the edifice. And thus the Church is designed to support or defend and hold up the truth of God. So important is this design in the estimation of the Apostle, that he presents it by two expressions—the *pillar* and the *ground* of the truth—the foundation which sustains the superstructure—the pillar which holds it up. The truth of the gospel notwithstanding its exalted author and infinite importance, has ever had many enemies. Wherever it has prevailed it has had an influence in modifying the opinions of the world, though they will not submit to it as a whole. There is thus a correspondence between some of the principles of the gospel, and some of the maxims which exist in the world, and so far as this extends there is no opposition. But the gospel contains principles which go far beyond what is congenial to the spirit of the world,

and there has been a decided aversion to the application to these of the practice of men.—Many are the attacks which have been made on the truth, and various the modes of assault. To the Church is committed the sacred and important charge to preserve the truth in its purity and uphold it against all opposition. The open attacks of infidelity can take none by surprise, unless they have sunk into great indifference; but there is a spirit which has ever existed in the world, which is more dangerous as it only seeks a little accommodation to circumstances,—it professes friendly regard for the Church but would have her to accommodate a little under the plea of expediency and for her own greater advantage. Some of the corruptions which have most defamed and deformed the Church, obtained their influence at first in this manner and thus a solemn lesson is given respecting the consequences of yielding to such representations. The Church is designed to support or hold up the truth against every hostile influence, whether from concealed, or avowed foes, and this is done not only by sustaining a faithful ministry, that the gospel may be preached in purity, not only by her rulers maintaining her discipline according to the spirit of the word, but by her members walking in all the commandments and ordinances of the Lord, adorning the gospel by their lives and conversation. Yield to the spirit of the world from expediency, accommodate to some of her demands, and you to the same extent depart from the authority of him who is the Head of the Church, and who must reign till he has put all enemies under his feet—you prepare the way for still more extensive demands, by all which the Holy Spirit is dishonored and grieved, his influences which are necessary to the spiritual prosperity of the Church are withdrawn, and thus the way is opened up for the progressive increase of corruption till she ceases to serve the purpose designed by her institution. But when, by the correctness of her doctrines, her conscientious regard to ordinances, the purity of her discipline, and the abundance of her fruits, she closely adheres to the Word of God, she holds up or sustains the truth as the pillar does the temple, she maintains the truth against all opposition and every sinister influence. Then is she a faithful witness for God, a nursery for heaven, a stream of heavenly blessing to the people of God, and of unspeakable benefits to the world.

This idea is further illustrated by another purpose served by the pillar. It has ever been the custom among nations to keep records of important transactions, or of eminent characters that they might be transmitted to future generations. And one of the modes adopted was to inscribe upon tablets or columns these events or characters, and to place them in some conspicuous situation, where these records might be most extensively seen. As temples were resorted to by multitudes, and were esteemed the most sacred of all places, these tables were often suspended on the pillars in the temples, or the inscription was cut out in these pillars, as both affording the greatest publicity to what was inscribed, and giving the greatest security for their preservation. This idea is alluded to by Christ in his epistle to the Church in Philadelphia, when he says, "Him that overcometh, will I make a pillar in the temple of my God, and I will write upon him the name of my God, and the name of the city of my God, which is the new Jerusalem."

The Church as the pillar of the truth is designed to serve the same purpose as the pillar in the temple with its inscriptions—to set forth the wonderful facts revealed by the truth, and its purifying influences on the character of man, and thus to bear public testimony for God, that all may see what is his character, and what he has done for man, what are his claims