

among Episcopalians in their Cathedral service. Now, to use the Psalms in this way among some Christians, would be regarded as the greatest impiety. And after all, to do justice to the spirit and sentiments of many of the Psalms, by any translation, they should be arranged and sung in parts according as they arranged in the original. But this, in the present state and spirit of congregations, as respects sacred music is not attainable.

2. The Psalmody of the Synagogue service, seems to have been only chanted. There is no evidence that it was accompanied with instrumental music. And as the apostles frequented the synagogues and ministered in them, and gathered from them the first members of the Christian Church, they would retain essentially the same mode of worship, with the addition of those ordinances which were properly Christian in their origin, the Psalmody of the Synagogue would be transferred to the Christian church. And even this was not exactly the same in every respect with our mode of praise, but comes as near to it as chanting does to singing. For the hymns referred to in Eph. v. 19, seem to have been recited rather than sung, and that too by individuals chosen for the purpose, rather than by the whole congregation. This singing the praises of God by proxy, is not agreeable to our notions of Christian congregational worship. There is certainly no mode of praise so much adapted to the spiritual and ennobling services of the Christian Church, and so well fitted to produce holy, solemn feelings in the soul, as congregational singing, when the praises of God are sung in a proper manner, and with the understanding and with the heart. D.

TRANSLATION OF CALVIN'S COMMENTARY ON I. PETER.

CHAPTER I.

Verses 6. *Wherein ye greatly rejoice, though now for a season, if need be, ye are in heaviness through manifold temptations.*

6. *Wherein ye greatly rejoice.* Although the termination of the Greek verb is ambiguous, yet the sense demands that we read *ye rejoice* rather than *rejoice ye*. The word *wherein* relates to all that is included in the hope of salvation reserved in heaven. Yet the Apostle does not so much praise, as exhort, those to whom he writes. For his design is to teach us what sort of saving fruit flows to us from hope—to wit, spiritual joy; whereby not only the severity of every calamity is mitigated, but also all sadness whatever is subdued. But here there is some appearance of contradiction; for the faithful who rejoice with joy are, at the same time, said to be sad; and those two, joy and sadness, are opposite feelings. But the faithful know better by experience than words can express, that they nevertheless agree and subsist together. And, not to dwell upon this subject, we maintain that the faithful are not deprived of any of their powers, nor so destitute of human feeling, but that they are affected with grief and are afraid of danger, feel poverty painful, and persecutions harsh and cruel. They feel sadness therefore in calamities; but yet that sadness is so mellowed, that they cease not at the same time to rejoice. Thus sadness hinders not their joy, but rather makes room for it. Again, though joy exceeds sadness, it does not entirely remove it; for it does not rob us of our humanity. And from this it is plain what true patience is. Its beginning, and as it were, its root, is an acknowledgement of the goodness and mercy of God; especially when we consider the unmerited adoption of which he has deemed us worthy. For to all who elevate their minds thus far, it is easy, with tranquility, to brook all calamities. For whence comes it that their minds are oppressed with grief, but because they have no relief for spiritual blessings? But those who resolve that all their afflictions shall be discipline useful to themselves in promoting their salvation, not only raise themselves above those afflictions, but even turn them into an occasion of joy.

Ye are in heaviness. Is not sadness common to the wicked also, since neither are they free from calamities? Yes; but Peter will have us understand that the faithful endure a voluntary sadness, while the ungodly rage and insolently contend against God. Therefore the godly are sad in the same manner as the ox, when broken, submits to the yoke; or the horse, when tamed, allows himself to be bridled even by a child. But God visits the wicked with sadness in the same manner as the bridle is put with violent hand upon the wild and obstinate steed. For the wicked kick and struggle against it; but in vain. Peter praises, therefore, the faithful, because they voluntarily, and not compelled by necessity, submit themselves to sadness. The words, *though now for a season*, tend to consolation. For the shortness of the term of endurance moderates not a little, calamities otherwise hard to be borne. Yet even the whole length of the present life is but as a moment.

If need be. The apostle here puts a supposed case. He wishes to show that it is not rashly that God disciplines his own. For if without cause God afflicted us, then it would be hard to bear it. Peter, therefore, draws a ground of consolation from the purpose of God, not that the reason thereof is always apparent to us, but because we ought always to be convinced that, because it pleases God, therefore it is proper to be so.—And be it observed, that he supposes not one temptation only, but many temptations; nor one kind of temptation merely, but various kinds.—However, a fuller exposition of this passage will be found in the first chapter of the epistle of James. J. ST. C.

REPORT OF THE COMMITTEE ON MISSIONS.

Read at the Meeting of the United Presbyterian Synod, June, 1853.

In presenting their Report for the past year, your Committee would

express their grateful acknowledgments to that Being by whom they have been preserved in life, and would state that the greatest harmony has prevailed in all their meetings, and that the members have shown, by their attendance, the interest they took in the faithful and efficient performance of the services to which they were appointed.

Nothing of special importance has occurred at any of our meetings which have been held; there has been little, if any, departure from the routine of former years; no new suggestion has been offered as to the mode in which the Mission business of the Church should be transacted; and, with one exception, no report, nor information, has been presented upon new fields of missionary labour and enterprise. Our principal business has been with congregations—enjoying the privilege of a stated pastorate—which are dependent upon the funds for supplements, and in receiving reports of the services of Probationers, examining their accounts, and implementing the terms of their engagements with your Synod.

In all, there have been eight congregations which have been supplemented to a larger or smaller amount. One of these has drawn as much as £50 11s. 3d.; another £45; a third, £40; while some have applied for little more than a nominal sum. More than one of these congregations have long been in the receipt of supplements, and do not appear to realise the fact that it was expected when they had aid granted, and at each renewal of it, they would, from year to year, increase their efforts for the support of the ministry among them as they increased in numbers and ability, till they became self-supporting, and thus allow others the opportunity of having extended to them the assistance which they hitherto had been for a period enjoying. By no means is it wished to make invidious distinctions, or express ungrounded complaints, but, in looking over the table of statistical reports, it must be seen that, in several instances, efforts are not made in proportion to means, and, in consequence of this, there has to be a withholding from the weak to support the strong, which might be independent of external resources. However unwilling, yet your Committee have felt constrained to refuse granting immediately certain applications which were made, and to appoint one of their number to examine, in connection with a member of Presbytery within whose bounds the congregation was, and report upon the propriety of granting the sum requested. It is earnestly hoped that such procedure will have a beneficial influence. Ministers are not blamed here, for it has been a constant object not to deal with them, but with their congregations, when these have not evinced that spirit of increasing liberality which should have been growing with their growth, and strengthening with their strength. Let us suggest that, when any vacant congregation petitions for a moderation and cannot offer the minimum salary, the Presbytery cause intimation to be made to it that it must endeavor to approach it from year to year; and when petitions from those which are already upon the list of the supplemented, are presented for recommendation and transmission to the Committee, that the Presbytery state to them that there must be a gradual diminution of the amount applied for, till aid be no longer required. Delay has also been caused, in some instances, in consequence of the petitions not being accompanied with statistical reports. As the law of Synod requires that the statistics of congregations reach only to December, they should be collected as soon afterwards as possible, and sent with the applications which are forwarded in the month of January.

In two cases ministers have drawn small sums in fulfilment of engagements which were made with the Mission Board, in Scotland, and which have now expired.

During the year there have been paid altogether to Preachers, £170 14s. 6d.; while the fund is at present liable for £194 9s. 9d. Your Committee complained in their last Report that vacancies did not seem to have an influencing sense of their obligations to pay for the occasional supply of sermon they received; and they have as much reason to repeat the complaint in this report. In several cases, where the membership is considerable, and the means are not lacking, a sum has been handed to the Preacher, scarcely sufficient to pay his expenses from one station to another, even where the distance is not great, and which, if taken as an index of the value set upon Christian ordinances, shows that this is small indeed. Your Committee have corresponded upon the subject with some of the Presbyteries and stated that they would hold them responsible for the balance between the sum raised and the sum which the Synod requires vacancies, in ordinary circumstances, to pay. We would respectively suggest that measures should be speedily and energetically employed to bring such a sense of their duty. Presbyteries can devise and adopt those which they consider most suitable and efficient; but permit us to mention that, if a place of meeting is possessed by a vacancy, there should be a proportionate seat rent paid by the parties that assemble in it; where a place of meeting is not possessed, the elders should see that the managers have some plan which they work for collecting the free-will offerings of the people, and even stations should not be exempted. We feel that it cannot be the want of means which is the reason why so little is given to preachers, or we should not dwell, as we are doing, upon the point, for, in our knowledge, congregations have come forward with petitions for a moderation, and offering a considerable stipend, which pay scarcely anything to preachers. There are indeed one or two noble exceptions, where the members are by no means numerous—cases in which the law of Synod has been fully and more than complied with.

Mr. James Fraser has been continuing his labours as catechist in the London Presbytery, dividing his services between stations in Hibbert, Fullarton, Osborne, Flat Creek, Fish Creek, Biddulph Road, London Road, and Macgillivray. During the past half year he has fulfilled all