

ing the gospel, in which he rejoiced, than was to be obtained under the moderatism which at that time ruled the church with a rod of iron. The name of Dr. Innes will ever be associated with the remarkable revival of living godliness throughout the land, which took place at the close of the last and the beginning of the present century. He was the early friend and associate of Robert Haldane, along with whom, and Dr. Bogue, of Gosport, he offered to lead the "forlorn hope" of a mission to Bengal, in 1796. On that plan being frustrated, by the refusal of consent on the part of the East India Company, Mr. Innes accompanied Mr. Haldane on many of his missionary tours among the towns and remote parishes in Scotland. In 1799, on his leaving Stirling, he became pastor of a congregation in Dundee; and about ten years later he removed to Edinburgh.—It was not so much mental power, or theological attainment, or pulpit distinction, which made this venerable minister a burning and a shining light.—It was the calm and unbroken consistency of a devoted and blameless life. He was truly "a lover of good men." If a stranger-society came to seek sympathy and aid from the Christians of Edinburgh, whoever might be absent, Dr. Innes was sure to be present. Many in Edinburgh will remember the genuine simplicity and meekness with which he was found at all times ready to aid every good work, in connexion especially with the meetings and operations of the various religious societies. Whether it was to take the chair, to take the most subordinate part of the proceedings, or merely to be present in case some other should fail, one could always count on the disinterested and ready help of that loving old man. He was a warm and earnest friend of the City Mission, Sabbath-schools, tract societies, and all other means of usefulness. His death was calm and peaceful. To him, to live was Christ, and, as was expected, he felt that to die was gain. On Thursday afternoon the remains of Dr. Innes were laid in the West Church burying-ground.

PILGRIMS PROGRESS IN GREEK.

The "Pilgrim's Progress" has been translated into Greek by a missionary of the Baptist Board at Athens.

The following, highly important Anti-Slavery document, may be relied upon, as being in no sense more severe against the system of Slavery than the truth absolutely demands. It is not often that the South can be caught stating such telling facts as the following:—

From the St. Louis Gospel Banner.

THE NORTH AND SOUTH—THEIR COMPARATIVE RELIGIOUS DESTITUTION.

1. In number. As far as statistics may be learned from published records, the population of the North is near 13,000,000: the population of the South near 9,000,000. In the six following denominations, Baptist, Methodist Episcopalian, Presbyterian, Congregational, and Reformed Dutch, the ministry at the North number about 14,721; at the South 7,226. There is at the North something like one minister to every 900 souls; at the South, one minister to every 1,300.

2. In strength. The ministry at the North, as a body, are more thoroughly educated for their work than the ministry at the South. To the credit of the Southern Church, it should be known that, in later years especially, her largest denominations have

made praiseworthy progress in the education of their clergy. Notwithstanding this improvement, it cannot be denied that a much larger proportion of clergymen at the North receive a regular education, collegiate and theological, than at the South. Very nearly one-half of the Northern ministry belong to those sects which have always insisted upon the thorough education of their clergy, while scarcely one-fifth of the Southern clergy have been brought up within their pale.

3. In labor. The ministry of the North give a greater proportion of their time to professional pursuits than the ministry of the South. It would be difficult to find a solitary church in this latitude which would be willing to employ a clergyman who did not at least profess to give the whole of his time to the work of the ministry. This, certainly, is not so extensively true of the South. On the contrary, in the retired districts of the South and the Southwest, you may readily find a clergyman who neither devotes all his time to the ministry nor professes to do so. To this day a common practice in the country districts of the South, in making provision for the minister, is this: every man subscribes at will toward his annual compensation. The sum thus ordinarily contributed would starve a large portion of the clergy at the South, if they were debarred from seeking additional support for their families by worldly occupation. The average salary of twenty-one ministers in the Presbytery of Union, in the State of Tennessee, is \$250. The grand distinction between the North and the South on this subject, you perceive, lies in this fact: The degree to which the masses at the North have been educated both to the obligation and the practice of providing a competent support for their ministers, (however far from perfection,) has not yet been approached by the masses of the South. The Northern ministry must, of course, employ a much larger portion of their time and strength in ministerial duties than Southern ministers are accustomed to do.

4. In access to the field. The ministry at the North more readily reach the souls they are appointed to serve, than the ministry of the South. The greater sparseness of the population in the one section of the country, and its greater density in the other, assures us of the fact. Indeed if the task of the Northern and the Southern laborers were so far exchanged, that the Northern minister was required to preach the Gospel to 1,300 souls, and the Southern minister limited to 900, the northern laborer would probably still have the lighter work to do. Compare the whole field at the North with the whole field at the South, and we are not at all convinced that two men would serve the Gospel any more easily or perfectly to 1,300 souls at the South, than one man now serves his 900 at the North.

To the above it may be added that, in Southern colleges and Theological Seminaries, there are but 487 studying as candidates for the ministry, in the Northern there are 1628. As regards pecuniary resources the churches North seem still to have, largely, the advantage. The vested property of the six principal denominations before mentioned is, in the North \$45,400,000; in the South, \$14,500,000. Of the whole property of the North, amounting to \$4,000,000,000, one dollar in ninety-one belongs to the Church by investment. At the South the proportion is one in every two hundred and five dollars. "The sum total of Home Missionary collections, by the aforesaid denominations at the North is \$447,400; at the South, \$143,800."

The whole number of Home Missionaries employed in this country, is 2,993. "Of this number 2402: