

heathen. Full-blown ritualism was tried. Nothing was left undone to seduce the native Christians from their simple Protestantism.—Happily the whole enterprise has turned out a failure. Bishop Staley and his ritualistic subordinates are about to return to England in disgust, and the Sandwich Islands are left to the American Missionaries whose truly apostolic labours endeared them to the natives and to the whole christian world. This salutary lesson should prevent the Archbishop of Canterbury from trying similar plans in other fields. We regret to see that a Bishop is to be sent forth to create division in Madagascar; and another is to be sent to the Nestorians where the American Missionaries have done a glorious work. The world is wide. There is room enough for all.

**UNITED PRAYER.**—The plan of uniting Evangelical Christians in concerted prayer for specific objects, at set periods was proposed in Scotland in 1744, by the the small band of devoted men who led in the Revival of that time. The success of the proposal was greatly aided by Jonathan Edwards who wrote a treatise on the subject, in order to “promote explicit agreement and visible union.” The concert in prayer in Edwards’ time was co-incident with, if it did not lead to, the glorious revivals of the Eighteenth Century. One of the most hopeful symptoms of the present day is the readiness with which Christians join in prayer for the coming of Christ’s Kingdom.

**GUIZOT ON THE BIBLE.**—This veteran French Statesman, one of the most learned and able men of the age, recently presided at a Bible Society meeting in Paris. In concluding his address he said:—“We Frenchmen have seen the fruitlessness of a century’s philosophical speculation, and of merely political constitutions, in rectifying our social state. We have exhausted our wits, and expended mighty energies, to fit man for the enjoyments of time, and we have miserably failed. And why? Because man was made for eternity, and we have sought for nothing more than to fit him for the brief space he occupies in time. Let us, then, by disseminating the Bible, from the first begin to train man for eternity, and that of itself will adapt man to the duties and enjoyments of this earthly state.”

**THE OATH TAKEN BY THE BISHOPS.**—The following is the Oath taken by all the Roman Catholic Bishops in the Council now sitting in Rome:—“I recognize the holy Catholic, Apostolic, Roman Church as mother and queen over all other Churches. I promise and swear to the Roman pontiff, successor of St. Peter, prince of the apostles and the vicar of Jesus Christ, a perfect obedience. Lastly, I embrace, with

promise, vow and oath, *this true Catholic faith, without which no man can be saved.* I cling to this faith; I will preserve it whole and inviolate to my last moment of life; and I swear to cause the same to be held, taught and preached by my subordinates. And thereto may God give me His grace!”

### Statistics.

The following statistics relate to the churches at present negotiating for Union.

The Free Church of Scotland has 877 congregations; the United Presbyterians, 599; the English Presbyterians, 126; and the Reformed Presbyterians, 39; making a total of 1,641 congregations. Of communicants the Free Church has 250,000; the United Presbyterian, 178,000; the English Presbyterian, 22,000; and the Reformed, 6,500; making in all 456, 500 members, representing probably not far short of 1,500,000 persons.

During last year the Free Church, with 250,000 communicants, contributed in all £422,000, or £1 13s. 9d. each; the United Presbyterians, with 178,050 communicants, contributed £259,000, or £1 10s. 2d. per head; the English Presbyterians, with 22,000 communicants, contributed £70,000, or £3 3s. 7d.; and the Reformed, with 6,500 communicants, contributed £9,400, or £1 8s. 11d. per head. The total of £770,400 giving a general average per member of £1 13s. 9d. How far we may consider this amount proportionate to the resources of their respective members we cannot say. Would that any Church could say that it does as much for the cause of religion as its means afford. But it is a singular fact that the English Presbyterian Church contributed more than twice as much as either of the other bodies, and we doubt whether in proportion it comprises more or even as many men of wealth as the other Churches have.

In the Free Church the total average stipend of her 877 ministers, including Sustentation Fund and Supplement is £192; in the United Presbyterian Church the total average is £198; and in the English Presbyterian Church £220. But how do they stand as respects the contributions of the congregations themselves to the stipends of their ministers? In this respect their is great difference. In the Free Church as many as 496 out of 877, or 56 per cent. of all the congregations pay less than £100 to the Sustentation Fund. In the United Presbyterian 116 out of 599, or 23 per cent. of the congregations give less than £100 to the stipend of their ministers; and in the Presbyterian Church in England only 23 congregations out of 126, or 18 per cent. pay less than £100.