PRESBYTERIA prian Banner, Vol. V, No. 38. erian Advocate, Vol. XIX, No. 33. 1 Latri for son 201541 PUBLICATION OFFICE, GAZETTE BUILDING, FIFTH STILET SHITLERED. FITTHERED. McKINNEY, Editor and Proprietor.

Original Poetry.

I am Weary. weary of the earth, joys are little worth : an never fill the mind, **br**oken spirit bind.

-IN ADVANCE.

weary of the cares, thoughts, and anxious fears, invade my troubled breast, my peace, and break my rest.

weary of the pains this mortal frame sustains : and strength, how sweet they are ! hall I these comforts share?

eary of my sinturn my eyes within, folly 's all I see, it e'er be thus with me?

arv—let me go the living pastures grow; within that heavenly home, nd sorrows never come.

ere false, deceitful friends, their friendship never ends; ur bid my spirit come, eary-take me home. CLARABELLA.

Presbyterian Banner and Advocate nfant Baptism .-- No 3.

preceding Nos. we have shown rofession. baptism of infants dates from the Of the four baptized families above age. Let us now see if it was specified, that of Crispus is described as consisting wholly of believers. In that respect it stands alone among all the houseoned by the practice of the Aposselves. This, we doubt not, can be appear from the record of their olds baptized by the Apostles. Our Baptist nd sayings, from the instructions friends indeed claim for ived from the Saviour, and from THE FAMILY OF THE JAILER.

fect comprehension of the essential that they too were all believing adults, because we read that "he believed in God f the Church of God under all with all his house;" Acts xvi: 34. And it

FAMILY BAPTISMS. is true that our English version seems to convey that idea, though that could not have been intended by the translators, for ings of these holy men are reliefly in the "Acts of the Apostles." red book gives us a brief history it is not in the original. They doubtless blurch, from A. D. 33 to A. D. 68. meant the words, *believing in God*, to be understood as though included in a parenhs must have submitted to baptism. thesis, thus: "and rejoiced (believing in many of these are named or in- God) with all his house.". The words of specified in the Acts of the the original are, kai egalliasato panoiki, pepisteukos to Theo. Literally, "and re-agus, Saul of Tarsus, Cornelius, joiced with all his house, he having be-There are the Ethiopian Eunuch, the Jailer of Philippi-six. To lieved in God," or "having believed in may add Crispus of Corinth; for God, he rejoiced with all his house." historian, tells us that "Crispus, This, so far as I know, is not disputed.

ties.

universal prevalence of infant baptism in primitive ages. Origen was not mistaken in saying, that the Church had received a tradition from the Apostles to baptize infants. The uniform practice of those inspired men, together with their verbal instructions, authorized the Christians of those ages to administer the ordinance to little children. And hence there was no opposition from any quarter to a usage which was well understood to be derived from the Apos-UNNATURAL ASSUMPTION OF THE BAP-TISTS.

Pressed with the difficulties of their scheme, our opponents resort to the bold assumption that the four baptized families consisted exclusively of adult believers. As though it were credible that in four ordinary, good sized household, there should not be a single child, too young to be baptized on his own profession of faith! Now I have never heard of the Baptist brethren Luke, with his accustomed accuracy, desgnates Lydia as the only believer in the ever admitting to baptism, children under the age of nine or ten years, and admissions even at that tender age, are regarded by them as extraordinary, and of very questionable propriety. And will they assume that there are none below that age in four ordinary families respectable for numbers? Let any one take an account of eight, twelve, or sixteen of the nearest families in his neighborhood, omitting those which have fewer than four or five members besides the head, and he will find that in every four such families, there will be, on an average, six or seven children, quite too young to be received into the Church on

this, she says, "If ye have judged ME to be faithful, come into my house and abide there.'

A MODEL MISSIONARY REPORT. St. Luke's account of the first planting of the Christian Church may be regarded as an inspired missionary report. In that re-port he mentions the baptism of four whole families. Of one of these families he relates as an interesting fact, that they were all bewhich we can fairly draw such an inference. tized. How far do reports of Baptist mis

Luke? If, at any time they have the extraordinary good fortune to baptize a whole family at once, do they ever fail to mention expressly, that they were all believers? We need no more convincing proofs that the Apostles were not Baptist missionaries.

the inspired writer tell us in so many words, swer: had he done so, our good brethren and are evidences of advance and proswould have exclaimed, "O yes; metaphorjeal infants | babes in Christ, but still believing adults " This is exactly what they ance on the ministrations of the Gospel. do say, when we press them with arguments (b) Increasing attendance of youth upon drawn from Christ's language, and conduct the instructions of Sabbath Schools and of conveying the truth, and one less liable divisions, and the making up of quarrels. to misconstruction. In his thirty years' his-tory of the Church, he mentions just seven houses of worship, to build parsonages, to were heads of considerable families, and ministers, not as charity, but of love and of each one of the four, he tells us, was bap tized with all his family. Nor can we find of color in the portion of the country where in the record an account of one believing | they live in a subordinate condition; and ted to us the belief and practice of the Apos- and uniform duty. (g) Increasing attentles, in terms stronger; and more unequivo- | tion to the whole matter of education, in all cal, than if he had said in so many words, its departments. (h) In additions to

n ed." Wonderful logie 1 The Apostles saw n brethren at the house of Lydis; therefore all Lydia's family were bleiving adults." tral Valley, and the Iadian Territories to the particle of the particle of

the residence of the hospitable Lydia, where Luke and Timothy had still remained. Here the two former delivered their parting exhortations, in which they sought to com-fort and strengthen the new converts, and to commend them to God and the Word of his grace. Luke, with his accustomed scourser dor

increasing use of intoxisating drinks, the spirit of speculation extending from the world to the Churchid and the want of vigorous spiritual life in the Church, manifesting itself in the various forms of world-liness and neglect of duty. To these are added in some cases the want of numbers, both in members and ministerial laborers. Intemperance is represented to be on the increase in many and distant portions of the country, but rather outside of than within the Church, and therefore is a form of evil for the Church to address itself to abate. The eager haste to be rich is a wide-spread and increasing will, but the Church is set to teach men the true use of wealth, as of parents. as of poverty. And this is another form o evil to which she must address herself in earnest work. The want of deep, earnest piety is an evil within her own bosom which can only be removed by the spirit of prom

ise. If this great want be made up, all the rest will be made up in their time. The ministry will be more numerous and better and more justly supported, churches will be strengthened, houses of worship will be supplied, and the school house and the college will be found where they are needed, lievers. Of the other three he does not say and the means of sustaining the agressive this; nor does he tell us any thing from and missionary operations of the whole Church will be supplied in streams of consecrated alms.

3. Of the one hundred and ten Presbyteries, from which accounts have been received and examined, those from ninety-five are on the whole encouraging, and most of them decidedly so. Of the fourteen others, it may be said that they are in regions of peculiar difficulty. They are such as missionary Presbyterians may be expected often the self-sacrificing sufferer, so she must to furnish, while yet the churches are few wear herself out in teaching men the given "But why," say our opponents, "did not and feeble, and the ministers widely disersed. The facts which are furnished as perity, are such as these. (a) creasing numbers and tregular attend toward little children. The sacred writer, Bible Classes. (c) Harmony and peace forseeing that all such language would be prevailing among churches and congregathe subject of cavil, chose a different method | tions, and in many cases the healing of old individual baptisms. Of these seven, four afford a more competent and just support to head of a family, who was himself baptized, also in behalf of the Germans as such, and unaccompanied with the express notice of the other foreign emigrants. (f) The inbaptism of his whole household. In this creasing sttention to the matter of giving manner the inspired writer has communica- to the work of God, as a matter of principle

any manuscript and the provided as a second s

through these directed to the varied objects embraced in extending his kingdom. Let all your alms and offerings be in this spirit of worship, and let the measure of your liberality be the measure of your love to Christ and to the souls he loves. In this way the spiritual life of the Church is made a power among men, for their salvation; the Saviour, through his loving Church, going forth conquering and to conquer.

5. Let us, then, address an earnest and faithful word to you in closing this communication. It is manifest that the measure of blessing and success granted you is in a high sense the measure of increased obligation for the work in the time to come. There is much increase of power for the work of the Lord, and that power is itself from him. Arise, then, brethren, and gird yourselves with new alacrity in his name and strength, to the conflict in which he leads. Employ with increasing energy, and constancy, and prayer, all the old means of aggression Let those who are ready to faint in weakness because they are few, feel that they belong to the one great band, and labor in their appointed lot, as in the strength of the whole; and let those whom God hath blessed not stop to rejoice over their victo-ries, but be humbled that they have done so little when there was so much to be done, and the whole land lay before them. Remember the words of the Lord Jesus Christ, as he sent forth his infant Church upon her work. As thou hast sent me into the world, even so have I also sent them into the world. The mission of his Church and his children in the world is the same in kind with his own. As he was sent forth as the great teacher of the truth, as the great healing worker among men, and as

The subscription of the second distribution distr

in his views, much more extreme than

many of his brethren here would approve. The SUNDAY SCHOOL UNION Anniverary is always crowded to excess, mainly by eachers and their friends. The new Debository in the Old Bailey, (the laying of he foundation stone of which I noticed ome time since,) has been opened, and the ales of the Depository have been, during he year, upwards of £12,000. The result of the canvass of London had been, that nore than 120,000 houses had been visited,)) which were of children 240,186. Of hese, 123,794 attended Sunday Schools. The numbers promised to be sent were 34,-301; those actually sent, 13,345; or a proportion of 381 per cent.

Turning away, for a little, to other topics. ot me state that PARLIAMENT HAS BEEN FORMALLY OPENED, by a Queen's Speech, lelivered by Commission. There are promses of legislation on the subject of Testanentary and Matrimonial Divorce matters, epealing or altering obnoxious Ecclesiastial laws. Nothing was said in the speech bout Electoral Reform ; but in the speeches on the Address, Lord Palmerston gave what was considered, and accepted by Mr. Roe-buck, a pledge to bring a bill for the extension of the popular franchise next session.

The GRAND DUKE CONSTANTINE is still In Paris, where he is no favorite ; but now that the Queen has recovered, will soon visit England. No doubt he will be politely received, and every thing which he may desire to inspect will be thrown open to his keen eye, either in the military or naval departments. While the Russian Railway loan is a complete failure on the London Stock Exchange and while he has been sneering at the French for allowing England to use them as a cat's-paw, as allies in the Chinese quarrel for "pulling the chestnuts out of the fire "---still England will without bitterness or apprehepsion, receive on her shores the man who represents the old Muscovite spirit of aggression and conquest - Although none of our papers any so, Sir Robert Peel, I believe, has been desired to resign his post as one of the Lords of the Admiralty, (as he did last week,) as a kind of amende to Russia for his rash and foolish speech, or lecture, last Winter, in which he abused the privileges of hospitality, by turning men and things in that country into ridicule. The Grand Duke is reported to have said, that as long as Sir Robert was in office, he could not and would not come to England. For my part, I think he had a right to complain, and that Sir Robert is justly set aside.

will to have stated, in Mr. Weiner Sameson charter and all this 1 Men.

not submit to be coerced in an arbitrary and llegal manner." One writer advises, that when wooden or stone crosses must be taken lown, there should be *painted* a large red ross, on the East wall. But the inexorable , hd faithful Bishop "has," says the English Churchman, "ordered the removal of a varge cross, which had been recently painted in the East wall of a licensed chapel."

"Bravo, Dr. Tait," cries every truehearted Protestant in the land, Had poor Dr. Blomfield, who had two faces-one in the West End, strictly Tractarian, and uother in Evangelical Islington, decidedly Protestant-had that ex-bishop, now on he verge of the grave, been as decided fifeen or twenty years ago, what incalculable nischief might have been prevented !

Referring to the possible DISRUPTION OF THE CHURCH OF ENGLAND, it certainly looks somewhat more feasible than I ever considored it before. Not that the Evangelicals have any desire to become a "Free Church of England." Why, they are all Erastians, if only the State will continue to smile on them. They are now jubilant exceedingly, by reason of the recent Ecclesiastical appointments, and will hold all the more closely to their hearts, the Church of England. But there are powerful influences at work, which may, ere long, drive out, or else win over. to Rome, a considerable portion of the Tractarian clergy and laity. The first is the in-creasing fraternization with Dissenters by the Evangelicals, and the "no quarter" which, at united meetings, such as those of Exeter Hall, the Low Church bishops and elergy give to the Tractarians. With what disgust must the latter hear of the Bishop of Rupert's Land, at the Bible meeting, salking about "his Presbyterian brother, he Rev. Mr. Black," in that country ; or in his sermon for the Tract Society, speakasters of a naming Dissenting and Church writers with aqual honor; and some of the former, as James of Birmingham, still living ! of Carlisle, in his annual sermon for the Church Missionary Society, denouncing, with vehemence, the idea that none but Episcopally ordained men were to go forth to the heathen world ! All this, and much more, constitute a terrible scandal and stumbling block to the Anglo Catholic party Secondly: the Union newspaper is a remarkable sign of the times in itself. The Tractarians had, as organs, the English Churchman and the Guardian; but these were too tame and timid, and so out comes a new paper, the Union, whose very name indicates its bold design to unite with Rome! Not expressly, indeed ; for, while it advocates, really, all Romish doctrines, and calls it only "Catholic," and all, or nearly all, Romish practices, yet it goes on the principle, that Rome must come half way to meet their " Catholic" brethren. The Dublin Review and Tablet, both admire the orthodoxy of the teaching, and exult in the inevitable tendency of these advanced "Church principles;" but they laugh to scorn any idea of her who is "semper eadem," abating one jot or tittle of her claims.

family, "whose heart," says he, "the Lord opened, that she attended unto the things which were spoken of Paul." Not one word does he say about her family, till he tells us that "she was baptized and her household." The same caution is apparent n his account of her kind invitation to the Apostles; She desired those holy men, to whom, under God, she owed her conversion, to share her hospitality; and would naturally urge every proper consideration adapted to persuade them. If she could have said, "We are all believers, therefore come in and abide with us," that is the very plea she would have urged. Instead of

But he does tell us that they were all bapsionaries agree with that of the inspired

AN OBJECTION ANSWERED.

e, believed by any re nectable Bantist writer Our rd with all his house, and many opponents, however, allege that since that the apostles baptized infants?" I an- warranting this cheering and thankful tone, brinthians, hearing, believed and the Jailer's family rejoiced with him, they ed;" Acts xviii: 8 It seems must all have been adults. But if so, then lied in this passage, that Crispus the little children who rejoiced in the temar elieving family, as well as the ple, crying Hosanna to the Son of David, oripthians," submitted to the holy must have been adults too, though described Here, then, we have just seven by our Lord as "babes and sucklings!" a named or specified in the Acts We learn from 2. Chronicles xxxi: 14-16, ostles, as having received baptism. that children of "three years old and w many of these seven cases are unwards," entered into the house of the Lord, and ate of the free will offerings with hat the whole family was baptized, head? In no less than four; their parents. And in Deut. xiv: 26, is that of Cornelius, Lydia, the this injunction upon the parents: "and t Crispus. What means this? thou shalt eat there before the Lord thy of the seven only individuals God : and thou shalt rejoice, thou and thine household? So also in Chapter xii: 7. pecified in the record of baptisms. whole families admitted to that parents and households are commanded to Did the sacred writer mean to eat before the Lord and rejoice together. fair average of these occurrences? Here, children of "three years old." are an will deny it. The Spirit of represented as rejoicing "before the Lord," no doubt intended to make a with their parents; which is rather more pression on our minds, by a wise than is affirmed of the Jailer's family.

of facts. Four out of seven, then, Equally futile is the argument that the taken as about the proportion of Jailer's family consisted of adults, because shich baptisms of whole families the Apostles spake the word "to all that Now how many individuals are were in his house." For that is the very the Acts of the Apostles as con- language usually adopted when any one pristianity? I have lying before addresses a congregation. We say, just forty eight persons. Sup- exhorted the whole assembly;" "he spoke ese to have been baptized, the to all in the house." No rational man of four in every seven will give infers from such expressions that there are baptisms of entire families, no little children present in the congregaheads. And if the Anostles tion. In Josh. viii: 35, we learn that many as twelve thousand adults "there was not a word of all that Moses thirty years, the same proporcommanded, which Joshua read not before ve near seven thousand family all the congregation of Israel, with the women and the little ones." Among these

resemble the doings of our little ones there must have been thousands sthren? Have their missionaries who understood not a word of what was then. or to our frontier settlements, read. bited any thing like a counterpart

THE FAMILY OF CORNELIUS.

ts of the Apostles? During the That a part of the assembly convened at that the Baptist Church has ex- the house of Cornelius were adults, we earth, have they ever produced a readily admit. But our opponents contend seven converts whose baptism is that all his family were of that class, bebtially related, and four of the cause we read that he was "one that feared tized with their whole families? | God with his house."-Acts x: 2. But that How often do they baptize a whole is no more than may be affirmed of any with its head? In one case in bousehold distinguished for piety, though a hundred? in a thousand? No it may contain infants. It is usual in such v often they may have immersed cases to say, "It is a God fearing family;" family, taking the several members or, "They are a very religious family." different successive periods. Such Nor, indeed, can it be denied that children of two or three years old, under proper not i**u point**.

rant, however, that there have been training, do commonly become impress in which they have baptized a with a salutary fear of God. When Joshue mily at one time; and such events says, "as for me and my house, we will by do occur, are very apt to be serve the Lord," we do not conclude that from Maine to Georgia, as signal his family was composed exclusively of Yet in most of these cases it adults because no others are capable of on inquiry, that the family con- serving the Lord. Neither when we are poly two or three, and those, per- told that "all they that dwelt in Lydda persons. Not so in the primitive and Saron turned to the Lord," do we Apostles baptized large households. argue that these cities were without infants, because infants cannot turn to the Lord. pressions, "all his house," "all se," and "he and all his," inti--Acts ix : 35.

hat the families to which they are Nor can it avail our opponents that "the were of considerable size. Rarely Holy Ghost fell on all them that heard the use such language with reference to Word," in the house of Cornelius. For the the or two children, without some same thing may be true of any assembly. ing word, as "all his little family. when there is a remarkable out pouring the Spirit." In such cases, how often is APOSTOLIC RULE OF BAPTISM. another view of this subject. We said, "the Spirit descended upon the whole that four out of the seven bap-assembly." "The whole audience was deep above specified, were baptisms of ly moved." Those who use this language milies. But we must not overlook never mean to be understood as denying that that two of the seven, Saul and little children were present. Children of topian Eunuch, were without fami- three or four years old, may, to some exas to a third, Simon Magus, we tent, share the emotions of a worshipping old that he had any. This much assembly, though two young to make a pub that every one of the seven who lic profession of religion. That Corneliu, bed as having a family, has that had called together "his kinsmen and neat family baptized. This is another friends;" and that these were a part of the and significant fact, leading to this assembly on whom the Spirit descended, it conclusion: That so far as the goes whenever the Apostles adminis aptism to the head of a family, they ed his whole family to that ordi-Description by the source of the

Does this look like a Baptist Church? Does this look like a Baptist Church? It is next argued, that the family of imagine a more perfect contrast to Lydia were all adult believers, because the form practice of all Baptist minis. Apostles, when releasd from prison, "enter

L. N. D.

The Apostles baptized infants.

the Presbyterian Church in the United States.

The General Assembly of the Presbyterian Church in the United States, met, in these the Presbyteries do not venture to call Lexington, Kentucky, to all under its care by the name of revivals, but still they were and supervision, greeting: Of the one hundred and fifty Presbyteries in organic connexion with this General Assembly, and entitled to representation in its councils, one hundred and ten have of Louisville mentions several, giving no furnished accounts, more or less full and numbers; of Concord, some; of Newton, specific, of the progress of their work some; of Chillicothe, one; of Knoxville. during the year closing with their Spring meeting, and of the prospects with which of West Lexington, four; of Zanesville they enter upon another year of labor for most of its churches; of Beaver, one; of God and humanity. These reports have Montgomery, four, affecting in some measbeen submitted to careful examination, and ure the people of color; of Indianapolis, the aggregated results are hereby sent back some; of Dubuque, some, among the Geralong the line of the widening battle-field. | mans; of Carlisle, six or seven; of Hunt The pulsations of spiritual life are here felt ingdon, two; of Marion, some; of Rich flowing in from all parts of this wide land, land, two; of New Brunswick, some; of and from distant continents. Nationalities and races widely diverse are here repre-sented, and the strong sympathies of a Redstone, four; of Maury, four; of Redstone, four; of Wally two; of common faith, and love, and destiny, flow Lake, two; of Washington, seven; out from here along all the avenues of Hocking, some; Philidelphia, some; in spiritual life, bearing vigor, and growth, and Burlington, one; in Lexington, five; in Pasealth to the most remote extremities. This saie, one; in St. Louis, three; in Indiana, that we address to you, therefore, is not an a general one, resulting in one hundred and empty form, nor a graceful, customary thirty three additions to the communion of ceremony, but a deliberate utterance of the the Church; in Miami, some "almost re-High Court of Jesus Christ, met and bear- vivals;" in Charleston, two, extending in ng rule, and taking oversight in his name. It is intended to carry down to all the ex- bringing about sixty to the profession of tremities the consciousness of the unity of Christ; in Transylvania, eight; in Albany, that life of the spirit of which the outward some; in Newcastle, above three hundred unity embodied in this General Assembly, added on profession of their faith; in West s the visible symbol.

agements and obstacles to the work were the preservation of life among ministers and found to be rather the work to be done than people, and especially freedom from the that which rendered it impossible to do visitations of pestilence and deadly epifaithfully the proper work of the Church. demics. They are not so much evils in the Church,

1. In a Church, covering so vast a field of the future. of operations, it cannot be expected that 4. It is proper to add, in this connexion.

with.

the communion of the churches by profession of faith in the Lord Jesus; and in revivals of religion of a more or less gentle or Narrative of the State of Religion in extended character, some among the peo-

ple of color, some among our infant German churches, and some in our own institutions

of learning of various grades. Some of very delightful visitations of God's Holv Spirit, converting sinners, and fusing tocharacter. gether the hearts of God's children in joy and love. Of these seasons, the Presbytery White Water, five; of Georgia, one; o one case among the colored people, and

Hanover, some; of Steubenville, two: With singular uniformity, the opening Ebenezer, several; and of Ningpo, in ones of the official statements from the China, constant evidences of the presence Presbyteries are of cheer and thanksgiving, of God's Spirit. Besides these, some of the and in most of the cases of exception, it Presbyteries report additions in encouraging has been found, on examination, that the numbers to nearly or quite all their churches difference was rather in the order of pre- (i) Another token of the very general fa sentation, than in fact. And the discour- vor of God, during the closing year, is in

The whole year, then, may justly be re and her organic workings, as evils without garded as one of more than usual and gen-

the Church, which she is set to wrestle eral progress, and that of such a nature as to involve enlarged preparation for the work

every part and subordinate organization that those departments of the general agwill be alike prosperous, no more than we gressive work of the Church which are can expect every company and regiment of managed by the General Assembly through a vast army to escape loss in a campaign, agents of its own appointment, have all THE FAMILY OF LYDIA. Does this look like a Baptist Church? It is next argued, that the family of imagine a more perfect contrast to form practice of all Baptist minis-can now readily account for the perfect count for the provided and when they had seen the can now readily account for the perfect count for the perfect coun

cords of God, in healing the dise soothing the sorrows of humanity, and in giving her own blood as a living sacrifice for the redemption of the world. "He prayeth best that loveth hest." Work for God, giving for Christ, and his service, must attend prayer, or it is accounted a vain oblation. Let the march of this Church, henceforth be the extension of that life of Jesus Christ upon the earth, which was fitly inaugurated by the song of the Angels on the plains of Bethlehem, "Glory to God in the highest, on earth peace, good will toward men ;" and which in the same spirit was closed amidst the darkness and the agonies of the crucifixionlet it be the path to triumph and glory. C. VAN RENSSELAER, Moderator

From our London Correspondent.

May Meetings Continued-The Church and Wes leyan Missionary Societies—Mr. Onken in Ger-many—The Sunday School Union—The Queen's Speech, and the New Parliament—The Grand Speech, and the New Parliament—The Grana Duke Constantine—The Czar and the Bible Society—Anniversary of the Latter—The Bishop of London's Speech—His attitude toward the Fractarians—Their alarm and anger—The Unit Newspaper and its Designs—Probable Disrup tion, and its Causes—Convocation, and the Bishop of Oxford—Struggle of Church Parties. —The Evangelical Alliance—The King of Prus-sia and Religious Liberty—Postscript.

LONDON, May 15, 1857. Another week of the "May Meetings has passed away, and a fresh one has begun to run its course. Those of the past week have been generally of a highly interesting

The CHURCH MISSIONARY SOCIETY held its Fifty Eighth Anniversary, and reported a revenue for the year of £123,174. Besides this, a friend of the Society had made the magnificent donation of £10,000, besides money in the funds amounting to £1,000 per annum for the extension of the missionary work. The Bible is now, for the first time, translated into the language of New Zealand. The Society has now 131 stations, 218 clergymen, 38 European laymen, 12 European female teachers, (besides missionaries' wives,) and 1,872 native born catechists and teachers of all classes. Number of communicants, 18,724. The Bishop of London was the first speaker on behalf of this great Evangelical Society, and was received with extraordinary enthusiasm. Amid all the excitement, he keeps calm, and speaks with clearness and deliberation. He appealed to "the ministry at home," to send forth from their ranks missionaries to the heathen. It is a gratifying fact that both the English Universities are furnishing volunteers for the noble enter-

The Bishop of Victoria (Dr. Smith, dwelt on China, avowed his conviction of the inevitable nature of the struggle, at Canton, expressed his fears of a great, mor tality among our troops in that climate, and deprecated most earnestly the idea of France and England interfering on behalf of the old Tartar dynasty, which was falling before an insurrectionary party, which, with great faults and errors, are enemies to idolatry in every form. He also expressed this sus picions that the instigating cause of the French sending ships and troops to China, was to protect and abet the Jesuit Propaganda, as at Tahiti. "The Revolutionists at the breaking out of the Tae-Ping rebel lion, had confounded Roman Catholic images with those of Bhudda," (very naturally !) and in their having mutilated and destroyed them, "he saw sufficient to account for the hostility of the French Roman Catholic missionaries against the Chinese.'

The WESLEYAN MISSIONARY SOCIETY, which has its agents in almost every part of the world, reports as, follows : Central Sta-

Referring to the EMPEROR OF RUSSIA, it is pleasing to find him throwing open his dominions to the circulation of the Holy Scriptures. Large cases of books, on which the duty amounted to more than £400, were allowed to enter Odessa duty free.

This leads me to notice the BRITISH AND FOREIGN BIBLE SOCIETY, whose anniver-sary was held last week. It was a noble meeting to look upon. The report was truly cheering. The revenue for the year, from all sources, amounted to upwards of £137,000. The circulation for the year has been 1,517,858, and from the commencement, 32,381,759. Assistance has

been given to other Societies in the circulation of twenty-three millions more; so that the circulation, by means of these combined Societies, amounts to upward of fifty-two millions of the Holy Scriptures. in whole or in part. It is not too much to say, that by the translation, printing, and circulation of the Bible in England America, and all parts of the world, within the present century, the records of inspired truth have been rendered accessible to about six hundred millions of the human family. Would to God that all these really possessed, understood, and received in its power the grand verities which THE BOOK contains! The Society has nine accredited agents abroad-in Turkey. Paris. Malta and

Greece, Switzerland, and Northern Italy ; in Berlin, Rhenish Prussia, and North and South Germany, and in New Granada and the Brazils. It has seven agents constantly and actively engaged in different parts o England. Lord Shaftsbury presided over a meeting

vast and varied in its character. Here was an American Bishop (from Kentucky;) here were Continental Protestants, astonished and delighted; here, too, were the elite of the Church of England clergy and laity, with the Bishops of London and Carlisle, as well as very many of the ministers and members of Nonconformist Churches. Here, too, were seen THE FRIENDS, the Bible Society being very dear to that body, and one in which they feel they can consistently engage. The Bishop of London gave fine tone to the meeting, by a speech most genial, affectionate, and catholic in its spirit. In reference to TRACTARIANISM, the Bish

op of London has taken a decided attitude in two senses of the word. First, in common with other Evangelical Bishops, giving in his adhesion to these great Societies, the essential element of which is Evangelical, Protestantism, the teaching and preaching of the truth, the recognized means of the salvation of men. Thus, priesthood is abjured, and sacraments are kept in their proper place. And, secondly, Dr. Tait has acted vigorously in reference to St. Barnabas, and other such semi-Popish churches, and their ornaments. The Union, a new organ of the advanced Tractarians, learns, with "considerable surprise," bathat the

CONVOCATION is now sitting. The Bishop of Oxford, who had exercised the whip most severely in the matter of the election of proctors in his diocese, (eighty clergymen having gone away without voting, under his watchful eye,) he, the cunning and Jesnitical bishop, above all his fellows, opens, on the first day of Convocation, with a plausible speech to the intent, that while Convocation could not, without the consent of the Crown, give validity to new canons, yet it could make such canons, if necessary, and thus greatly benefit the Church. The Archbishop of Canterbury was wheedled not to dismiss the Convocation, but to allow it to discuss and determine ; and Dr. Sumner assented accordingly. The Bishop of London coming in late to the sitting, objected to the prolongation of the discussions and deliberations, but was overruled.

Previous to the assembling of the Convocations in London, and elsewhere, there had been fair stand-up fights between Evangelicals and High Churchmen, on the ground of election of representative proctors. The issues were various. In the London Convocation, the Prolocutor, Dr. Elliot, Dean of Bristol, is an uncompromising Protestant.

The EVANGELICAL ALLIANCE held a pleasing breakfast meeting last week, at Freemason's Hall, at which I was present, Sir C. E. Eardley, Baronet, in the Chair. The intended meeting of the Evangelical Alliance in Berlin, in September next, was the special subject of consideration. The draft of an address to the king of Prussia was read and approved of, thanking him for his kind invitation. There seems little doubt but that the Alliance will meet at Berlin, and that the king will give them a warm welcome. But the Kirchentag, or Church Union meeting, has been fixed nearly about the same time, (some say purposely;) and thus many Evangelical German ministers will be kept away. Besides the High Church Lutheran party, the Stahls, Hengstenbergs, &c., will do all they can to obstruct ; and it is to be seen whether freedom of speech and discussion, especially on the question of religious liberty, will be tolerated at Berlin any more than it was at Paris, in 1855. No real religious liberty exists throughout Protestant Germany. This is a fact, indisputable as it is painful and disgraceful.

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