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Abstract of the Annual Report of the Board of Publication.

From the Annual Report of the Board of Publication, we make the following extracts:

Bringing together the various items of distribution, which have above been given separately, the aggregate will be as follows:

Total of volumes distributed,	318,215
Increase over last year,	78,281
Pages of tracts distributed,	3,653,459
Less than last year,	731,679

In addition to these, the Board has issued:

Copies of the S. S. Visitor,	676,000
Copies of Home and For. Record,	126,000
Copies of various Reports,	12,000

Besides Sessional Minutes and Registers, Forms of Systematic Benevolence, Sabbath School Class-books, Sabbath School Tickets, Sheet Music, Hymns, Hospital Cards, &c., in great numbers.

The net value of these issues of the year is $56,087.74.

As this total comprehends amounts representing credit sales and donations, it does not, of course, correspond with the Treasurer's account, which exhibits only cash received.

DEPARTMENT OF SUSTENTATION.

The receipts of the treasury from all sources, excluding, of course, the balance on hand at the beginning of the year, have been $81,670 93, or $13,634.93 greater than the year proceeding. The aggregate expenditures have been $71,849.59. The amount of cash received from sales of books, tracts, and periodicals, has been $50,887.82, an increase of $10,515.86 over that of last year. The balance in the treasury at the end of the year is $15,907.70.

THE COLPORTAGE FUND.

The amount received for Colportage from all sources amounts to $25,078,35, which exceeds the receipts of last year by $1,906 54. The amount is the largest ever received in any year from those States which are now cooperating with the Board. It is larger than the total ever received in the United States in any year, except 1860 and 1861; and lacks only $3,355.62 of the receipts of 1861, which were the largest ever made for Colportage in any single year from the United States.

The number of contributing churches has this year been 673, which is larger by 166 than the number reported last year. The contributions of churches, apart from legacies and miscellaneous contributions, have exceeded those of last year by $5,349.39.

The Board takes pleasure in acknowledging the receipt of over one thousand Bibles, valued at $467.17, from the American Bible Society. These are intended for gratuitous distribution by the colporteurs, when, in places remote from auxiliary Bible Societies, they find individuals destitute of the Word of God.

The expenditures for Colportage during the year have been $18,918.98, besides which the sum of $6,149 37 has been paid upon the balance due from the Colportage Fund at the close of the previous year. That balance, as reported to the last General Assembly, was $8,499.66. It is now reduced to $2,350.29.

For the Presbyterian Banner.

Slow to Speak.

"Let every man be slow to speak."—JAMES i: 19.

"Slow to speak." That is another thing essential to eminence in Christian grace, and vigor of Christian principle. Great talkers are seldom remarkable for anything but talking. All the strength of feeling and intellect which should be expended on the truth heard, maturing opinions, fixing principles, and grounding them in the understanding and the affections—all this, among great talkers, is wasted in talk. They can discuss, very fluently, any discourse they have heard. They can discover all its strong points, and all its weak points. They can tell you what was logical, and what was not; what was orthodox, and what was not; what was grammatical, and what was not; what was personal, and just who was meant; what was original, and what was stolen from a book! All this they can, and do tell. They can, and do remember all this. But the trouble with the great talker is, that he does not give the truth time to go any further than the memory. On the Sabbath he is awake, and the truth does fall on listening ears. All Sabbath day, and all through the week, the truth is held in a retentive memory; but it is like the fires I have seen kindled on the ice of rivers, which never warmed the water beneath, and next day you could carry away all these burning coals and blazing billets, and the water have never felt it a moment. So with those who are swift to speak of the truth heard; it rests, cold, on the memory. All week long, when they meet a neighbor, they discuss the sermon or the lecture. They lift up great truth after great truth, and deposit it with this man and that man, and at the end of the week the truth is all gone—given away, and the talker none the better of the truth heard.

Recollect, my friend, memory is not the place to lodge the truth, but conscience! Your minister would not be much elated were every one of you to go away and repeat his sermons, word by word, a week after they were spoken, if *that* were all. He would be delighted, did he find the truth taking fast hold on your consciences, though you might not remember a word of it. A friend complained to me, with some feeling, the other day, that his minister had made him out a "stony-ground hearer," because he could not remember his sermons! But I was glad to find that the minister's words were no longer dead seeds on my friend's memory, but living stalks in his consoience, with fruit already on them. Be assured your minister does not care about your remembering his *words*, unless he be a very silly minister. Words are barren things. He wants his words to pass into your hearts in the shape of principles, which will bear their own fruit. Words, like seeds, are not quickened except they die.

But, that words may grow into principles, you must *ponder* the truth. Truths do not shape themselves into principles at once, just as seeds do not grow up into stalks all at once. You must hold these truths in your hearts, and ponder them. They gather strength as you ponder, just as new wine gathers strength by being pent up in casks. Take a cask of new wine, open it every day, and draw from it for this man and that, and it will be always weak. Seal it up, roll it into your cellar and leave it there until you are ten years older, and then taste it; what a flavor it has! So, take a store of new truth, and talk about it to every body, every word you say weakens it. But, keep it in your heart, ponder it, and it grows stronger and stronger. Then, after you have felt its strength and its power, you may talk about it to others. But don't forget to be "slow to speak." It is the coal that rests on the hand that burns. The Psalmist says, "While I was *musing*, the fire burned; *then* spake I with my *tongue*." So let all hearers of the truth do—muse till the fire burns, then speak with the tongue. H.

EUROPEAN CORRESPONDENCE.

Trades' Unions and Mr. Adams—What Friendly things the Times says—Spiritual Destitution in London—"Men, and not Money"—The Number of Volunteer Laborers Great—The May Meetings and their Localities—Bible Society—Shaftsbury and the "Professor of Arithmetic"—Aspect of the Platform—Lord Harrowby—The New Archbishop—His Antecedents—His Speech versus Infidelity—Dr. Tidman and the Bishop of Mauritius—Brotherly Co-operation—The Jesuits in Madagascar—The King and the Idolaters—Bible Receipts, and Expenditure—The Ragged School Union Statistics—The London City Mission and its Fruits.

LONDON, May 8, 1863.

A DEPUTATION from the Trades' Union of the metropolis, went up this week with Mr. Bright at their head, to present to the American Ambassador an address of sympathy with the North in the present struggle. Mr. Adams used very conciliatory language in reply. The *Times* declares that it was "a most remarkable and friendly speech."

MEN AND NOT MONEY is the somewhat perverse text of the *Times* in reference to the new enterprise to which the Bishop of London is calling attention in connexion with spiritual destitution in the metropolis. It is proposed to form not a Church building Society, but a Board which does something more. Any gentleman who puts down his name for £1000 a year, for six years, will find his money applied not only to the purchase of sites, the building and endowing of churches and of parsonages, but also to the pay of home missionaries, the hire of temporary places of worship, and other means of usefulness among the neglected masses. The *Times* questions "the propriety of perpetually raising a cry for money and not for men." There is reason in what it says, but it has a vicious aspect as to intention about it. So far as uniting lay help and labor, it is commendable. Thus it says:

"This is a spiritual affair—so, at least, it is alleged; and it is for that improvement of heart and soul which can alone be accomplished by the agency of the good, the wise, the earnest, and the sympathetic. In the sacred narrative to which we referred the other day, we see a mode of converting souls, propagating a belief, and founding a Society, entirely in accordance with all the ideas of the most sensible and business men among us. But the whole work itself was done without money. The only man that made it a matter of money was driven out of the Church at once. When money was collected, it was not for building churches or paying preachers, but for widows and orphans, and for the victims of a terrible famine. We do not infer, as we shall doubtless be told we do, that therefore money should not be collected for churches and preachers, but only that money was not put before men, as it is in these days. If the Church of these days is the same as the Church of those days, there can be no reason why every man who desires it, and is qualified, should not be invited to assist in the extension of the Church, and have his part assigned him."

And again:

"There are on all sides, men who want to assist the Church by their personal services, and still more to see their sons and daughters employed, as all good books tell us they ought to employ part of their time, in visiting the sick and distressed and teaching the ignorant. The hearts of tens of thousands of parents will respond to these words. What would they give to see their young people employed in good works, instead of doing anything to pass the time and get up a faint interest? But good works, whether in the Bible, or the Papist, or the Puritan, or the old Church of England sense, are daily more impossible, and practically all but forbidden. And what is the substitute? The incessant collector, with his card of charities, his inkbottle, his steel pen, and his receipt-book, demanding money to be paid to institutions and hirelings to do the things which Christians ought to do themselves, ought to be allowed to do, ought to be invited to do. If the Bible be true, then any number of Christians, setting about the work and using no other agency than the faculties which Heaven has given them, are promised such assistance that they shall convert all that can be converted out of these enormous populations for which we are called on to build and endow churches. Then, why does not the Bishop of London call for men as well as for money, and indicate the way in which the poorest can assist?"

The foregoing, so far as regards young people, the children of Christian parents, is as important for the Nonconformist as for the Church laity, and as important for America as for England. It is sadly wrong that so many are "idle," and are clearly members of "The Do-Nothing Family," who ought to be busy and active, and that the increase of wealth and luxury among the great middle class and the upper ten thousand, as well as the attractions of a "sensation" literature, tends to the paralysing of that energy which young persons professing Christ, are bound to put forth in behalf of his cause.

Nevertheless I am bound to say, that the number of workers and lay-laborers is ever increasing in England. The self-denial exercised by the voluntary teachers of Ragged Schools and Sunday Schools—in England and Wales alone nearly 300,000—as also by those who are Superintendents of Bible Women, active members of Committees of our great metropolitan and local Associations, and by very many who, Dorcas-like, make garments for the poor, search out the outcast, and succor and save by nourishing food, many a one, and smooth the pillow of death for those who otherwise would have died without hope and without the cheery voice that brought to them the glad tidings of a Saviour—in all these respects, I say with confidence that all over the kingdom a power is put forth, and a spirit of devoted self-sacrifice exemplified, which calls for abundant thanksgivings to God.

THE MAY MEETINGS bring out illustrations of this *en masse* as it were, both as to Home and Foreign objects. Daily these gatherings are being held not only in Exeter Hall, but at St. James's Hall, Hanover Square Rooms, and other localities, and powerful stimulus is thus given to fresh and enlarged labors and gifts, and prayerful earnestness.

THE BRITISH AND FOREIGN BIBLE SOCIETY, formed in 1804, continues its magnificent career of usefulness. I was present at its annual meeting in Exeter Hall. Its platform presented Lord Shaftsbury, the President, in the chair, who opened the meeting by an energetic address, in which he expressed his glad astonishment that there had been raised up so many antagonists to "The Professor of Arithmetic"—Dr. Colenso. Around and behind Lord Shaftsbury were men of rank and wealth, as well as of learning and talent, both clerical and lay. The flower of the Evangelical clergy and Nonconformist ministry were there. Many were necessarily absent on other duties, and many once familiar faces were to be seen no more, because they now rest from their labors, and are with Christ. The Earl of Harrowby, an excellent nobleman, whose property and seat are in Staffordshire, of a thoroughly catholic and earnest spirit, whom I have often seen on the platform of the Ragged School, and who is now growing old and yet is full of wisdom and energy, expressed his unabated attachment to the Bible Society. The new Archbishop of York, Dr. Thompson, formerly a Professor of great note at Oxford, who wrote *one* of a series of Essays in reply to the "Essays and Reviews," and who, on that account and because of his soundness in the faith, as well as his popular gifts, was first made Bishop of Gloucester, and then, on the refusals of the Bishops of Winchester and London to become Archbishop of York, was exalted to that lofty post at the age of about forty-three years—he it was who delivered at the Bible meeting what might be called *the* speech of the day. He is of tall and commanding stature; his hair is black and his complexion dark; he has been a great student, but he is physically weakened thereby; his voice is clear and sonorous, and his delivery natural and earnest. He dealt specially with Colensoism, and with the attempts now made to depreciate and dishonor the Bible. He gave in outline a very beautiful and impressive argument: 1st, From the personal character of Christ—so lovely, faultless, Divine, that it could not have been the invention of the imagination of any fallen man, and his utterances, such as only wisdom heavenly and perfect could explain; 2d, From the doctrines taught by Christ, so directly opposed to the self-righteous and proud religion that prevailed in Judea, so unearthly, and so humbling to the sinner; 3d, From the spread of the Gospel by men who had as "cowards fled from and deserted their Lord," and yet were suddenly transformed into heroes and conquerors against the world in arms, and in the face of persecution and death. He dealt very tenderly with *doubters*, and he urged Christians to bring to bear on such the argument and the evidence furnished by the ability *personally* to say, "*It has changed my own heart.*" Moreover he counselled them to give to doubters *the Bible itself*—to urge them to read it for themselves.

The Rev. Dr. Tidman, Secretary of the London Missionary Society, took a full survey of the mighty change, and the onward progress, comparing the period, twenty years ago, since he had appeared before on that platform to advocate the Bible cause. He referred to the agitations that then had stirred England in connexion with the invasion of French Jesuits of the island of Tahiti, landing under the guns of French ships of war. He referred to the deprivation of Queen Pomare of her country and her crown—save as a dependent—and to the vices and persecutions which came in along with Popery. And yet the Word of God had prevailed; Popery had made no progress, and all over the islands of the South Seas its emissaries were detested.

Again he turned to Madagascar, and very powerfully pointed to the oft-repeated but always moving and interesting facts of the persecution there; and showed how in the absence of the living missionaries, whom the heathen Queen had banished, and while martyrdoms abounded, still the native Church had, through the written Word left them, grown mightily.

And just as he was expressing his earnest desire, and that of the London Society, that the Church Missionary Society would set up a Mission at Madagascar, to help on the evangelization of five millions of heathen idolaters, and referring to Dr. Ryan's recent visit to the island and the capital, that excellent and evangelical prelate unexpectedly appeared on the platform. Great was the enthusiasm, and when the good Bishop of Mauretius told what he had seen and heard; when he rehearsed how the young officers of the king's army, whom he saw on his way to the capital, came to him with the eager question, "Have you brought with you the book of Jesus Christ?" and how the people everywhere were thirsting for the Scriptures—many eyes were wet with tears of thankful joy. He also pointed out the district near the coast, where it was proposed to begin a Church Mission, not to interfere in any way with that of the London Society at the capital. He described the conduct of the Jesuit and other priests, now in Madagascar, as "perfectly infamous," in misrepresenting the designs of the agents of the Bible Society. He also plainly indicated that the king's life was in some peril from heathen conspirators, and asked for special prayer on his behalf.

Since the formation of the Bible Society, sixty-two years ago, the total circulation has been upwards of forty-three millions of copies. During the *first four years* of its history, the number was only 81,157; *last year alone*, at home and abroad, it was 2,133,860. Assistance also in past years has been given to other Societies, so that the total circulation by those combined agencies, amounts to upwards of SEVENTY-THREE MILLIONS of copies, in one hundred and sixty-four languges, (147 being translations never before printed,) and rendering accessible the Word of Life to about six hundred millions of the human family.

Last year's receipts and expenditures were—Receipts, £158,750; Expenditures, £150,290. The total expenditure since the establishment of the Society, amounts to £5,444,780. From China, from Africa, from the Turkish Empire, from Central, Northern and Southern Europe, from the islands of the Pacific, New Zealand, Australia, Madagascar, and the Provinces of British North America, come tidings of an ever-increasing supply. Yet the need is still great, and the Society has not done half the work which Providence has assigned to it, in connexion with kindred enterprises in the United States.

THE RAGGED SCHOOL UNION, this year, reports:

Sabbath School attendance in the Metropolis,	23,360
Day Schools, do., (199 schools,)	17.970
Week-day scholars,	8,320
Total,	49,650

But as many of the week-day scholars attend on the Lord's day, *one-half* of the above, or about 25,000, is the average attendance on London Ragged Schools. Then as to *industrial classes*, there are 2,850 young people being taught and trained in useful sewing and other employments. Parents' Meetings have 3,117 in attendance. *There are* 2,700 *voluntary teachers*. Of course there must be paid teachers also—not "hirelings," but *laborers* worthy of their scanty hire, and far more, in love with their work; full of Christ-like compassion for the poor parish outcast boys and girls, and aiming directly at their salvation. The paid teachers are 360, and the paid monitors 460. The Shoeblack Brigades of London have a full force of 372 lads, whose united earnings last year amounted to the large sum of £6,222.

THE LONDON CITY MISSION held its Anniversary on Thursday. Its agents occupy varied fields of deep interest all over the metropolis. There are missionaries for the French, Germans, Italians, Welsh, &c., speaking their respective languages; as also for the Orientals. There is one who is known as "The Thieves Missionary," who is well known to the fraternity, and has acquired wonderful power over this class in Whitechapel and the Eastern districts. The missionaries are 380 in all; have access ever-increasing to the hearts as well as the homes of the masses; spent last year 558,172 hours in domiciliary visitations; paid 2,012,169 visits, of which 256,394 were to the sick and dying; distributed nearly 3,000,000 of religious tracts; lent 46,123 books; held 46,123 in-door meetings and Bible classes, together with 4,350 out-door services; restored 147 backsliders to church-fellowship; induced 619 families to commence family prayer; were the means of reclaiming 1,073 drunkards; induced 366 couples living in sin to marry; rescued 403 fallen ones; caused 203 shops to be closed on the Lord's day; sent 8,726 children to school, and visited 6,791 adults who died, 2,167 of whom were visited by the missionary *only*. The total receipts for the year were £36,761 6. 9., besides £368 for Disabled Missionaries' Fund. *Without* the City Mission, without the 190 Bible-Women; without the Sunday, Day, and Ragged Schools; without the open-air preachers; without the Sabbath and its holy opportunities—what a fearful flood of wickedness would overflow this metropolis! But that flood is stemmed, arrested, *diminished* by all these, and many a lovely scene of spiritual verdure and beauty reveals itself, even here, to God and his Angels.

J. W.

Friendship.

The heart yearns for friendship. Cold and drear indeed is the world to him who has not a friend. He may have wealth, position, honor; but what are they all to him who feels that he is surrounded by mercenaries. He loathes the sycophants who crowd and applaud and crown him in the sunshine of prosperity, knowing that in a reverse of his circumstances they would abandon him. We pity the child of misfortune, who is pinched by poverty, and sustains a meagre existence at fearful odds; but the favorite of fortune, who enjoys not the kind offices of true friendship, is still more to be pitied.

Yet it is one's own fault if he has not friends. Cold and selfish as the world is, so long as human nature is what it is, no one needs to be friendless. The reason why one has so many friends, and another so few or none, is easily accounted for. He who would have friends must show himself friendly. Let any one seal the fountains of his sympathy for others, and it will seal their sympathy for him. Gold is powerless to procure friendship. It can be obtained only by friendship. Let one have a generous nature, a kind and loving heart, and he will have friends any where, under any circumstances. He may be penniless, among strangers; but there will come to his help those who would share with him the last morsel, and for his welfare even peril their lives.—*Morning Star.*

THE ASSEMBLY OF 1863.

THIRD DAY—SATURDAY, May 23.

Opened with prayer.

A dispatch from the New School Assembly, now sitting in Philadelphia, informed the House that that body had unanimously appointed delegates to this Assembly.

The names of several new members were announced.

The Committee on Bills and Overtures reported in part—A request from the church at Morrisville, Pennsylvania, to be detached from the Second Presbytery of Philadelphia, and connected with the Presbytery of New Brunswick.

The Judicial Committee reported the complaint of Rev. R. J. Breckinridge and others, against a decision of the Synod of Kentucky, relative to the right of suffrage in the choice of a pastor. It was accepted, and made the second order of the day for this morning.

—2d. The Appeal of Mr. Abbott against the Synod of Missouri. Put on docket.

—3d. The Appeal of John Turbott, which was withdrawn.

The Committee on Correspondence recommended the appointment of Dr. Tustin and Judge Sharswood, as delegates to the New School General Assembly. Adopted, and the clerk was directed to telegraph to the nominees and the Assembly.

The Committee on Church Extension reported. The committee regret the smallness of the amount contributed to this important cause, and recommend it to the prayers and increased liberality of the churches. The report was sustained by Dr. J. M. Lowrie, Secretary Coe, and Rev. Mr. Hayes of Baltimore, Rev. F. T. Brown, and others. It was adopted, and is as follows:

1. The committee recommend that the Assembly